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AVGVSTINVS MARLORATVS

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A Catholike expositron vpon the Reuelation of Sainct Iohn.

Collected by M. Augustine Marlorate out of diuers notable Writers, whose names ye shal find in the page following.

Printed by H. Binneman, for L. Harison, and G. Bishop.

1574.

¶ VVhere ye finde any of these Letters in the Booke, ye shall note that it is the minde of the Authors hereunto annexed.

A.	*Aug. Marlorat.*	L.	*Lambert.*
B.	*Bullinger.*	M.	*Musculus.*
C.	*Caluin.*	N.	*Neageorgus.*
E.	*Eraſ. Sarcerius.*	OE.	*Oecolampadius.*
G.	*Gaſpar Megander.*	P.	*Primaſius.*
GR.	*Gregorie.*	L.	*Pellicanus.*
H.	*Hegendorphinus.*	S.	*Seb. Meyer.*
I.	*Iuſtus Ionas.*	V.	*Viret.*

44

11 23

160.

BRITISH MUSEUM

To the right honourable Sir Walter Mildmay knyghte,

Chancellour of the Queenes Maiesties court of Eschequer, and one of hir highnesse moste honourable priuie counsel, Arthur Golding wisheth abundance of Christs *grace, healthe, prosperitie, and increace of honour.*

O great always, hathe Gods louyng kyndenesse and care bin ouer his beloued Church: that besides the vvashing and clēsyng thereof in the fountaine of regeneration, thorough the most precious bloudshed of his onely begotten and deare beloued sonne, and the reconciling of vs too him selfe by his death, vvhen vve vvere yet his vtter enimies and the children of endlesse vvrathe and damnation by oure naturall birthe from our firstefather Adam: hee hath not only giuen vs the spirite of adoption, vvherby vve assuredly feele, and freely and boldly protest him too bee oure Father: but also clothed vs vvith Christes righteousnesse, vvherthrough vve rising vp too newnesse and holines of life, do get the vpper hande

of ſinne, death and Satan, by mortifying the old Adam vvith the luſts and likings therof through liuely faith, driuen avvay the miſt of ignorance and misbeleef from our mindes by the lyght of his gracious Goſpell, that vve myght vvalke vvithout ſtumbling as in the open daylight: and finally taughte vs all thyngs neceſſarie as vvell to the atteynment of the immortalitie to come, as to the leading of a godlie, quiet and happie lyfe heere, by exerciſing the dueties of mutuall loue and charitie among our ſelues: but alſo (leſt any thing might vvant to the ſtrengthning and incouraging of vs to goe thorough, and to hold out cõſtantly to the end of our race) hath armed vs ageinſt all temptations, hartbytings and ſtumblingblocks, by vvarning vs aforehãd vvhat thinges ſhould happen to his Churche from tyme to tyme too the ende of the vvorlde, vvhat revvardes are layd vp in heauen for the godly, and vvhat puniſhementes ſhall finally fall vppon the vvicked. For he knovving both the vvilineſſe of the olde ſerpent raging and ramping lyke a hungerſtaruen Lyon diſappoynted of his pray, and the ſpitefull malice of the vvorld vvhiche being ſette altogither vppon naughtineſſe fyghteth continually vvith tooth and nayle ageinſt the truth and the profeſſers therof: and thervnto hovv fraile and vveake vvee be of ourſelues, inſomuch that although there be a vvillingneſſe in vs to perſiſt in his ſeruice through the vvorking of his holie ſpirite, yet vve fynde no povver and abilitie to performe that deſire, furtherforth than vve be vphilde and maynteyned by his mightie hande from aboue: He (I ſay) knovving all theſe things vvel ynough, hath alvvayes like a moſt prouident houſholder

det and foreſeeing vvatcheman, foretold his ſeruaunts of the inconueniences to come, that they mighte not be ſo aſtoniſhed or amazed vvith the ſuddaynneſſe or greuouſneſſe of them, as to quayle or ſhrinke at any perill, perſecution, or miſſortune, but alvvays comfort themſelues vvith the certaintie of Gods prouidence and aſſurance of his helpe. This did he vvhen he told Abraham that his ſeede ſhoulde be a ſoiourner in a ſtrange lande, vvhere they ſhould be brought in bondage, and miſintreated. 400. yeares. This didde hee vvhen hee tolde the people of Iuda and Ieruſalem that they ſhoulde bee caried avvaye too Babylon, and there ſerue the Chaldeis. 70. yeares. This did he vvhen by the mouth of his chozen veſſell Saint Paule he tolde the miniſters and elders of the Churche of Epheſus that greeuous vvolues and ſpeakers of levvde things ſhould riſe vp, vvhiche ſhould not ſpare the flocke. Finally, this hath he done through all ages and all times bothe vnder the lavve and vnder the Goſpell, as vvell in the olde Teſtament as in the nevve: and ſpecially in this preſente Reuelation to his holie ſeruant Sainct Iohn, vvhiche according to the name thereof, conteyneth a myſticall diſcouerie of the vvhole ſtate of the Church, from the firſt ſetting foorth ad preaching of the Goſpell, euen vnto the ende of the vvorlde. VVhiche thing ſurely is ſo muche the more needefull, bicauſe that mannes nature grovving dayly more and more into decay vvith the periſhing vvorlde novve haſting too his ende, is more ſubiect too corruption, and leſſe gyuen too Godlyneſſe and vertue than euer it vvas: and the diuell perceyuing his kingdome vppon earth to dravve

apace too vtter ruine, laboureth the more earneſtly to vvorke all the ſpight and miſchief he can to Chriſt and his members. And therefore Chriſte oure Prophet, high Prieſt and King, being not ignorant of the perillouſneſſe of theſe latter days, vvherin the fury of Antichryſt ſhoulde rage farre extremelyer than euer it had doone ſince the firſt creation of things: not onely forevvarneth, but alſo armeth vs in this booke, that vve mighte haue continuall comforte and patience by his Scriptures. Novv although the Commentaries of that learned and godlie father doctour Bullinger opening and expounding theſe myſticall reuelations, haue heretofore bin tranſlated, and be alredy ſtil extant in our engliſh tung: in reſpect vvherof it might ſeeme that this labor of myne might the better haue bin ſpared in that behalf: yet notvvithſtanding foraſmuch as Gods ſpirit the fountaine of all knovvledge and vnderſtanding, ſheadeth himſelf into vvhome hee vvill, and in vvhat maner and meaſure he vvill, and vſeth the ſundrie diſpoſitions of mens vvittes diuerſly too the furtherance of Chryſtes kingdome, and the aduancement of Gods glorie: I doubt not but that this vvorke vvill be found to be both profitable and neceſſarie, to ſuch as reade it vvith a chriſtianly mynde of beeing edifyed to ſaluation, and not vvith a curious fanſie of ſeeking ſtraunge and vncouth things. For the vvord of God ſerueth too feede mens ſoules vnto eternall lyfe, and not to delight their eares vvith tranſitorie pleaſantneſſe. And maiſter Marlorat that peinful labourer in Gods vineyard, vvho in the end ſealed vp the teſtimony of Ieſus Chriſt vvith the expence of his ovvne bloud, hath briefly conueyed

into

into this his vvorke, the vvhole ſubſtaunce of matter, vvhich all the late vvriters of our times haue ſet dovvn in vvriting for the better opening of this preſent Reuelation. And vvhere as hee to auoyde tediouſneſſe, and to bring his booke into the leſſe rome, had referred the reader to other places of his former expoſitions vppon other partes of the Scripture: I to eaſe the reader of his labour in ſeeking them vvhere they be tranſlated, and to ſupply his vvant of them vvhere they be not tranſlated, haue ſought oute thoſe places, & from thence conueyed bothe his matter and vvordes into this tranſlation, and ſet them in their proper roomes, as largely or briefly as the preſente purpoſe ſeemed to require, Novve therefore it may pleaſe your honour of youre accuſtomed goodneſſe tovvardes mee, or rather of youre loue to the ſetting foorthe of Gods glorie (vvhiche is vvell knovvne to be moſte earneſt and vnfained) too accept this trauell of myne, vvhich being dedicated to your name, is ſet foorth to the ſtabliſhment of Chriſtes kingdom and common vvealth in this realme, and to the ſpeciall comforte of ſuche as are vnder the croſſe, and fynde not any ſuccour or reliefe at the handes of men. Finiſhed at my lodging in London the laſt day of Auguſt. 1574.

¶ A neceſſarie Table to this preſent worke *gathered by order of the Alphabet, where*

note that the firſt number ſignifieth the Page, the ſe-
cond the Line, and the letter (a) ſignifieth the firſt
ſide, the letter (b) the ſecond ſide of the leaſe.

A.

¶ Abaddon.

ABaddon is the right name bothe of Satan and of the Pope. 134. b. 24.

¶ Abhominable.

VVho bee abhominable. 289. b. 10.

¶ Abraham.

VVhat is ment by Abrahams bozom. 96. b. 22.

¶ Accuſe. Looke in Slaunder.

¶ Adde.

VVho adde to the ſcripture. 317. a. 18.

¶ Aduerſitie. Looke in Affliction.

Aduowſons. 253. b. 1.

¶ Affection.

Affections muſt bee ruled and not rooted out. 40. b. 22.

The difference betweene Chriſtes affections and ours. 40. b. 10.

The innermoſt affections and corzies of the wicked diſclozed. 157. b. 30.

¶ Afflict and Afflictions.

Twoo kindes of tribulation or afflictiō. 38. b. 18.

The difference betwene the afflictions of the godly and vngodly. 69. b. 3.

The aduerſities of the godly ſhal not laſt ouerlong. 63. b. 14. & 114. a. 11.

Afflictions come by Gods prouidēce and not by caſualtie. 119. a. 34.

The ende why God afflicteth the godly. 42. a. 6. & 57. a. 13.

VVhy God afflicteth vs diuerſly. 42. a. 30.

¶ Looke mote in Plages, and in Puniſhment, Perſecution and Trouble.

¶ Alarik. 100. a. 3.

¶ Almightineſſe.

Gods almightineſſe and the vſe thereof. 15. b. 15. & 16. a.

¶ Alpha and Omega.

Alpha and Omega. 15. a. 31. & 287. a. 16.

¶ Altar.

VVhat is ment by the woord Altar. 96. b. 15. & 147. b. 28.

VVho is the golden Altar. 135. b. 8. 22.

VVho be the foure corners of the golden Altar. 135. b. 6.

¶ Aire.

The darkening of the Aire. 127. b. 26.

¶ Amen.

VVhat is ment by the word Amen. 15. a. 5. & 66. a. 19. & 88. a. 25. & 162. a. 11.

¶ Amendment.

Amendment and reformation muſt begin at the chiefe in the Churche. 30. a. 26. b.

¶ Amethiſt.

The deſcription of the Amethiſt & what is betokened thereby. 300. a. 34.

¶ Anabaptiſt.

Anabaptiſts and Libertines deſcribed. 52. b. 16.

The dealing of the Anabaptiſts. 189. a. 25.

¶ Angell.

VVhat an Angell is. 30. a. 17.

Difference of Angelles. 211. a. 16.

The Angelles are not able to abide the brightneſſe of Gods maieſtie. 110. a. 17.

The Angelles neuer ceaſſe prayſing of God. 75. b. 17.

The Angels reioyce at the proſperitie of Gods Church. 104. a. 21, b. & 216. a. 33.

The Angels are alwayes readie and deſi-

rons to serue Christ & his Church.110. a.11.
The Angels do seruice to the chosen.74.a 28.110.a.11.
VVho be Angels 294.b.31.
VVho the Angel was that is said to be the shewer of this reuelation 5.a.23.
The Angel of the couenant.105.b.24.and 140 a.2.20.
VVho be Michaels Angels.124.b.11.
VVho be the Dragons Angels.148.b.19.
VVhy the Ministers are called Angels. 28. b.8.

¶ Aunswere.

VVhat is ment by the word Aunswere. 110.b 31

¶ Antichrist.

Descriptions of Antichrist and of his Ministers and Kingdome 183 a 2 b. &.184 & 185. & 186. & 187. & 188.&. 189. & 190.& 191.& 192. &192. & 192.& 193. & 194.& 195. & 196. & 197. & 198. & 199.& 200.& 201.& 217.b.5.& 237. b. 23.& 238.& 239.& 240.& 241.& 242. & 243.& 244.& 245. & 246. & 247. & 248.& 249.a.
Antichrist is mere mā & not god.201.a 25
Antichrist is any one mā but some whole state or kingdome.183.b.14
Antichrist a helhound 154.b.14.
Antichrist is Christes Ape 200.a.18
Antichristes rayling against god 189. b 8. & 190.a
His rayling vpon Gods Church.190.a.9
His rayling vpon the saints deceased 190.a
The wonderfull preuayling of Antichrist in his errors 102.b 2
How fondly and blindly al states and degrees of men yeelded to Antichrist and his filthy rable 237.b.23 & 238.a.b
Antichristes kingdome shall surely come to an end though the very instant ther of be knowne to any man 149.a. 26.b.
Antichristes doubie warre against Christ and his members 154.b.24
Mo hold with Antichrist than with christ 137.a.26.b & 190.b.33.& 191.a
Antichrist shall not preuayle against Christ 137.b 15
The vncertaintie shortnesse and crueltie of Antichristes raigne.188.b.8.
The wounding of Antichristes head.186 a.24.b.
Antichrist commeth from hel and shal to hell againe.244.a.24.
The discouery of Antichrist and the calling of the Gentiles 208.a.4
The fall of Antichrist and the vtter destruction of him and his kingdome 209.a. 31.b & 215.a.27.b & 216.& 217. & 218. & 219 & 220.& 234. & 235. & 236. & 246.a.3.& 249.& 250.& 251.& 252. & 253 & 354.& 255.& 256.& 257.& 258 & 259.& 260.& 261.& 270. & 271. & 272.& 278 b.28.& 279.
The causes of Antichristes fall and destruction.252.b.18.& 253.a.b.& 255.a. 18.b.& 261.a.33.b.& 263.a.10
The and sore euerlasting punishment of such as serue Antichrist 210.b.29.& 211 a.b.& 212.a.b.& 218.a.b.&.219.a b.& 234.a.8
¶ Antichrist. Looke more in Babylon, Beast, Rome, whore, Mahumet, world, worshipping.
Antipas 44.d.2.
¶ Apace. Looke Shortly.
Appelles an heritike.50.b.16.

¶ Apocalips.

VVhat the word Apocalips or Reuelation signifieth and why this booke is so named.2.b.14
Looke more in Reuelation.

¶ Apostle.

VVho were Apostles. 259.b.2.
Apostle, Euangelist, Prophet, Pastor or Shepeheard, and Doctor, or Teacher, are names betokening al one function, charge, or office in the church 259.a 29
False Prophets and Apostles 32.a.5

False Apostles are much set by in the world 82.b.22
Apparell. Looke Clothing.
Arius 121.a.21
¶Arke.
The Arke of Gods testament 166.b.4
Armageddon 232.b.32
Arrowes. Looke Bowe.
Asia 7.b.34
Attila 100.a.6
Aurelian 95.a 35
¶Authoritie.
VVhereuppon the Authoritie of the Church dependeth 296.a.22
VVhat maner of power and Authoritie the rulers and shepherds in Christes Church ought to haue 10.b.28.& 11.a.
Christes iudiciall Authoritie 71.a.23.b.17

B

¶Babylon.
VVHat Babylon is 209.b.6
VVho be the great Babylō 235.a 23
Rome called by the name of Babilon 156 b.16
VVho be betokened by the name of the great whore of Babylon 237.a.22
VVhat is ment by fleeing out of Babylon 253.b.11.
Backbyting & backbiters. Looke Slaūder
Balaam 45.a.14.
Balac.45.a.16.
¶Baptim.
How we be washed by Baptim 292.a 26.b
The right signification and vse of Baptim 11.b.10
The effect of Baptim.73.b.27
Toyes iniurious to Baptim.11.b.14
¶Battell.
The Battel betwene Christ & Satā, & the maner thereof.174.b. 11. & 175.a.b.& 176.a.b
VVhy the Battel betwene Christ & Satan is said to be great 174.b.29
¶Beare.
VVhat is betokeneth by a Beare 185.a.3
¶Beast.
VVhy Antichrist is called a Beast 154.a.33 b.& 183.a.30 b.33
VVhat is betokened by the fower Beastes that were vnder gods throne 74.a.28.b
VVho is ment by the Rozecolored Beast 239.a 4.b
VVho be the Beast that the great whore sitteth vppon 239.a.22
¶Beggerly.
VVho bee poore or Beggerly 67.b.20.& 68.a.19
¶Beginning.
VVhy Christ is said to bee the Beginning of all creatures 66.a.33
¶Being.
Of Being and not being 56.a.4
¶Beliefe.
Beliefe and profession must go together. 96.b.33
Beliefe in Christ maketh men too prayse God 84.a.35.b
It is hard to bring the world to the Belief of the Gospell 84.a.1
¶Benefits.
The right receiuing of all Gods Benefites and specially of his woord and Sacraments 145. b.2
The prerogatiue of the godly in the vse of gods tēporal Benefits 301.b.12.& 302.a
Gods Benefits require continuall praise and thankesgeuing.204.a.6.
¶ Berill.
The description of Berill and what is betokened therby 300.a.8
¶Blasphemie.
The Blasphemies of the Antichrist of Rome 189.b.27.& 241.b.35.& 242.a
The Blasphemie of Mahumet 189.b.8
The Blasphemous names or titles of Antichrist 184.a 33.& b.
The Popes Blasphemousnesse and his outragious defacing of Christes ordinances 195.b.15.& 196.a.b

The blaſphemouſneſſe of the Papiſts.77. b.7.
The puniſhment of blaſphemers.228.b. 24.

¶ Bliſſe.

VVho be bliſſed.276.a.5.
VVhereto bliſſing agreeth chiefely. 110. a.29.
VVhat is to bliſſe God.76.b.9.
In what wiſe the dumb creatures bliſſe God.87.b.33.

¶ Bloud, Bloudie, Bloudineſſe, Bloudſhed.

VVhat is ment by Bloud.218.b.26.
Our clenſing by Chriſtes Bloudſhed. 111. b.5.
Chriſtes Bloud is auayleable to none but ſuch as beleeue. 178.b.7.
The Bloud of the martirs is the ſeede of the Church.159.a.7.
VVhat is ment by the garment ſtayned with Bloud.268.b.3.
Of the ſhedding of giltleſſe Bloud. 261.b. 18.
Turning of water into Bloud.153.a 5.
The Blouddineſſe of the Roomiſh harlot 239.a.30.b.

¶ Blynd and Blyndneſſe.

VVho be Blynd.68.a.20.
VVhy God is ſaid to be Blind men.92.a.16
VVhy God ſuffreth men to be Blynded. 250.b.6.
The fond Blyndneſſe of earthly Kynges. 237.b.23.
The faithful bewayle the common Blind neſſe of mankind.80.b.32.&.81.a.

¶ Body.

The reſtitution of the ſame Bodies wherin men died.282.a.21. b.

¶ Booke.

VVhat the Booke of lyfe is, and who be written in it, or wyped out of it.59.a. 31.b.&.281.a.1.
The Bookes of mens conſciences. 280.b. 26.
VVhat the Lordes Booke is.78.b.26.

¶ Boldneſſe.

The vnfearefulneſſe or boldneſſe of Chriſtians and what it is.40.a.28.b.

¶ Bowe.

The Goſpell likened too Bowe and Arrowes.90.a.16

¶ Braſſe.

Braſſe.23.b.11.

¶ Brother.

All Chriſtians are Brothers.16.a.26.

¶ Burne.

Burning feete.23.b.25.&24.a.
A double Burning.121.b.3.

¶ Burthen.

VVhat is ment by the word Burthen. 52. b.24.

¶ Buye.

VVhat it ment by the word Buy.68. b.8.
Of Buying without paying.68.b. 19.

C

¶ Call and Calling.

GOD calleth men by ſuch meanes as they bee beſt acquainted with.3.a. 23.
How men may bee aſſured of their Calling.3.a.33.
The end of our Calling.139.b.19.

¶ Candelſticke.

Candelſticke.28.a.29.
Golden Candleſtickes. 20.a.19.28.& b.1.
True preachers likened to Candleſtickes. 151.a.24.
VVhy the Churches are called Candleſtickes.28 b.27.
VVhy Churches are likened too golden Candleſtickes.29.a 14.
VVhat is ment by remouing of Candleſtickes. 35.a.13.

¶ Cardinall.

The Popes coũterfetting of Chriſt in the choozing of his Cardinalles. 107.b.31.

¶ Care, Careleſſe and Careleſneſſe.

VVee muſt caſt our Care vpon God. 113. b.19.

The

The Careleſneſſe of the wicked. 125.b.8.
The Careleſneſſe of the Antichriſts or Romiſh Prelates. 255.a.26.b.& 256.a.
Vayne ſecuritie or Careleſneſſe is too bee eſchewed. 255.b.33.& 256,a.

¶ Cataphrygian.

The Hereſie of the Cataphrygians. 50. b.3

¶ Ceremonie.

To loade or burthen the Churche with Ceremonies is the maner of Heretikes and falſe Apoſtles. 52.b.29.
No new doctrines, Ceremonies, or cõſtitutions are too bee admitted into the Churche. 53.a.14.

¶ Citie and Citizen.

The faythfull are Gods Citizẽs. 64.b.34.
VVhat it is for a man too haue the name of Gods Citie written vppon him. 64. b.34.

¶ Charge.

Things needefull in the execution of any Charge. 74.b.27.
The ſore Charge of Biſhops, Miniſters & Magiſtrates in the Churche. 30.b.3.

¶ Charitie.

Charitie muſt bee full of paynes taking. 31.a.32.b.
Charitie is the nurriſher of faith. 33.b.24

¶ Chaunceler.

Chauncelers. 139.a.23.

¶ Chœnix.

VVhat a Chœnix is. 93.a.16.

¶ Chalcedonie.

The nature of the Chalcedonie, & what is ment by it. 299.b.7.

¶ Chaſtize.

VVhat the woord Chaſtize betokeneth. 69.a.27.
VVhom God loueth thẽ he Chaſtizeth. 69.b.2.
Gods meeldneſſe in Chaſtizing his children. 69.a.27.& 93.b.1.

¶ Chaſtitie.

The Chaſtitie of the godly. 205.a.16.

¶ Chiliaſt.

The errour of the Chiliaſtes or Thouſanders. 272.b.21.

¶ Chozen and Choozing. Looke Elect and Election.

¶ Chryſolite.

The deſcription of the Chryſolite, and what is ment thereby, 300.a.4.

¶ Chriſopraſe.

The deſcription of the Chriſopraſe and what is betokened by it. 300.a.21.

¶ Criſtall.

VVhat is ment by Criſtall. 294.a.14.

¶ Chriſt.

Chriſt is excellenter than the Angelles. 315.b.14.
Chriſt is the roote and offspring of Dauid. 315.b.28.
Chriſt the firſt begotten of the dead. 9. b.26.
Chriſt is bothe meeld and terrible. 171.b. 32.& 172.a.
Chriſt is the only ſoueraine both of heauen and earth. 259.b.17.
Chriſt is both God and man 268.b.11.
Chriſt is the Sonne of God. 47.b.27.
VVhy Chriſt is ſaid to be like the ſonne of man. 21.a.21.
Proofes of Chriſtes Godhead. 8 b.1.&.9 a 8.& 26. b.28.& 27.a.& 50.b.28. & 86. a.18.b.31.& 144. a.1.& 313.a.18.
The deſcription of Chriſt in the perſon of an angrie iudge. 23.a.24.
Chriſtes manhode deſcribed. 215.b.31.
Chriſtes maieſtie and puiſſance. 71.b.21.
Chriſtes diuine maieſtie deſcribed. 215.b. 19.
Chriſtes Kingly maieſtie. 216.a 7.
Chriſtes inuincible powver. 202.b 19.& 268.a.8.
Chriſtes euerlaſtingneſſe. 22.b. 16.& 23.a
VVhy Chriſt died for vs. 27.a.18.b.
VVhy Chriſtes death is often mentioned 86.b.20.
VVhy he is ſayd to liue. 27.a.15.
A deſcription of Chriſt and of his king-

dome 202.a.29.b.& 203.a. b.& 204.a b.& 205.a.b.& 206.a.b.& 207.a.b
Christ was not quite fordone or dispatched by death 82.a.33
Christes office or duetie 4.a.23
Christes patrimonie 241.b.35
Christes rod, mace or scepter 171.b.32.& 172.a
Christes singular preheminence and prerogatiue of honor.268.a.17
Christes forecare for his chozen 93.a.26
Christes continuall presence and soueraintie in his church 20.b.5.& 21.a.& 140.a.12
Onely Christ is the discouerer of Gods wil and secretes both to men and Angels 78.a.16.b.& 80.a.31
Onely Christ chozeth calleth and inlighteneth 60.b.34.& 61.a
Christ is not idle in heauen 82,a.28
VVher Christ is to be sought 166.b.16
VVhy Christ is mentioned by name in this reuelation 9.a.16
They whom Christ hath taken charge of cannot perish though they would 130 .a.17
¶Christian and Christianitie
VVhy we be called Christians 12.a.11
Counterfet Christianitie 55.b.15
False Christians anoy the Church most 39.b.30
¶Church.
The diuers taking of the woord Church 167.a.25
Christes Church is tyed to no certayne place, but is vniuersall, gathered of all nations 85.a.35.b.& 109.a.11
VVhat a Church is 7.b.4
VVhat the vniuersall Church is 7.b.15
A description of the vniuersall Church 291.a.b.292.a.b.& 293.a.b.& 294.a.b & 295.a.b.& 296.a.b.& 297.a.b.& 298.a.b.& 299.a.b.& 300.a.b.& 301.a b.302.a.b.& 303.a.b.& 304.a.b.& 305 a.b.& 306.a.b.& 307.a.b.& 308.a.b.& 309.a
A descriptiō of the true catholike church 167.b.2.& 168.a.b.& 169.a
The Church is great 291.b.24.& 297.a. 15.b.& 298.a
The pureneſſe & brightneſſe of the true Church.167.b.26
How the Church is vnspotted.293.a.6
To what end Christ maketh his Church holy 292.b.28.& 293.a
VVhy the Church is called holy 292.a.1
The stableneſſe of Christes Church 297 a.11
The strongneſſe of the Church 294.a. 25.b
The ornaments of the Church 168.a.19. & 28.b.24
The excellencie of Christes Church in comparison of the Iewish Sinagog. 298.a.26.b.& 299.a.b.& 300.a.b
The fruitfulneſſe of Christs Church 306. b.26.
How the Church is set free from cursing 308.a.22.b
The greefe of the Church for want of succeſſe in winning soules to God 168 b.11
VVho be admitted into the Church and who be shut out of it 305.a.15.b
Churches defaced by perfecution 120.b 30
The Church cannot be forsaken 278 b 24
Christ is the only husband of the church 284.b.24
Christ is continually present with his Church, and carefull for it 30.b.32.& 31.a
The preseruation of the Church by him 180.b.18.& 181.a.b & 182.a
The true Church ouerruleth all temporall things 168.a.2
Particular Churches and what they bee 7.b.19
Vnder the name of the Churches of the lesser

lesser Asia are comprehended all the Churches of the world 8.a.1
The state of the Church vnder the Apostles 89.a.10.b.& 90.a.b
The state of the Church in martirdome vnder the Romain Empire 90.b.22
Gods goodnesse in prouiding aforehand for his Church 5 b.2
The things that God speaketh to any on Church are common to all Churches 19.b.1
The Church loseth the light of Gods woord 124.b.5
A description of the Church Militant 89 a.10.b.& 90.a.b.& 120.b.30.& 125.a.8.& 278.a.30 b.& 291.a.15.
A descriptiō of the Triumphant Church 284.a.15.b.& 285.a.b.& 286.a.b.& 291 a.b.& 292.a.b.& 293.a.b.& 294.a.b.& 295.a.b.& 296.a.b.& 297.a.b.& 298.a.b.& 299.a.b.& 300.a.b.& 301.a b.& 302.a.b.& 303.a.b.& 304.a.b.& 305.a.b.& 306.a.b.& 307.a.b.& 308 a.b.& 309.a.
VVherin the Church of Antichrist consisteth 207.a.23
A description of the pillers of the Popes Church 148.b.25
The sodaine destruction of the enemies of the Church 182.a.13.

¶ Chyld.

what is mēt by being with child 168.b 32

¶ Clergie

Clergy men equal with Princes 246.b.18

¶ Cloth.

VVhat is ment by Garments, Apparel, or Cloth 232.b.8
Cloth of Reynes 264.b.26.
Our Clothing of our selues with Christs righteousnesse. 264.b.31.& 265.a.
Cloisterers Looke Votaries.

¶ Colde.

VVhat it is to be cold 67.a.11,

¶ Comfort.

There is no comfort but in Gods woord. 26.b.21.
The causes of Comfort or Discomfort in affliction and aduersitie. 38.b.4.
Christes death and resurrection are our Comfort in all aduersities and Crosses. 27.b.1.& 38.a.16.
Christ neuer leaueth his church destitute of Comfort. 173.b.19.

¶ Comming.

God commeth in two sortes. 34.b.18
Christes double comming 58.a.10.& 89. a.1.& 90.b.34.

¶ Commissarie.

Commissaries 139.a.23

Compassion.

The brotherly compassion of Christians. 16.b.12
Confessors. Looke Ghostly fathers.
Confession Looke Christ.

¶ Conscience.

A sleepie Conscience. 68.a.2
Vnquietnesse of conscience followeth papistrie continually 227.a.6.
The miserable racking of mennes consciences by the doctrine of the papistes. 130.a.32.b.& 131.a.15.

¶ Constancie.

The reward of cōstācie 64.a.27.& 70.a.18.

¶ Constantine.

Constantines gift or patent. 241.b 28

Contemplation.

Spirituall contemplation. 238.b.31.

¶ Cowardlinesse.

Cowardlynesse condemned in Christians 59 b.26.& 67.a.1

¶ Countenance.

Gods Countenance is terrible to the wicked 103.a.22
Christes face or Countenance. 25.b.23.& 26.a

¶ Create.

To what end god created al thīgs 77 b.25

¶ Cricket.

Crickets. 128.a.6
Papistes likened to Crickets 128.a.6.b.22.

¶ Crosse.
The Crosse doth alwayes follow the godly. 111. a. 8.
Crosse **Looke more in** trouble, affliction, persecution.
¶ Crowne.
VVhat is ment by a Crowne. 90. a. 33. & 184. a. 8.
VVhat the Crowne of life is. 42. b. 11. & 43. a. 6.
VVhat is ment by Crownes of Gold. 72. b. 10.
God Crowneth his owne giftes in vs. 42 b. 24.
VVhy the Popish clergie weare shauen Crownes. 131. b. 19.
¶ Cubit.
The common Cubit. 297. b. 10.
The Geometricall Cubit. 297. b. 13.
¶ Cup.
The sundrie significations of the word Cup. 210. b. 11.
The Popes golden Cup. 242. b. 14.

D

¶ Damnation, and Damned sort.
THe great number of the Damned. 14. b. 31.
The endlesse Damnation of the reprobates. 164. a. 26. & 263. b. 1.
The anguish of the Damned sort. 14 b.
Looke more in Reprobates, vngodly and wicked.
¶ Dan.
VVhy the Tribe of Dan is not mentioned in this booke. 108. b. 3.
VVhy Dan is likened to the Pope. 108. b. 8
¶ Darknesse.
VVho be the powers of Darknes. 233. b. 1
There is no Darknesse in Christes church 309. a. 22.
The Darknesse and confuzednesse of Antichristes kingdome. 228. b. 1.
Deanes. 139. a. 23.
¶ Death.
VVhat is men by death. 282. b. 4.
Two kindes of death. 43. a. 10. & 98. b. 12.
The first death. 275. b. 7.
VVhat this bodily death is. 43. a. 30.
The death of the soule or the second death. 43. b. 3. & 276. a. 22. b. 1 & 282. b 28. & 290. b. 17.
The death of the wicked is endlesse. 275. a. 29.
Christ could not be ouercome of death. 27. a. 9.
VVho be the dead. 164. a. 16.
VVho they be that die in the Lord. 213. b. 31. & 215. a. 19.
The happie state of them that dye in the Lord. 96. a. 5. & 213. b. 25. & 214. a. b. & 215. a. b.
The godly liue euen in death. 82. b. 4.
VVho be dead being yet aliue. 57. b. 24.
Of Preaching to the dead. 55. b. 24.
The crueltie of Antechrist towardes the dead. 156. b. 4. & 157. a. 24.
That all the dead shall rise againe. 164. b. 2.
The vtter dooing away of death. 282. b. 22.
Decius. 95. a. 30.
¶ Defend.
God defendeth his chosen though they seeme forsaken. 172. a. 26. b.
VVho be the defendours of Antichristes seate. 228. a. 22.
¶ Defile.
VVho they be that defile or staine themselues. 58. b. 19.
¶ Deliuerie.
The speedy Deliuerance of the godly and swift punishment of the reprobates. 4 b. 19.
The ful deliuerie of the church by Christ 176. b. 26. & 177. a.
¶ Deniall.
The true deniall or renouncing of a mãs owneselfe. 178. b. 26.

¶ De-

¶Deseruing
Mens Deseruinges and merites excluded. 287.b.18. & 288.a.34.b.
¶Despiser.
Two sortes of Despisers of godlinesse. 314 a.12.
¶Determinations.
The certaintie of Gods ordinance and determinations. 4.a.35. & 287.a.5.
The speedie comming to passe of Gods Determinations. 7.a.8.
¶Deuonre.
VVhat is ment by Deuouring. 145.a. 34.
Diocletian. 95.b.1.
¶Diligence.
Diligence and watchfulnesse are requisite in Gods ministers. 56.b.10.
The double Diligence of the Papistes too deceiue men. 133.b.8. & 136.b.24.
¶Diminish.
VVho do Diminish the Scripture. 317.a.31
¶Dissembling or Dissimulation.
Dissimulation in Religion or playing on both hands. 45.a.22.
True Christianitie admitteth no halting, dissembling, nor newtralitie 212 a.26.b & 213.a.
Distresse.
The vtter distresse that the faithful are driuē to by Mahumet & the Pope. 123.b.23
¶Diuell.
The names of the Diuell. 272.a.25.
The Diuel is worshipped in Mahumet & in the Pope. 187.a.19.
The Diuels host is of the chiefe Prelates, Princes, great men, & rich men of the world. 137.b.24.
The Diuel & his impes conster all things to the worst & face out lies euen when they be taken with the maner. 178.a.12
The highnesse or depth of Satā. 52.a.27.b
How God and the Diuell worke both in one thing. 91.b.31. & 92.a.
The Diuell can do no more than God wil geue him leaue. 91. b.7. & 272.a.5. & 274.a.12.
The time of the Diuels tiranny is but short. 274.a.33.
The bitter state of the diuels and of al the reprobates after doomesday. 232.a.20.
Looke more in Satan.
¶Diuine.
Sophisticall Diuines 230.b 5
Doctors. Looke Teachers, Preachers, Ministers.
¶Doctrine.
VVe must trie mens Doctrine before wee consent to it 32.a 20
How to trie and discerne Doctrines. 122 b 18. & 123 a 1
The pure Doctrine must bee hild fast. 57 b.1
The fruite of false Doctrine 123.a.29.
Mayntainers of Diuelish Doctrine 195.a 8
¶Dogge.
VVho be Dogges 313.b 31
Domitian 95.a 27
Doomesday. Looke Iudgement
¶Doore.
VVhat is ment by the word Doore 69.b 34
VVhat is ment by opening of a Doore. 61 a.25 & 70.b 27
¶Dragon.
VVho be the Dragon, the beast, and the false Prophet 230.b.27
A red Dragon. 169.a.15
VVhat is ment by the seuen heads of the Dragon 169.b
VVhat is betokened by his ten hornes 170 a.2
VVhat is betokened by his seuen crowns 170.a 7.
Dreames 2.a 10
Drinking. Looke eating.
Drunkennesse.
Spirituall Drunkennesse 238.a 10.b
¶Double.
VVhat is ment by Doubling of wordes in

in the holy Scripture 209.b. & 252.a. 29.

¶Dwell.

VVhat is betokened by the word Dwell. 113.a.10

Of Gods Dwelling in his elect. 113.a.2

E

¶Eagle.

VVHat is betokened by an Eagle 74. b.29.

¶Earth, and Earthquake.

Sundrie takings of the word Earth 181.b 26. & 182.a

VVhat is ment by the Earth 105.b.1.& 175 b.19. & 226.a.4

Horrible Earthquakes 99.a.3

An vniuersall Earthquake of the whole world 99.b.3

VVhat the Scripture betokeneth by Earth quakes 99.b.7. & 159.b.31

¶Eate.

VVhat is meant by Eating 37.a.5. & 113. b. 16.

¶Egipt.

Rome called Egipt 156.b.32

¶Elder.

VVhat is meant by the twentie foure Elders 72.a.32.

¶Elect or chozen, and Election.

The Election and calling of the faythfull 248.b.26.

The causes of our Election 193.a.16

Our Election is certaine 193.a.9.b

Election is the cause of fayth 65.a.23

The Elect are heyres of all good thinges. 289.a.9

The difference betwene the chozen and the reprobates 166.a.1

The infinite number of the chozen 202.b. 34

Three vertues in ech one of the chozen. 297.a.24

The number of the chozen is small in comparison of the number of the reprobates 58.b 11

The chozen are scarce known to any but to God & themselues in this life 47.b 6

The Elect cannot but come vnto Christ one way or other 130.a.11

All thinges turne to the benefit of the chozen 160.b.4

The chozen sort were euermore with god 65.a.12

The happinesse of the Elect both in this life and in the life to come 113.a.23. & b.& 114.a.b.& 115.a

The chozen can neuerfall quite away 63. b.26.& 64.b.18

The Elect cannot bee led away by Antichrist. 191.a.15

Elect Looke more in faythfull, in godly, and in Saints.

¶Elias.

Enoch and Elias 150.a.14.

VVhat is ment by the spirit of Elias. 152. a.24

¶Emeraud.

The nature and signification of the Emeraud 72.a.7. & 299.b.16

¶Empire.

The olde Idolatrous Empire of the Romanes is reuiued in the Popes 197.a.9

Enoch. Looke Elias.

¶Ephesus.

Ephesus 19.b.11

¶Ephraim.

VVhy the tribe of Ephraim is not reckened in this booke. 108.b.19.

¶Error.

Errors receiued by authoritie are tokens of Gods horrible vengeance at hand. 127.a.34

Error Looke more in Heresie.

¶Euangelistes.

VVho be Euangelists 259.b.14.

The foure Euangelistes. 74.b.6

¶Excommunication.

Popish Excommunication or cursing. 190 b.37.

The pelting trash of Papisticall Excommunication, Bulles, schole diuinitie, Cannonicall houres, and preachinges. 133 a.17.b

Excõmunications. Looke more in Pardõs.

¶ Eye and Eye salue.

VVhat is meant by seuen Eyes 82.b.23

VVhat is meant by Eye salue 68.b.28.& 69.a

F

¶ Faynt.

MEn must must not Faynt in Gods case 32.b.31.& 33.a.b

¶ Fayth.

Fayth and al other spirituall indowments are the gift of Christ. 296.b.20

The excellencie of Fayth or beliefe 296.b 7.

Only Fayth ouercommeth the Deuill. 178.b.18

The difference betweene true Fayth and counterfet Fayth. 55.b.32

VVhy Fayth is called the Fayth of Christ or Christes Fayth 44.a.29

Fayth by implication or Popish Fayth 62. a.1

Faythfull and soothfast are termes peculiar only vnto Christ 66.a.18.

The Faithfull are Gods Temple, Tent, or dwelling place 285.a.19.b

The Faythfull are euer in Gods fauour. 64.b.29

The Faithfull sit as fellowe iudges with Christ 72.a.17

The Faythfull are alwayes helped and preserued by Christ 109.b.18.

VVhat inconueniences follow when faith and charitie wex cold 33.a.27

Faythfull. Looke more in godly, and in Saints, and in Elect.

¶ Feare, and Fearefull.

VVhat is betokened by the Feare of God 208.b.13.& 263.b.22

VVho they be that Feare God 165.a.14.

VVho be Fearefull and vnbeleuing 289.a. 25

The wicked are striken in Feare whether they will or no 203.b.7

¶ Feeblenesse.

The Feeblenesse of papisticall allegations and reasons 133.a.16.

¶ Feete.

Of standing vp vppon ones Feete 159.a.c.

¶ Fiercenesse.

The Feercenesse and outragious crueltie of popish prelates 131.b.1.& 132.b.24.

¶ Figure.

VVhy the Scripture wrappeth vp things to come in darke Figures 5.a 13.

¶ Fill.

Of Filling 288.a.8

¶ Flatter.

Gods Ministers must neither Flatter men nor beare with false doctrine 45.a.3.b. 32.

¶ Fleeing.

VVhat is meant by Fleeing out of Babylon 209.b.17

VVhat is meant by Fleeing into wildernesse 173.b.5

Of Fleeing in time of persecution 172.b. 22.& 173.a

¶ Followe.

The true following of Christ 205.b.16

The reward of such as Follow Christ and persist in his truth to the end 213.b.5.& 214.a.b.& 215.a

VVhat is meant by Following the light 303.b.11

¶ Fortune.

Fortune. 4.b.13. Fortune is the God of the wicked 222.a.14.

¶ Foundation.

Christ is the Foundacion of Foundacions 296.a.11

How the Apostles are the Foundacion of the Church. 295.b.17

¶ Friers.

Friers Preache 15.230.a.8

The begging Friers. 122. a 24. & 128. b. 29

¶ Frogges.

VVho be Frogges 230. a 15. b

¶ Furiousnesse.

The bloud and shamelesse furiousuesse of Papists. 136. a 27

¶ Furlong.

A Furlong 297. b 16

¶ Fight.

The maner how the faithfull must Fight against Antichrist 270. b 28

¶ Fire.

VVhat is ment by Fire 141. a 15

G

GArments. Looke Clothing.

¶ Gate.

VVho be the Gates of the Church 294. b 16. & 296. b 24

¶ Gayneſſe.

The Gaineſſe of the Popish Clergie is but vanitie 131. b. 35.

¶ Gentile.

VVho be Gentiles or heathen folke 53. b. 15. & 235. a 4 & 163. b 13. & 269 a 31.

The calling of the Gentiles 81. b 14

¶ Giftes and Giuing.

God bestoweth not all his Giftes vppon one nor at once 210. a 16

Some edifie more with small Giftes than other some do with many and great. 61. b 22

VVhy thinges are said to be Giuen vnto Christ by God 3. b 28

¶ Gladnesse.

The Gladnesse of the godly 86. b 14.

Looke more in Reioyce.

¶ Glasse.

Cleere Glasse and what is ment thereby. 73. b 21

¶ Glory and Glorifie.

VVhat Glory is 110. a 31

VVhat it is to Glorifie God 76. b 4.

The longing of the godly to haue Gods Glory mayntained & wickednesse put away 97. a 9.

The longing of the godly to be Glorified with Christ 97. a 22.

The Glory of the righteous after this life. 293. a 33 b

In what wise the dumb creatures Glorifie God 88. a 3

¶ God.

Only God is, and all other thinges bee in him and by him. 162. b 26. & 163. a

Gods euerlastingnesse and why he is sayd to be of himself 8. a 23. & 15. a 31. b

VVhy God is said to be great or almighty. 232. a. 6

VVhereto his almightinesse serueth 221. b. 1

The maiestie of Gods presence 74. a 14

VVith what reuerence gods maiestie is to be serched and considered 75 a. 17 b

Gods long sufferance 49. a 17

How God is Christes God and father 12 b. 6

Gods good will preserueth all thinges 77 b. 32. & 78. a

God is a most iust and vpright iudge 72 a 17

God is a King to the faythful and a iudge to the wicked 221. b 10

VVhereto Gods righteousnesse serueth 221. b 7

Gods loue towards mankind. 11. a. 16

It is terrible to fall into the hands of god 141. a 10

God is not contrary to himselfe. 36. a 28

The maiestie and power of Gods word when it is vttered. 118. a. 3

The nature of Gods word in the mindes of the faythfull 145. b. 14.

The sweetenesse of Gods woord. 123 b. 4.

Look more in woord, in Scripture, and in Gospell.

Corruption of Scripture by heritikes. 121. b. 8.

¶Godly and Godlyneſſe.
The fewneſſe of the Godly, and the gerat multitude of the vngodly.278.a.11.
The continuall ſafetie, ioy and quietnes of the Godly.114.a.29.
The Godly ouercome the Deuill. 178.a. 31.b.
The ſeparation of the godly from the vngodly.218.b.11.
The faithful muſt increaſe ſtil in godlyneſſe.48.a.23.
The Godly ſhalbe partakers of Chriſtes glory.54.a.33.
They that long after Godlineſſe doo alwayes receiue comfort.81.a.15.
He that goeth not ſtil forward in Godlyneſſe, ſlideth backward into vngodlyneſſe.33.b.11.
Godly, Looke more in Faithfull and in Saints, and in Elect.
¶Gog and Magog.
VVho be Gog and Magog 277.a.31.b.
¶Good.
All Good thinges are to be ſought onely at Gods hand.145.a.5.
God diſappointeth vs not of any Good petition.145.a.26.
¶Goold.
VVhy the Church is likened to Goold. 29.a.29.
¶Goſpell.
The mightie power of the Goſpell.24.a. 11.& 61.b 1
Vo whom the Goſpell is ſent 207.b.20
The Goſpell breedeth terror in the wicked 234.a 31
The Goſpell is to be vttered openly, freely, and vnfearefully 208.a.25
The authoritie of the Goſpell 268.b.20
To whom the Goſpell is peace and to whom it is warre 158.a.22
None are meete miniſters of the Goſpell but ſuch as haue Chriſtes ſpirite 117.b 24.
The Goſpell ſhalbe publiſhed and take place euery where before the laſt day 141.b.4.& 142.a.& 229.b.19.
Gods will is fully reuealed in the Goſpel 213.a 18.
VVhy the Goſpel is ſaid to be euerla ſting 207.a.6
Vnſetled profeſſors of the Goſpel 102.a.3
The darkening of the Goſpell by Antichriſt 100.b.6
Antichriſt forbid deth all men the knowledge and reading of the Goſpell 105. b.1
The contempt of the Goſpel is puniſhed with ſcarcitie of tēporall foode 93.b.11
Goſpell. Looke more in Gods woord, in woord and in Scripture.
¶Ghoſt and Ghoſtly.
A deſcription of the holy Ghoſt 8.b.6
VVhy he is called ſeuenfold or manifold 8.b.20.
Ghoſtly fathers and Confeſſours of princes 231.a.29.
The holy Ghoſt is giuen to Chriſtes miniſters and to all the faithfull. 117.b.5.
The Gothes 95.b.15
¶Grace.
VVhat is ment by Grace 8.a.12
¶Great.
VVho be the Great and who be the ſmal 165.a.22
VVho be the Great ones in Gods church 263.b.25
VVhat is meant by the Great day of the Lord 231.b.31
¶Greeting.
Of Greeting or ſalutation 317.b.34

H.

HAllow Looke Holy.
¶Happy and Happineſſe.
The Happineſſe of them that be ſaued. 266.a.3.& 307.b.27.& 308.a.b.& 309 a.b
¶Harpe.
VVhat is meant by Harpes 83.a.22

¶Harueſt.
VVhat is ment by Harueſt. 216. b. 12
Haſtily Looke Shortly.
¶Haile.
VVhat is ment by haile. 167. a. 5
Perſecution likened to Haile. 167. a 6
Head Looke Horne.
Heathen Looke Gentiles.
¶Heauen.
VVhat is betokened by the word Heauen 259. a. 20. & 262. b. 16. 20
VVhy the Church is called Heauen. 174. a 34.
VVhat is ment dy ſhutting vp of Heauen 152. b. 19
VVhat is ment by the rolling vp of Heauen. 102. a 16
How Sathan is caſt out of Heauen 174. b 9. & 175. a. 27. b
¶Heare.
Of Hearing and receiuing. 57. b. 12
Hearing put for obeyeng 57. b. 20
Of hearing aud deafeneſſe 36. b. 5
The right hearing of Gods woord. 6. b. 26 & 7.
The benefit we receiue by hearing Chriſt 70. a. 10
¶Hell.
VVhat Hell is and to whom it is dew. 94. b. 3. &. 282. b. 7
The ſundrie names of Hell 233. b 15
A deſcription of Hel, and why it is ſaid to be great 218. a. 10
¶Helpe.
The helpe of the Godly commeth from Heauen. 279. a. 10
Among whom Chriſt ſheweth his Helpefull power. 307. b 21.
¶Henry.
Henrie the fourth the Emperour depoſed 196. b 29.
¶Hereſie, and Heretikes.
A liuely deſcription of Hereſie and Heretikes. 126. b 28. & 127. a b & 128. a b & 129. a b & 130. a b & 131. a b.
All Hereſies are confirmed by the Pope & by Mahumet 127. a. 4
Errours and Hereſies come not into the Church without Gods prouidence. 126. a 24.
How Heretikes do good in the Church. 128. b. 2
Hermites Looke in Monke.
¶Hipocrite.
A deſcription of Hipocrites and miſprofeſſoures of Religion 39. b 11. & 40. a & 52. b. 6. & 93. b 30. & 94. a b
The ſelfeſoothing or ſelfflatterie of the Hypocrites. 67. b. 25
The abhominable Hipocriſie of the Papiſtes. 255. b 20. & 240. b 19.
Hipocriſie muſt be eſchewed. 38. b 1.
VVhy ſo many be led away by Hipocrites and falſe teachers. 94. b 25
Hipocriſie bewraieth it ſelfe at length. 32. a 32.
The ſucceſſe of Hipocriſie and falſe Doctrine 94. b 15.
¶Holy.
VVho be Holy. 276. a 11
Pope Holineſſe is hated of God. 206. a 11.
Euen the holyeſt men haue nede of the Sauiour 84. b 27.
Trew Holyneſſe. 206. a 11
The Halowing of Churches or Temples. 301. a 10
VVhy Chriſt is termed Holy 60. a 16
Only God is Holy 75. b 27. & 222. a 3
¶Honour.
VVhat Honour is 110. b. 7
VVhat it is to honour God. 76. b 6. & 208 b. 32
There is no Honoring of God but by Honoring of Chriſt. 88. a 9
In VVhat wiſe all Creatures Honour God 87. b 1
In what wiſe the dumbe Creatures Honor God 88. a. 2
The fond & Popiſh diſtinction of Honoring, worſhipping & ſeruing 266. b. 25

Looke

Looke more in seruice, worship, & in feare

¶Horne.

VVhat is meant by seuen heades and ten Hornes 184.a.4

VVhat is meant by the ten hornes of the beast 241.b.26.b

VVhat is meant by the vij. hornes 82.b.14

¶Horse.

VVhat is meant by the white Horse 89.a. 24.& 267 b.11

The Popes Ministers like to Horses 131.b.1

VVhat is meant by a pale Horse 93.b.30

VVhat is ment by the red Horse 91.a.8

VVhat is ment by the blacke Horse 92.a. 32.b.16

VVhy all faithfull ministers are termed Christs Horses 89.a.24.b.& 90.a

¶Hower.

VVhat is ment by halfe an hower 115.b.14

¶Humilitie.

True Humilitie or lowlinesse 83.a.29

Man is neuer throughly humbled till hee feele the maiestie of God 26.a.29.b

¶Hurt.

The greatest Hurt that can happen to mā. 106.b.5

Satan Hurteth most by Hipocrits 170 a.31

None but reprobats shalbe Hurt by Antichrist & his adherēts 129.a.24.b.& 130.a

Hus Looke Iohn

¶Husband.

One Husband of the Church 264.a.30

¶Hyre or wages

why eternal life is callld a Hire 264.b.18

what is ment by Hire or wages 312.b.1

I

¶Iacint.

THe descriptiou of the Iacint and what is betokened therby 300.a.24

¶Iasper.

The nature and significatiō of the Iasper stone 71.b.32.& 294.a.1.& 299.a.23

¶Idolatrie

Who be Idolaters 290.a.26.& 314.b.18

All Heatheniish Idolatrie is reuiued and stablished by the Pope 197.a.9

¶Ierome

Ierome of Prage 155.b.32

Ierom Sauanarola a frier preacher burnt at Florence, for demaunding a reformation of the Church 155.b.35

¶Ierusalem.

Rome likened to Ierusalem.157.a.1.

The new Ierusalem.65.a.8.

The pleasantnesse thereof.305.b.21.

Looke more in Church vnder triumphant Church.

¶Iewes.

The estimatiō & prerogatiue of the Iewes in Gods sight.108.b.28.& 109.a.23

All the Iewes are not cast away.108.a.3

¶Iezabell.

Iezabell.48.b.2.9.26

¶Ignatius.

Ignatius the Martin 60.a.7

¶Ilandes

VVhat is ment by Ilandes.102.b.6

¶Images.

Images made to speake & weepe 199.b.13

¶Inquisition.

The Maisters of the Inquisition for Heresie 171.a.6.

¶Intercession.

The maner of christes Intercessiō 116.b.24

Of Intercession of saints deceased 214.b.27

¶Intisement.

whoriish Intisements of Papistrie. 132.b.14

¶Intitling of Bookes.

The manner of the Hebrewes in Intitling of their bookes.2.b.32.

John Hus.155.b.32

Ioy Looke Reioycing.

Is Looke God.

¶Iubilie.

VVhen and by whom the Iubily was brought vp first.128.b.10.

¶Iuda.

VVhy the birth right was giuen to Iuda. 108.a.18

¶Iudge and Iudgment

VVhat is required in Christen Iugdes 72 b.6

Gods Iudgements are moſt rightfull 226 b.30

An Image of Gods Iudgment, and how the godly may take comfort therby 215.a.27.b.& 216.a.b.& 217.a.b.& 218 a.b.& 219.a

The certaintie of Gods Iudgments vttered by the miniſter 154 a.6.

A deſcription of the generall Iudgment and of Chriſt the Iudge 12. b.19.& 13. a.b.& 115.a.17.b.& 140.a.32.b.& 141. a.b.& 144.a.24.& 279.b.12.& 280.a b.& 281.a.b.& 282.a.b

The godly do long for Chriſtes cõming to Iudgment 15.a.15.& 316.a.7.& 317. b.24

VVherto the often mẽcioning of Chriſts ſpeedy comming to Iudgment ſerueth 312.a.25

The ſodainneſſe of Chriſtes comming to Iudgment 232.a.24

The end of Chriſtes comming to Iudgment 53.a

Doomeſday is both terrible and ioyfull 103.b.13

The ſtate both of the godly and vngodly at the day of doome 105.b.19.& 104.a

Looke more in Reſurrection.

K

¶Keepe.

WHat is meant by the keeping of Gods woord 6.b.26.& 53.b.2.& 57.b.21

VVhat is meant by Keeping of Gods cõmaundements 182.b.22

VVhat is meant by Keeping the woords of this propheſie 310.a.26

¶King or Prince and Kingdome.

Chriſts Kingdome, Lordſhip, and power 10.b.11.& 71.a 29

VVhy Chriſt is ſaid to be Lord of Lords and King of Kings 248.b.9

The meane to inlarge Chriſtes Kingdom and to ouercome Antichriſt 194.a.31.b

The faithfull are all Kings and Prieſtes vnto God 11.b.26.& 12.a

After what maner the faithfull are partakers of Chriſtes Kingdome euen in this life 17.a.1

The reprobates (though vnwillingly and vnwittingly) doo rather further than hinder Chriſtes Kingdome 176.b.6

The full accompliſhment of Chriſtes Kingdome 161.a.19.b.& 162.a

VVho be excluded out of gods kingdom 313.b.17.& 314.a.b.& 315.a.b

Such as Princes are ſuch are their people 238.a.2

Kings and Princes driuen from the truth by Popes and Poperie 127.b.15.

The Popes and their ſhauelings haue taught Princes all vngraciouſneſſe 253. b.30 & 253.a.b

All Kinges yeeld vnto Antichriſt. 184.a. 12

Princes ſtand more in awe of Antichriſt than of God. 247.b.2

The Diuell inflameth Princes againſt the Goſpell 91.a 23.b

Princes perſecute Chriſt to their own deſtruction 231.b 10 & 247.b.15.

Kings and Princes ſhal come to the light of the Goſpell. 304.a 21

King and kingdome. Looke more in Raigne and raigning.

¶Knowledge.

VVhat is ment by Knowing. 31.a.30.& 52.a 33

VVhere true Knowledge is to be ſought. 78.b 17.& 144.b 10

The fulneſſe of all Knowledge is in chriſt 82.b 23.& 83.a 31

The great knowledge that God powreth out in theſe latter dayes. 141.a.26

¶Kye.

VVhat the word Kye betokeneth generally

nerally 60.b.6. & 126.a.24
The Kie of Dauid or Kies of the Church 60.b.5
The Popes wicked vsurpation in challenging the Kies of the Church to himself and his shauelings 73.a.5
The Popes Kies 126 a.24.b.& 127.a

L

¶Labor.

THe Labors of the godly and of the vngodly 214.a.18

¶Lampe

VVhat is meant by burning Lampes 73.a 24

¶Languages Looke Tungs.

¶Laodicea.

Laodicea 20.a.10. & 66.a.3.6
Bishops of Laodicea 66.a.6

¶Latria.

The Popish and fond distinctiō of Latria, Dulia, and Hyperdulia 266.b.25

¶Legate

Legats a Latere 230.a.25

¶Libertine

Libertins & Anabaptists described 52.b 16

¶Like.

Like will to Like 134.b.5

¶List

How man may List 316.a26

¶Little. Looke Small

¶Looce.

VVhat is ment by beeing let Looce. 274. a.31.& 277.a.9

¶Lord and Lordlinesse.

Christ is Lord of all things 144.a.5
Christ is Lorde of Lordes and Kinge of Kings 10.a.33.b.
VVhat the Lordlinesse of the Pope & his Clergie is 11.a.6,& 239.a.4.& 24.b.8
Looke more for Christs Lordship in King and in Christ, and for the Popes Lordlinesse, in Pope, Antichrist, & Babilon.

¶Loue.

VVho they bee that Loue Christ and his law.65.b.19.
Gods Loue towards mankind 84.b.25

¶Lowlinesse Looke Humilitie

¶Lukewarme.

VVhat it is to be Lukewarme 67.a 15
Lukewarme Protestants 66. b.25. & 67.a. 26.b. & 68.a.2.12.19.20.25.

¶Life.

Two kindes of Life.43.a.10
VVhat this bodily life is 43.a.15
The long Life of the faithfull 286.a.3.
The causes of eternal Life 51.b.15.& 52.a.
Eternall Life likened to a supper 265.b.13.
VVho Liue and who be dead 275.a.8

¶Light.

VVhence the faithful haue all their Light 29.a 8.& 37.a.24.& 302.a.31.b.& 304. a.5.
Christ is the Light of the world 302. a.16.
Two operations of Inlightening are in Christ 303.a.17
VVho are the Lights of the world & why 303.b.17
VVho haue the true Light 309.a 15
The Bishops, teachers, and gouernours of the Church are faine away frō the true Light 124.a.10.b.& 125.a.
VVho be partakers of the heauenly light 303.b.29

¶Lyer and Lying.

VVho be Liers 290.a.35.b.& 315.a.15
VVhat it is to loue Lying or vntruth 315.a 26

¶Lion a wild beast.

VVhat is betokened by a Lion 74. b.27. & 185.a.4
How Christ is both a Lion and a Lambe, 81,a.23.b.&.82.a

¶Lions a Towne or Citie.

The poore men of Lions 156.a.9.

M

¶Mace.

CHristes Iron Mace 54.a.6.& 269. b.5.

¶Mad.

Satan abuseth the infirmitie of Limitike and Mad folkes to purchase credit too mennes Doctrines 50. b 19

¶ Mahumet.

The faire showe of holynesse in the kingdome of Mahumet and his great successe in all thinges. 191. b 1. & 192. a b.

The deuoutnesse of the Mahumetanes in praying 191. b 10.

Their holydaies. 191. b 20.

Their exhortations to godlynesse. 191. b 22

Their Hospitalles 191 b 25

Their Monkes. 191. b 27

Their visions, traunces and Miracles. 191. b 33

Their temperance in fare and apparell. 192. a. 1.

Their faithfulnesse 192. a. 9

Their loue and obedience towardes their Prince. 192. a 12.

Their willingnesse to battaile in defence of their Religion and countrey. 192. a 16

The honestie and shamefastnesse of their women. 192 a 27

The apparell of their women 192. a 34

Their often victories 192. b 7

Mahumets great successe in all thinges. 100. a 11

Mahumet. Looke more in Antichrist.

¶ Malice.

The fierie Malice, smokie traditions, & stinking fleshlines of Papistes 138. b i.

The vnappeasable Malice of Satan towardes the Church. 182. a 31. b

¶ Man and Manlynesse.

The prerogatiue of a Man aboue al beasts 163 a 14

Thre sortes of Men in the world 234. b 8.

VVhat is ment by al Men 200. a 32

VVho be Menchildren 171. a 30. b

VVhat is betokened by a Mannes visage 74. b. 29.

Mannes weakenesse in Gods presence. 28 a 19.

Christian manlynesse. 288. b. 22.

Manasses Looke threatninges.

¶ Manicheus and Manichies

Manicheus. 121. a 21.

The Manichies confuted. 77. b 29

¶ Manna.

VVhat is ment by hidden Manna 46. b. 31 & 47. a 4

Christes misteries likened to Manna. 46. b 12.

¶ Marie.

The virgin Marie 168. b. 1

The Errour of them confuted which deny that Christ tooke flesh of the virgin Mary 21. a 31. b. & 21. a

¶ Mariage

Mariage is honorable before God & Man 36. a 30.

¶ Mark.

The trewe Marke of Gods people. 203. a 10.

VVhat is mente by being Marked in the forehead 200. b 10

VVho receiue the beastes Marke in their foreheades 210. a 29. & 212. a 23

¶ Martir and Martirdome.

The glory of the Martirs after this life 159 b. 5

VVhy the death which the Godly are put vnto for the Gospels sake is called Martirdome 5. b 33

Maximine 95. a 29.

¶ Maiden or Virgin

VVho be trew Maidens or Virgins. 205. a 30

¶ Measure.

The measure of the sanctuary. 298. a 10

The Measure of Man. 298. a. 13

Of Measuring or meeting the Church 147 a 26. b

Looke with what Measure men do mete with the same shalbe Moten vnto them again

again.194.a.2.b

¶Mediator.

That there is but one Mediator. 300.b 12.

¶Meekenesse.

The Meekenes of Papistes is but counterfet 132.a 7

¶Melito

Melito Bishop of Sardis 55.a.1

¶Merchantes and Merchandise.

VVho be the Popes Merchantes.200.b 21.

VVho be the Merchantes of the earth.253 .a 31.b

VVho be Antechristes Merchantes 257.a 29.b & 261.a 13.b

The Merchandise of the Popes and of the Papistes.200.b 18.

Mercy and Mercifulnes & their contrary.

Christes goodnesse in peruerting vs with Mercy69.b.24.& 70.a

Gods Mercifulnesse.120.b20

God setteth foorth and offereth Mercye beforevengeance.165.b.17.

The Mircyless and furiouse hartes of the Papistes138.a 12

¶Messenger.

VVhat is ment by the Messenger of Satan 41.a 30

¶Michaell.

Michaell and who he is.174.a.24.b.12

¶Minister.

Ministers must not be admitted ouerhastely32.a 28

VVho be able Ministers.146 b.9

The Pastors or Ministers are all one body with their flockes 30.a 22.

Ministers and Preachers must not speake anything of their owne head.266 a 15

A description of Christes faithfull Ministers. 48.a. 10.& 79.b 28.& 80.a b & 81 a & 150.b 1.& 151.a

The dutie of Ministers. 20. b29.& 25.a 2 & 81.a 15.& 146.a 20.b

VVhatsoeuer is done by Gods Ministers is done by God 222 b 5.

Gods Ministers do set forth his praise. 85. a 28.

The bounds of the Minister in executing the Ecclesiasticall power. 153.b.19

The safnes and surenes of Gods Ministers 24.b.14.& 30.b 23

The falling away of the chiefe Ministers from the truth.126.a 7

¶Miracle.

False Miracles.197.b 4.& 198.a b & 199.a b & 231.a 14

VVho be deceiued by false Miracles.198.a 29.b

¶Miserable.

VVhat is ment by Miserable.68.a.12

Misterie.

Gods Misterie.144.a.25

Gods Misteries are not reueiled to all men 46.b.31.

Misterie Looke more in Secrets.

¶Modestie.

Christian modestie.16.a.31.b.

Montanus.50.b.4.

¶Moone and monethes.

The Moone become blud.100.b.30.

The darkening of the Moone 124.b.5.

VVhat is ment by fiue Monethes.130. b.33.

Two and fortie Monethes.149.a.26.

¶Moonkes and Hermites.

Moonks and Hermites the scholemaisters of mischiefe.95.6.10.

Sergius a Monk the deuiser of Mahumets religion.95.b.17.

¶Moorner.

VVho be chefe Moorners for the destruction of Antechrist.258.b.14.

¶Moother.

what maner of Mother Rome is.243.a.8.

¶Mountane.

A burning Mountaine.120.a.7.

¶Mouth.

VVho be Christes Mouth.25.a.35.

How the papistes hurt with their Mouthe 139.a.4.

what is ment by the mouth of the sword 46.a.34.

¶Multitude.
VVe must not depend vpon multitudes 137.a.22. & 231.b 6
¶Murtherer.
VVho be Murtherers.289.b 23. & 314.b 12
¶Might or Mightinesse.
VVhat is ment by Might or Mightines.86 b.28
VVho be men of Might.102 b 23

N

¶Nation.
THe word Nation implieth both Iewes and Gentiles.109.a.21.
¶Naked.
VVho be Naked.68.a.25
¶Name.
VVhat is ment by the woord Names 160.a 21
The manner of the Scriptures in giuing names to Places.232.b 33. & 233.a
Names put for persones folke or men. 58.a 34
VVhat it is for a man to haue Gods name writen vpō him.64.b.29.
VVhat is ment by Christes name. 44.a.27.
Christes new name.65.a.17.
Names of seruice and ministery in the primatiue Church.239.b. 24.
The names of holy men and auncient fathers abused to cloke sects and heresies. 36.a.13.
How to read our names in theboke of life 59. b.17.
Names Looke moze in titles.
¶Nigromancie and Nigromancers.
The Popes are eyther Nigromancers or alyed with Nigromancers.199.a 21.
Nero.95.a 25.
¶Nicolas and Nicolaites.
The herisie of the Nicolaites 35. b 16. & 36. a.46. & 48.a.19.
¶Nomber.
Misticall nombers and what is ment by them.297.b 23
The Number of twelue 107.a.30.b
VVhat is meant by the Number of the beast, or by the Number of a man, or by the Number 666. 201.a.33.b
¶Nouatus and Nouatians.
The heresie of the Nouatians 34. b 13.& 121.a 21
¶Niceneſſe.
The effeminate Niceneſſe and vnſpeakeable filthines of the Popiſh clergie.132. a.32

O

¶Obey and obedience.
OBedience to Gods commaundement. 145.a 5.& 146.a 11.
Obedience is the acceptableſt Sacrifiſe to God.205.b 31
Al thinges Obey Christes voice.106.a 22
¶Offence.
The Offences of the people are laid to the charge of the ministers and Rulers. 48. b 6
Partaking of other folkes Offences 254.a 7.
VVherein men Offend, therin are they punished 226.a 14.b
¶Officer.
Election of Officers by stones 47.a 33
Office Looke moze in Charge.
¶Officiall.
VVhat Bishops Officialles are 139.a 22.
¶Oliftree.
Trew Preachers likened to Oliftrees. 151. a 18.
¶Open.
VVhat is ment by Opening.60.b 34.
The Opening of Gods Temple.166.a 28.
¶Origen.
Origens errour confuted.211.b.11.
¶Othe
VVhat an Oth is.143.b 14
Othes. Looke moze in Swearing.
¶Ouercome.

VVhat

VVhat is ment by ouercomming.36.b.34.
How and when the godly get the vpper hand of all their aduersaries 53.b.19.& 70.a.30.
The Saintes Ouercome by beeing ouercome 157.a.32
By what meanes Satan and the wicked sort are to be Ouercome, 278.a.16.
How the Saints are Ouercome.155.a.33.b
Ouercome and ouercomming. Looke Victorie.

¶Ox.

VVhat is betokened by an Ox.74.b.28.

P

¶Palmetree.

VVHat is ment by branches of Palme tree.109.b.23.
Papistes and papistrie. Looke in Pope.

¶Paradise.

Paradise and what it is 37.b.7

¶Parde.

The description of the wild beast called a Pard, and what is betokened by him. 185.a.2.

¶Pardon.

VVhen Pardons and stations began first. 128.b.7.
The Popes Pardons and what they be.111.b.22.& 112.a.& 130.b.16.& 197.b.13
Pardons. Looke more in Excommunications.

¶Partaker.

Partakers in fault must bee Partakers in punishment.254.a 23.
Pastors. Looke more in Shepeherds, and in Ministes, and in Preachers, and in Teachers.
Pathmos..7.b.22.

¶Patience.

VVhat is ment by the word of Patience. 63.a.15
Trne Patience.17.a.26.b.& 31.b.17.
The right meanes to make men Patient. 41.a.17.b.
The Patient abyding of the godly 5.a.1
VVhat troubles or afflictions make our Patience acceptable to God 17.b.17
Examples of Patience in aduersitie 38.b.33

¶Peace.

VVhat is ment by Peace.8.a.15
Pelagius 121.a.22.
Pergamus.19.b.24

¶Perish.

None shall Perish but the reprobates 137.a.10.

¶Persecution, and Persecuters.

All Christians and specially the Ministers must settle themselues to abide Persecutions 32.b.25.& 41.a.6.& 42.a 15.
Persecution followeth Gods woord 17.b.29.& 18.a.& 91.b.14.& 41.a.6.& 42.a 15.
The trial & fyning of the godly by Persecution 220.a.19
Troubles and Persecutions rayzed by heretikes.99.b.16.& 92.a.31.b.& 121.a.8.
The Persecution of the Church by the Romish broode 149.a.4.
The persecution that happened vnder the Emperor Domitian 18.a 2
The greeuousnesse of Antichristes Persecution 111.a.8
The last Persecution of Antichrist 277.a.7.b.& 278.a.b.& 279.a.b
God prepareth continually a harborowe and resting place for his Persecuted Church 173.b.19 & 174.a
Of fleeing in time of Persecution 172.b.22.& 173.a.b.
The Church is stablished & increased by Persecutions 104.a.16
The time of Persecution is shortened for the elects sake 181.a,13
The foure chiefe stirrers to Persecution. 136.b.11.
Al Persecutions are led by the spirit of Satan 41.b.10
They that Persecute the Gospell Persecute Christ

Christ.277.b.35. & 278.a
Cruell Tyrants and Perſecuters of the Church 91.a.8
A threatning againſt Perſecuters 151.b.5.
Looke more in Trouble and in Affliction.

¶ Perſeuerance.

Perſeuerance or holding out too the end against all temptations and aduerſities is the true triall of fayth 42.b.1
The great preheminence of ſuch as Perſeuer faythfull too the end 47.a.17. b.6
The reward of Chriſten Perſeuerance 37. a.8.& 55.a32
Looke more in Conſtancie.

¶ Perſon.

There is no reſpect of Perſons before God 281.b.19

¶ Peter.

Peters Patrimonie 242.a.5
Peter neuer came at Rome 242.a.8

¶ Philadelphia.

Philadelphia 20.a 4.& 60.a.1

¶ Philoſophie.

How farre ciuill learning or humane Philoſophie is to be vſed 6 b.2
Humane Philoſophie vſed by Heritikes to the hinderance and deſtruction of the Chuch 181.a 30.b
Philumene 50 b.18

¶ Piller.

What is ment by Pillers 141.a.10
Pillers of Gods Church 64.a29

¶ Pit.

The bottomleſſe Pit 126.b.11

¶ Plage.

Plages enſuing the contempt or perſecuting of Gods word 98.b.27. & 99.a.b. & 100.a.6.& 101.a.b.& 102.a b.& 119. a.20. b. & 120. a. b.& 121 a.b & 151.b 5.& 152.a b.& 153.a.b.& 224. b.22. & 225.a.b.& 226 a.b.& 227.a.b.& 228.a. b.229.a b.& 230.a.b
The wicked beleue not Gods Plages till they feele them 224.a.31
Where as God puniſheth the wicked for their ſinnes, they impute al Plages and miſſortunes to the preaching of the Goſpell 152.a.21.b.& 158.a.6
Why the Plages are greater ſince Chriſts comming than before 101.a.2.b.
How Gods Miniſters are ſaid to poure out Gods Plages vppon the wicked. 225. a.2
The way to remedie or to auoyd Plages. 227.b.20
Looke more in Punniſhe, and in Affliction, and in wrath.

¶ Pockes.

The French Pockes 225.a.27

¶ Pope, Papiſtes, and Papiſtrie.

A contrarie comparing of the Pope and of Chtiſt together 188.a.4
The Pope is led by the ſpirit of the Diuell 187.a.30.
The Pope makes him ſelfe equall wyth Chriſt 171.a.7
The Pope maketh all men too ſtoope too him 200.a.11
The Popes mayntaine their ſtate by the ſwoord 199.b 29.& 243.a.31.& 244.a 24.
A womanpope 199.b.3
A deſcription of the Pope and of Papiſts, and Papiſtrie 25.a.16.& 127. a. 8. & b. & 128.a.b.& 129.a.b.& 130.a.b.& 131. a.b.& 132.a.b.& 133.a.b.& 134.a.b.& 135.a.& 136.a.& 138.a.12.b.& 139.a.b. & 148.b.25. & 154.a.33.b. & 165.a.34. & 192.b.13.
When Papiſts pretend moſt gentleneſſe, then meane they moſt miſchief.134 a.1
The Papiſts being at oddes among themſelues ioyne wholy together againſt Chriſt 133.b.22.& 137.b.1
The Lecherous ſingle life of Papiſtes 205. b.2
Their ſnaring of mens cõſciences by their ſmooth ſpeeche.134.a.16.

The Papistes doo both byte and whyne. 173.a.21.
The drunken dotages receued in Papistry 238.a.17.b
Poperie is but smoke 127.b.29
Poperie or Papistrie defileth al thinges. 128.b.22.
Pope Looke more in Antichrist, Babilon, Beast, Rome. VVhore, VVorld, VVorshipping, Mahumet.

¶ Porche.

VVhat is ment by the word Porche 148.a 24.b

¶ Pouertie, or Pooreneſſe.

VVhat Pouertie or Pooreneſſe of spirite is 39.a.12.
The Pooreneſſe of rich Christians 39.a.22

¶ Power.

Power 110.b.9
The prerogatiue of Christes Power. 82. b. 14.
Christes iudiciall Power 43.b.19
Poyzon. Looke Venim.

¶ Pray and Prayer.

The acceptableneſſe of earneſt Prayer bee fore God 117.a.10
The Prayers of the Godly are effectuall. 223.a.30.b
Only Christ offereth vp our Prayers and maketh interceſſion for vs 116.a.24
The fondneſſe of Praying to Saintes deceaſed 83.b.25
Of Praying for the dead 130.b.16

¶ Prayze.

God muſt bee Prayzed continually. 110.b 15.
Cauſes too moue vs too Prayze GOD 77 a.8
The right maner of Prayzing God. 76.a. 19.b. & 77 a.25.b
Christes ſingular Prayze. 86.b.24. & 87. a.b.
VVho they be that ſing Prayſes vnto God 220.b.1
VVho are meete too Prayze God, and who not. 204.b.11. & 262.b.20.
All the godly agree in yeelding prayſe too God, and to Chriſt 88 a.21
The Saintes Prayze God in heauen lyke as they had doone vppon the earth 168 a 25
Gods Prayzes are both irkſome and terrible to the wicked 203.a.28
To what end God Prayzeth men. 48 a. 16.

¶ Preaching and Preachers.

Preachers muſt bee diligent and paynfull in their charge. 118. b.3. & 125.a.33
The dutie of faythfull Preachers. 118.b3 125.a.33. & 266.b.16.
The fewneſſe of true preachers. 150.a. 4.
The preachers that are put to death are after a ſort reuiued againe by the newe afterſpring which ſuccedeth in their romes. 158.b.1.
No man can preach Gods worde purely but he that is ſent. 30.a.18.
No force can ſtoppe the preaching of the Goſpell. 155.a 5.
The commendation of the outward preaching of Gods word. 66.32.
The fruit of preaching. 62.a. 17.

¶ Predeſtination.

Howe men maye knowe whither GOD haue Preſtinated them too lyfe or no. 281.a.13.b
Looke moore in Election.

¶ Prieſt and Prieſthod.

Chriſtes Prieſtly dignitie 22 a.5
Chriſtes Prieſthod and meditation for vs deſcribed 116.a.19.b. & 117.a
VVho be Prieſtes 276.b.21
VVhat maner of Prieſthod is amõg Chriſtians 301 a.1
The Popes hipocriſie and pride in taking vppon him both Princely and Prieſtly power 195.a.21.b & 196.a.b

¶ Preparation and Prepare.

Preparation of the harte is Gods mere gift

gift 264.b.20.& 316.b.13

¶ Prerogatiues.

The blaſphemous Prerogatiues which the Papiſts yeeld to their God of Rome 247.a.11.b

¶ Preſence.

Gods maner of diſcouering his preſence. 71.b.1

¶ Pricke.

How the Pricking of Chriſt is to be vnderſtoode 14.a.3

Princes. Looke King.

¶ Priſcilla.

Priſcilla & Maximilla 50 b.5

¶ Promiſe.

The certaintie of Gods Promiſes vttered by the Miniſters 154.a.6

Proctors 139.a.23

¶ Prophet and Propheſying.

VVhat is ment by Propheſying 150.a.31

VVho be indued with the ſpirite of Propheſie 267.a.27

VVho be Prophets 164.b.34.& 259.b.11

Chriſt neuer leaueth the world without ſome true Prophets 150.a.4.b

¶ Proteſtant.

Doublefaced Proteſtants 67.a.10

Looke more in Lukewarme.

¶ Prouidence.

All things are done by Gods Prouidence, yea euen the very blynding of the Reprobates 136.b.30.& 250.a.22.b

¶ Pride.

The Popes Luciferlike Pride 92.b.29

The paſſing Pride of the Popiſh Clergie 131.b.15.& 132.a.& 133.b.8

¶ Puniſh and Puniſhment.

The three chiefe Puniſhments that happen vpon the world for ſinne 95.a.6

The order that God vſeth in Puniſhing. 119.b.18

The Puniſhment of ſuch as hang vppon Antichriſt 257.a.5.b.& 258.a.b

The iuſt Puniſhment of perſecuters 95.a. 17.b.

The wicked ſhall doutleſſe be Puniſhed. 46.a.14

VVhat is ment by doubling of Puniſhment 255.a.2

The Puniſhment of all ſuch as falſifie the ſcripture 316.b.28.& 317.a.b.

The maner of Gods Puniſhing of the wicked 51.a.4

The endleſſe and moſt grieuous Puniſhment of the Diuell and of al the reprobates 279.a.23.b.& 282.b.32.& 289.a. 25.b.& 290.a.b.& 291.a.b

Looke more in Affliction, and in Plage.

¶ Purgatorie.

VVheruppon the Papiſts build their Purgatorie 87.b.17

Popiſh Purgatorie, ſatiſfaction, and ſacrifizing quite wyped away. 85.a.20.& 214.a.24

Q

QVickly. Looke Shortly.

¶ Quire.

VVhat is ment by the woord Quire 147. b.19.& 148.a.24.b

R

RAyment. Looke Clothing.

¶ Rayne.

The preaching of Gods word is likened to Rayne, and why 152.b.28

¶ Raynbowe.

VVhat is ment by the Raynbowe 72.a.4

The Raynbowe vppon Chriſtes head 140 b.9

¶ Reprobate.

The wretched ſtate of the Reprobates in this life 179.a.18.b

The anguiſh of the Reprobats at the ſight of Gods vengeance 103.a.4

The wilfull ſtubbornneſſe of the Reprobates 270.b.15

The Reprobats can nother do, ſay, nor deuize any thing againſt gods chozen further than God giueth thē leaue 62.a.28.

The

The difference betwene the chozen and the Reprobates.166.a.1
Gods wrath againſt the Reprobats 163.b. 24.& 164.a
No regard to be had of the Reprobates. 148.b.14
Reprobates. Looke moze in VVicked.
¶Reſtineſſe.
Reſtineſſe and ſloth are to bee eſchewed of all men.58.a.4
¶Reſurrection, and Rizing.
A double Reſurrection.98.b.13.
The firſt Reſurrection.275.a.8.b.3
The ſecond Reſurrection.276.a.28.b. 11.
The end of Chriſtes Reſurrection.10.a.4 & b.7.
VVhat became of thoſe that roze at Chriſtes death.10.a,13
The generall and vniuerſall ryſing againe of al fleſh.13.b.27.& 161.a.19.b.& 280 b.7.& 281.a. b. & 282.a.b. Looke moze in Iudgement.
¶Reuelation.
VVhat this preſent Reuelation is & wher of it conſiſteth,3.a.2.& 28.a.10
The author of this Reuelation 3.b.25. & 71. a.9.& 313,a.13.
The writer of this Reuelation.5.b.12.& 16.a.21.b
The notable and worthy commendacions and prayſes of this Reuelation.3.b 34.& 6.a.9.& 7.a.19,& 15.b.10.&. 71. a.9.& 267.a.20.& 309.b.10.& 310.b.16
The place where this Reuelation was giuen.17.b.22.
To what end this Reuelation was giuen. 4.a.6.&.8.a.35.b,& 311.a,22
The ſundrie wayes whereby God reueled himſelfe in old time.2.a.7
VVhy there be not ſo many Reuelations nowadaies as were in old time.3.a.13.
Fond glozings and expoſitions made vppon this Reuelation to flatter the Emperor & the Pope.273.a.12.b.& 274.a.
¶Reuenge.
Chriſt will Reuenge his elect ſhortly.317 b.16.& 263.a.20
Reynes. Looke Cloth.
¶Reaſon, Vnderſtanding.or VVit.
Naturall reaſon.302.b.28.& 303.a.b
The dimneſſe of mans owne Reaſon and Vnderſtanding.223.b.30.& 224.a
Mans wit is vtterly vnable to ſearch out Gods miſteries.79.b.10. & 80.b.9.& 224.a.14.& 245.a.4
¶Redeeme.
To what end we be Redeemed 85.a.2
Reformation. Looke moze in Amendment.
¶Regiſtrer.
Regiſtrers.139.a.23
¶Raigne.
Chriſtes Reigning 163.a.24
The euerlaſtingneſſe of Chriſtes raigning in & with his chozen 161.b.24.& 162.a
Gods word muſt Raigne ouer al mē ſpite of their harts.171.b.32.& 172.a
How we Raigne and by whom 12.a.14. & 53.b.32.& 70.a.27.& 274 b.16.& 309.a.33.
The godly ſhall Raigne vppon earth and how 85.b.31.& 86 a
The Raigne of Antichriſt is vniuerſal 249 a.4
Raigne and Raigning. Looke moze in Kingdome.
¶Reioyce.
In what wiſe the godly may Reioyce at the deſtruction of the wicked 136.a.12.
The ioy and Reioycing of the godly for their ſaluation by Chriſt. 262. a. 13.b. & 263.a.b,& 264.a. b, & 265. a. b. & 266,a.b.
The ioy of the godly for the deliuerie of the Church 176 b 26.& 179.a.9
The Reioycing of the godly at the execution of Gods iuſt vengeance.258.b. 28.& 259 a. and 270.b.1. and 272. b. 28.

The Reioycing of the Reprobates in their owne wickednesse 157.b.10

¶ Religion.

VVherein the profession of Christian Religion standeth.308.b.7

All Religions conspire against Christes Gospell 277.a.24.b

¶ Renewing.

The Renewing of all things by Christ 280 a.24. & 283.a. 28. & b.& 284. a. & 286.a.29.b

¶ Repentance.

True Repentance.34.a.10.b

The Repentaunce of the vngodly. 34. a.28

The ouerlate Repentance of the vngodly 258.b.6

¶ Rich, and Riches.

Christen Richnesse 39.a.33

How we may growe Riche to Godward. 68.b.25.

The Riche and delicate are a pray for Antichrist 173.b.9

The Riches of the Pope and the meanes whereby he gathereth them 240.b.28. & 241.a.b

How and wherin the Romish rout spend their Riches 241.b.23

¶ Riuer.

VVhat is ment by Riuers 121 b.8

¶ Robe.

VVhat is ment by Christes long Robe.22 a.5

Robe. Looke more in VVhite.

¶ Rome.

A liuely descriptiō of Rome to be the seat of Antichrist 156.b.16. & 157.a. & 29.b. 6.& 245.a.10.& 250.b.28.

VVhy Rome is called a great Citie 258.a. 18

¶ Romane Empire.

The Swallowing vp of the Romane Empire by the kingdome of Christ.120.a.7

The mangling of the Romane Empire by Mahumet and the Pope.168.a 24.b

The destruction of the Romane Empire. 142.a.32.b

¶ Rore.

VVhat is meant by Christes Roring 142. a.1

¶ Ruben.

VVhy Ruben was dispossessed of his birthright 118.a.14.

¶ Reward

VVhy God promiseth Reward of weldoing 313.a.3

A generall rule concerning the Rewarding of the godly 282.a.9

¶ Ryder.

VVhat is ment by the Ryder of the white horse 89.a.22.& 90.a.13.

The Ryder of the pale horse 94.a.19

The Ryder of the red horse 91.a.21.

¶ Right hand.

VVhat is ment by Gods right hand 24.b. 11.& 26.b.15.

S

¶ Sacrament.

VVHat Sacraments are 292.b.14

There is no dew obseruing of Sacraments among the Papistes 292.b. 18

The maner of the holy Scripture in learning Sacraments and figures by the names of the thinges which they signifie or betoken. 29.b.3

¶ Sacrifize.

VVhat be the Sacrifizes of Christians 12.a.20.& b

VVhereunto our Christian Sacrifizes serue 12.a.29.

¶ Saluation

The doubting of the schoole diuines concerning their owne Saluation 116.b.21

The Saluation and welfare of the godly cannot bee disappointed. 129.b.21. & 130.a

The song of Saluation is a new or strange song to the world 84.a.1

VVher-

VVherein mans Saluation or welfare consisteth 192.b.28.& 193.a.b
Salutation. Looke Greeting.
¶Saphire.
The nature of the Saphire and what is ment by it 299.b.1
¶Sardine.
The nature and signification of the Sardine stone 71.b.33.& 300.a.2
¶Sardis.
The Citie Sardis 19.b.35.& 54.b.26
¶Sardonix.
The color of the Sardonix and what is ment therby 299.b.32
Satan.
A description of Satan and of his Ministers and kingdome 169.a 11.b.& 170.a.b.& 171.a.b.& 172.a.b.& 173.a.b.& 174.a.b.& 175.a.b.& 176.a.b.& 177.a b.& 178.a.b.& 179.a. b 180.a.b.181.a.b.& 182.a.b.& 183.a.b
Satans shameleſſe futteltie, falſehod and lying. 176.a.8
The ſundrie wyles of Satan 179.b.15
The inceſſant indeuer of Satan too anoye the Church 170.b.28.& 171.a
Satans feerceneſſe againſt all men both good and bad 179.a.27
The neerer that the world drawes to an end the feercer is Satan 179.b.30.& 180 a.b
VVhere Satan beares ſway the godly goo to wrecke 44.b.13
The cauſe why Satan rageth moſt 182.b.9
Satans tickle ſtanding 183.a.5
Satan cannot doo any harme without Gods leaue 106.b.1.21
Satan. Looke moze in Dinell.
Sauanarola. Looke Ierome.
¶Saintes.
VVho be Saintes or holy ones. 165.a.11
VVhy the faithfull are called Saints. 190.b 17
The Saints are iudges of the world 216.b. 25
The putting of the Saintes to death 155.b.15
Looke moze in Godly, and in Faythfull, and in Holy.
¶Scorpion.
Papiſtes likened to Scorpions, and why. 129.a.1.
¶Scripture.
The author of the holy Scripture 36.b. 24.
The Scriptures belong indifferently to all men 36.b.28
Gods word ſhall alwayes get the vpper hand 147.a.13
Only the chozen ſort do vnderſtand Gods word 79.a.17
The right vſe of Scripture 213.b.17
How holy Scripture is too bee red. 6.b. 13
The profit that commeth by reading of holy writ 6.a.18.& b.
Satan ſnareth men euen with the Scripture and with Gods benefites 48.b.32.& 49.a
The ende of the Scriptures. 221.a.31.
VVe muſt nother adde to nor take from the Scriptures. 317.a.12.
Scripture, Looke moze in woordes, & in Goſpell.
¶Sea.
VVhat is ment by the Sea. 73.b.14.& 105.b.2.& 226.a.7.
A Sea of glaſſe mixt with fire. 220.a.19.b.
¶Seale and Sealing.
VVhat is ment by Sealing. 79.a.28.b
VVhy Gods woorde is ſayde too be Sealed wyth ſeauen Seales. 79.b 18.
The Seale of the liuing God. 105.b.32 & 106.a.& 107.a.2.
VVho bee Sealed with GODS Seale. 107.a.1.
Nothing canne diſapoynt the Sealing of Gods children. 107.a.23.
VVhat is meant by Loozeninge of Seales

Seales 80.a.25.& 84.b.9

¶Seate and Sitting.

The Seate of Satan and where it is 44.a.5 & b 13

VVhat is meant by Sitting at the right hand of God 13.a.12

VVhat is meant by Sitting with Christ. 70.a.27

VVhat is meant by Sitting vppon many waters 237.b. 8

¶Secret.

Only Christ openeth Gods Secretes 141.a. 19

God reuealeth his Secrets by measure 142. b.16.

God vttereth not all his Secrets to one mã nor all at one time 210.a.18

Secrets. Looke moze in Misterie.

Securitie. Looke Careleſneſſe.

¶See.

Seeing and Seears 6.a.2

VVhat is meant by Seeing 20.a.21.& 89.a 3.& 90.b.34

Of Seeing Gods face 308.b.26

VVhat is meant by that the Iewes See Christ 14.b.1

How the reprobates ſhal See Christ when he cõmeth to Iudgment 13.b.35.& 14.a

¶Selene.

Selene 50.b.16

¶Sending.

VVhat is meant by Sending 62.a.28

Sergius. Looke Moonk.

¶Serpent.

The old Serpent 175.b.28

¶Serue, Seruant, and Seruice.

A patterne of a faithful Seruant of Christ 44.b.2.

VVho be Gods Seruants and why 220.b. & 221.a.

Christes Seruaunts want nothing. 111.a. 26.

Satan is not able too preuayle againſt Christ and his Seruaunts 175.a.27.b.& 176.a.26.b.& 178.a.31.

The ſpiritual Seruice and worſhipping of God 83.b.8.& 112.b.6

Our Seruing of God muſt bee continuall. 112.b.26.

God requireth the Seruice of the whole man 212.a.26.b.& 213.a

The triall of true Seruice in the Church. 147.b.28.

VVhat Seruice is accepted of God. 53.b.8.

The higheſt Seruice that we can doo too God 76.a.19

The Seruice and honour which the Clergimen yeeld to the Romiſh Antichriſt. 247.a.11

All the Seruice of Poperie is but blaſphemie.227.b.2

Seruice. Looke moze in Honour, in worſhip, and in feare.

¶Seuen.

VVhat the Scripture betokeneth by the number of Seuen 8.a.4.& b.26.& 79. a.33

VVhat is meant by the Seuen Spirites 82. b.31.

VVhat is meant by the Seuen Spirites of God 55.a.22

Shame

VVherof we ought to be aſhamed, and wherof not 232.b.15

¶Sheepe and Sheepheard.

Christs Sheepe heare his voyce 70.a.5

VVho were Paſtors or Shepheardes.259. b.25.

¶Shetting.

VVhat is ment by Shetting.61.a.11

¶Shippe.

VVhat is ment by the woord Shippe.120. b.30

¶Shortly.

VVhat is betokened in the Scriptures by the words ſhortly, ſpeedely, haſtily, quickly, ſwiftly or apace.5.a.1.& 35.a.7

How the Shortneſſe of Antichriſts kingdome is to be vnderſtood.245.b.17.

¶Shrift.

Popiſh

Popish Confession or Shrift 130.b.7

¶Silence.

Silence in heauen 115.b.14

¶Simon.

Simon Magus and his hereſie 50. b.15. & 121.a.18

¶Sin

Only God and Chriſt releaſeth Sin 11.a.29 &.27.b.22

Sin is waſhed away by the only bludſhed of Ieſus Chriſt 11.b.1

VVhy the faithfull are ſaid not to Sin. 59. a.5

¶Sitte and Sitting. Looke Seate.

¶Slaunder.

Slaunders are continually rayzed by the wicked.39.b.4

All Slaunderers and backbiters are the diuels inſtruments 177.b.3.& 178.a.

To accuſe and Slaunder is the propertie of the Diuell 177.a.28

¶Small.

VVho be the Small and who be the great. 165.a.22

VVho be the Small ones in Gods church. 263.b.33

Smyrna 19.b.20

Biſhops of the church of Smirna 38.a.4

¶Sodome

Rome called by the name of Sodom 156.b 22

¶Somner

Somners 139.a.24

¶Soothfaſt.

Soothfaſt and faithfull are termes peculiar alonly vnto God and to Chriſt. 66.a. 18

VVhy God is ſayd to be Soothfaſt 60.b.3.

VVhy Chriſt is called Soothfaſt 60. a.31. & 267.b.32

¶Sorcerie.

VVhat is meant by Sorcerie 261.b.8

VVho be Sorcerers 290.a.18.& 314.a.35

¶Sorrow.

The diuers Sorrowings of the godly. 115. a.5.

The Sorrowes of the godly are turned in to gladneſſe 114.b.10

¶Sowing.

VVhat is meant by Sowing in the fleſh, and by Sowing in the ſpirite 307.b.11.

¶Sowle.

The diuers taking of the woord Sowle 96 a.16.b

The Sowles deceaſſed doo nother die nor ſleepe, but reſt 98.a.9.b.& 214.b.18.

The Sowles of the godly that are deceaſed enioy not full bleſſedneſſe till the laſt day 97.a.24.b

VVhat is meant by the Sowles vnder the Altar 96.b.13

¶Speedely. Looke Shortly.

¶Spirite.

VVhat is meant by beeing in the Spirite. 18.a.26.b

The three Spirites that proceede out of the mouth of the Dragon, the Beaſt, and the falſe prophet 230.a.8.

The Spirite of Papiſtrie is the Spirit of the Diuell 134.b.17

VVho be the Diuels Spirites 231.a 5.b

The woorking of wicked Spirits to bring the Goſpel in hatred and contempt 124 b.7.& 105.a

¶Stations.

VVhen Stations and pardons began firſt. 128.b.7

¶Staynes.

Staynes are fowleſt in goodlyeſt thinges. 58.b.24

¶Starres.

VVhat is meant by Starres 24.b.4.& 28.a 23.& 170.b.4

VVhy the Miniſters of Gods woord are called Starres 28.b.4

Arch heretikes are likened to Starres, and why 121.a.15

The darkning of the Starres 125.a.8.

VVhat is meant by the morning Starre 54 b.6.

Starres fal from heauen 101.b 18.& 126.a 7
¶Stones.
Giuing of verdits by Stones 47.a 27
¶Stowtneſſe.
Trew Stowtneſſe and manlynes 212.b 25
The diſcreete Stowtnes that ought to bee in al Chriſtians & ſpecially in miniſters 31.b 25.& 32.a b
¶Strength.
VVherein Chriſtes ſtrength appeareth 87. a.6
Strength 110.b 11.
¶Stumblingblockes.
Of caſting of Stumblingblockes in mens waies.45.a 14
¶Sun.
The darkening of the Sunne 124.a 10. & 128.b 15
A great eclips of the Sunne 100.b.25
VVhat is meant by the blackenes of the Sunne 100.b.6
¶Sunday.
Sunday and the vſe thereof.18.a.32.b
¶Supremacie.
The Popes Traiterouſeneſſe to Chriſt in vſurping Supremacie ouer the Church 21 a 9.& 100.a 21
¶Sweare.
In what wiſe it is lawfull for to Sweare 143.a 21.b
The manner of Swearing in old time 143 a 12
Looke more in Othes.
¶Sweate.
The ſweating ſickneſſe 225.b 10
¶Swoord.
VVhat is ment by the ſword.92.a 23
Chriſtes Sword 25.b.3.&.269 a 27.& 271. b 25.
VVhy it is ſaid to be twoedged.25.b.18.
VVhat is ment by the Sword of Chriſtes mouth.46.a 15.29
VVhat is ment by a Swordgirdle and by Girding 22.a 17.& b 1
Swiftly Looke Shortly.
¶Swine.
VVho be Swine 314.a 6.
¶Sithe.
VVhat is ment by a ſharp Sythe. 216.a 14

T

¶Taile.
VVHat is betokened by Tailes 134.a 1.& 139. a 10
VVho be the Tailes of Antichriſt 139.a 22.
VVho be the Dragons Taile 170.a 31.& b 17
¶Teach and Teachers.
VVho be Doctors or Teachers 259.b 35
The prating of the popiſh teachers about fond quiddities 128.a 13.b
Teachers of Poperie are worſe than murtherers 130.a.32,b
A deſcription of falſe Teachers and how they ought to be tried 121.b 19.& 122. a b & 123 a
Looke more in Miniſters and Preachers.
¶Teares.
The Teares of the Godly 117.a 25
¶Temple.
VVhat is ment by the name of Temple 147.b 13
Gods Temple.64.b 12
VVhat maner of Temple is among Chriſtians 301.a 1.b
The Temple of Diana 19.b 16
¶Temptation and Tempting.
VVhat Temptation is 41.b 15.21
How god kepeth men in tẽptation.63.a 25
How god is ſaid to Tempt 41.b 17.& 42.a
To what end the Diuell Tẽpteth. 42 a 10
¶Ten.
The number of Ten. 42.a 14.276.b 34.
¶Terribleneſſe.
The Terribleneſſe of Antichriſtes hoſte. 138.a 29
Teſtimonie Looke VVitneſſe.
Thankeſgiuing and Thankefulneſſe.
Thankeſgiuing.110.b 4.
Thankefulneſſe to Godward.160. b 14.& 162.b 2

¶Thou-

¶Thousand.
VVhat is ment by a Thousand yeares. 283.b.16.& 276.b 32
¶Threatning.
The generall Threatninges of the Scripture imploye alwaies a condition in them 35.b 7.& 49.b 19
The manaces and Threatninges of tirants are likened to the yelling of Frogges. 230.a 15.
¶Three
VVhat is betokened by the number of three.76.a.2.
¶Thirst.
VVhat is ment by Thirst or Thirsting 287.b.5.
Thirsting Looke more in Hungering.
¶Throne.
VVhat is ment by the woorde Throane. 9.a.1.& 71.a.23.
what is meant by standing before the Throne.109.b.14.
VVhy the holy Ghost is sayd to be before Gods Throne.8.b.30.
¶Thunder.
what is betokened by Thunder.142.a.30.
¶Thyatyra.
Thyatyra. 19.b.30.
¶Topas.
The discription of the Topas, & what is betokend by it 300.a.13.
¶Tree.
VVhat is ment by Trees.105.b.3.
The Tree of lyfe.306.b.17.& 307.a.1.
The fruite of the Tree of lyfe.37.a.18.b.
¶Trouble or Tribulation.
Troublesinsewiug vpon the preaching of the gospell.159.b.31.& 160.a.& 166.b.21.
The fruite that inseweth of these troubls. 160.a.14.
Troubles by warres of barbarous nations 99.b.23.& 100.a.
Trouble Looke more in Persecution, and in Affliction.
¶Truce.
There is no Truce betweene the Deuil, & the faythfull. 42.a.23.
¶Trumpet.
VVhereunto Trumpets serue.116.a.2.
VVhat is ment by the seauen Trumpets. 118.b.30.& 119.a.
The ministers of Gods woord likened vn to Trumpets, 116.a.6.
¶Truthe.
The inuisible power of the Truth.62.a 17
¶Tribe.
VVho be ment by the twelue Trybes of Israell.294.b.2.& 295.a 4.
¶Triumph.
A discription of Triumphing of the godly with Christ & by Christ. 267.b.1.& 268.a.b.& 269.
¶Tongue.
Of Tongues or languages,109.b.3.a b
¶Turne.
The Turning away of the worlde from Antechrist to the Gospell.249.a.25.b.
VVhat it is to Turne truth into fashode. 315.a.r.
¶Tye.
VVhat is mēt by being Tied vp.274.a.32.
¶Time.
VVhat is ment by this, that there shall be no mote Time.144.a.9.
¶Tytles.
Seauen notable and deuine Tytles attributed vnto Christ 86.b.24.
The seuen Tytles wherein all the prayse is conteyned that can be yeelded too God 110.a.27.
The Tytles oa proper names of the deuil. 175.b.28.& 176.a.
The blasphemous Tytles of the Bishoppe of Roome.239.b.10.& 240.a.
Tytles Looke more in the word blasphemie

V

VAlerian. 95.a.32.
The vandalis.95.b.15.
¶Vengeance.

The

The terribleneſſe of Gods Vengeance. 235 b. 12. & 236. a
There is no ſtarting hole for the wicked to eſcape Gods Vengeance. 235. b 13. & 236. a
Finall Vengeance is delaied for the chozens ſake 97. b 24.
Of aſking of vengeahce. 153. a 20. b
Looke more in Puniſhment and in wrath
¶ Venim.
The priuie Venim of Papiſtrie. 131. a 2
¶ Vertue.
Vertues that ought to be in Gods Miniſters. 222. b 31
Chriſtes vertues are comon to all his members. 58. b 33. & 59. a
¶ Victorie.
All Victorie muſt be imputed to God, 263. a 1
VVhere Chriſt is there is alwaies Victori: 90. a 33. b
Chriſtes Victorie 267. b 5.
Chriſtes Victorie is common to all the faithfull. 70. a 30.
The Victories of the Turkes and Infidelles againſt the Church. 190. b 7
The Victories of the Pope againſt the Chriſtians. 190. b 20
Satans Victorie againſt the Saints. 170. a 7
The Godly are alwaies ſure of the Victorie. 203. b 18
VVee muſt beare the croſſe before we can get Victorie & raigne with chriſt. 70 b 5
The Victorie of the Godly, and by what meanes they ouercome antichriſt and his Miniſters. 247. b 27. & 248, a b.
Looke more in Ouercome.
¶ Viſions. Viſions 2. a 7.
The difference betweene Viſions and Reuelations 3. b 15.
The common effect or end of all Viſions, 3. a. 20
Looke more in Reuelation.
Vnderſtanding Looke Reaſon.
Vnfearefullneſſe Looke Boldneſſe.
Vngodly. Looke wicked and in reprobats
¶ Vnrepentantneſſe.
The wicked hoorde and heape vp Gods wrath through their vnrepentantneſſe 49. a. 29
Gods rigor towards the vnrepentant 49. a. 23. & b. 4
¶ Vntill.
VVhat is betokened by the woord Vntill 275. a. 34. b
¶ Vocation Looke Calling.
¶ Votaries.
A liuely patterne of the Popiſh Votaries and Cloyſter folke 94. a. 19
¶ Voyce.
The maieſtie of Gods Voyce 88. b. 24
VVhy Gods Voice is ſaid to be great 19. a 1
VVhat manner of Voyce the Voyce of a preacher ought to be 71. a. 2
¶ Vpbrayde.
VVhy God Vpbraydeth men with their euill thoughts and doings 66. b. 15
¶ Vnſpotted.
How the godly are Vnſpotted 206. a. 32

W

VVAges. Looke Hire.
¶ VValden.
The brothers of VValden in Beame land, 156. a. 11
¶ VValles.
VVho be the VValles and gates of Gods Church 296. b. 28
¶ VVarfare.
The continuall VVarfare of the godly. 98. a. 4. & 120. a. 34. & 179. b. 15. & 278. a. 30. b
Our VVarfare is againſt Satan and his angels, though it ſeeme to be againſt men 233. a. 25. b
¶ VVarning.
God VVarneth before he ſtriketh 34. b. 33 and to what end he warneth his elect 160. b. 32. & 161. a
The Papiſts and al reprobates wax worſe and

and worse by warning 227.b.27. & 229.a 1. & 236.a.5
A Caueat or VVarning for such as haue giftes to edifie with all 56.a.33
God neuer leaueth his people vnwarned. 46.a.8

¶VVatchfulnesse.

VVatchfulnesse commended 232.b.1.

¶VVater.

The VVater of life or the liuing water. 287.a.27. & b. 22. & 306.a.24. The meane to drinke therof.287.b.26. The fruite that commeth of thedrinking therof 287.b.26.& 288.a.b.

¶VVeakenesse.

The VVeakenesse of thevngodly.54.a.11

¶VVeapon.

The VVeapons of Gods Ministers 46.b.2. & 117.a.19
Fleshly VVeapons 151.b.20.
Spirituall weapons 151.b.28.& 152.a.

¶VVedding garment

VVhat the VVedding garment is & who be clothed therwith 265.b.24

¶VVeldoing.

VVe must not be weerye of VVeldoing. 307.a.17
The reward of VVeldoing 288.b.33

¶VVelfare.

The foundation of all our welfare 8.a.20

¶VVhoredome, and VVhorishnesse, and whoremongers.

The abhominablenesse of VVhoredome 45.a.28
The blyndnesse of Princes and common people of our dayes in taking VVhoredome to be no sinne. 45.b.25.
VVhat spirituall VVhoredome is.237.a.7
The VVhoredome and VVhorishnesse of the Popish Clergie 45.b.1
VVho be VVhoremungers 289. b.34.& 314.b.4

¶VVhote.

VVhat it is to be whote.67.a.12

¶VVhite and VVhitenesse.

VVhat is ment by VVhite or VVhitenesse 22.b.16.& 23.a.9.& 58.b.33.
VVhat is ment by VVhite rai nent. 68.b. 28.& 69.a.& 72.b.6
VVhat is ment by a single white Robe.97 b.5 & 98.a.21.
There is no VVhitenesse in the Popish Clergie 90.b.14

VVicked, and VVickednesse.

VVickednesse and wicked company are are to be eschewed 253.b.11
The wicked must not only bee shunned but also resisted 48.b.28
VVhen VVicked men beare sway christes Church goes to wrecke 102.a.16
The wicked are blynded & giuen vp too wilfull lewde mind 135.b.34
A brief comprehending of all the wicked in few wordes 165.a.34
The cutting vp of the VVicked 216.a.14. & 217.a.26
VVhy VVickednesse prenayleth against godlinesse and truth 229.a.20.b
VVhy wickednesse raigneth in the world 209.b.29 & 210.a
The teachers of VVickednesse and their followers shall drinke all of one cup. 49.b.29.& 50.a.b.
Al wickednesse shalbe discouered & vtterly cõuicted before the latter day 235.a.4
VVicked. Looke more in Reprobates.

¶VVilderneſse.

VVhat is ment by VVilderneſse 238.b.26.

¶VVilful stubbernnesse.

The VVilful stubbernnes & quarelousenesse of Papistes 133.a.8

¶VVings.

VVhat is ment by VVinges 133.b.8

¶VVisedome.

VVisecome created in vs 110.a.33
Christian VVisedome 63.a.18.
wherin Christs wisdome appeareth 87.a.1

¶VVitnesse, and VVitnessing.

VVhat is ment by VVitnessing, and why the Gospell is called a VVitnessing or

testimonie.5.b.21.& 9.b.8.& 18.a 20.
The word witnesse put for to publish.5.b 17.
VVhat is ment by two witnesses.150.a 4.
VVhat it is to haue the VVitnes of Iesus Christ 182.b.18.
VVhy Christ is said to be a faithfull VVitnesse and what he VVitnesseth,9. a 26. & b.& 66,a 18

¶VVo.

VVhat is betokened by the three VVoes 135.a 14.

¶VVoman.

what is betokened by the termes of VVomen and young Damzelles.239.a 4
The Church likened to a woman 167.b.15
VVomen must not teach in the Churche. 48.b 10
The VVomanishnes of the Pope and his adherentes and why they be likened to a VVoman 240.a 10.b

¶VVorld

what is ment by the whole world 176.a.8
How the whole VVorld wondereth at Antichrist.186.b 20
The VVorld standeth more in awe of Antichrist than of God.244.a 34.
The end of the VVorld is at hand 233.b.23

¶VVord

Gods word is ynough to rule the Church by 207.a.31.
Reuerence is dew to Gods VVord.65.b 10.
The soothfastnesse and effectualnesse of Gods woord.286.b.16 & 287.a
The force and terriblenes of Gods VVord 72.b 25.& 73 a
The contrarie effect of Gods word in the godly and in the vngodly 311 b 5.
Gods word. Looke moore in Gospell and in Scripture.

¶VVoorkes, VVoorking, VVoorkers, and VVoorke fellowes.

Both our VVoorking and willing comme of Gods free grace 312.b.20
Of VVoorkes and how they iustefy. 51 a. 25.b.& 52 a
How the VVoorkes of the Godly are sayd to be full 57.a 1
The difference betweene the VVoorks of the godly and the VVoorkes of the vngodly 56.b.24.& 57.a
VVhy God requireth that we should bee VVoorkfull 68.b.6
The rewarding of good VVoorks 215.a.
VVherto the considering of Gods woork leadeth vs 88.a.27
VVho be VVoorkers of abhomination 305.a.29
The diuels VVoorkefolkes 92.b.16

¶VVoormwood.

VVhat is ment by VVormwood 121.b.9

¶VVoorship and VVorshipping

VVhat VVoorshipping is 311.a.15
The VVoorshipping of Antichrist 187.b.5
who worship the beast.210.a 27.& 211.a 21
Against the VVorshipping of Saintes deceased, and of Images 266.a.28.b.& 267.a
Of discerning true worshippers of God from hipocrites 148.a.7
VVorship. Looke more in Seruice, and in feare of God, and Honoring.

¶VVorthinesse.

How VVorthinesse is said too bee in the faithfull 59.a.21.

¶VVrath.

The VVrath of the Lamb 103.a.29
The wynefat of Gods wrath 269.b.9

¶VVrite.

VVhy Gods Prophets are commaunded to write 19.a.22
VVhat is ment by written within & without 78.b.29.& 79.a

¶VVynd.

The preaching of the Gospell likened too the winde 105.a.25

Z

Zelousnesse 69.b.13.

¶FINIS.

¶ *Faultes eſcaped in the Printing.*

Leafe.2.Page.a.Line.28.for deſiriouſneſſe read deſirouſneſſe. 3.a.21.for him read them. 4.a.9.for Ieſus read of Ieſus. 10. for anone read anon. 4.b. 12. for thing read things. 35. for moſt read muſt. 6. b.9. for wherof read wherefore. 7.a.13. for thee read them. 8.a.5.for do.reade doth. 8.a.33.for the read them. 10.a.33.for I read I am. 15.b.21. for note read not. In the nomber of the xviij. there is ſet 26. for 18. 20.b.6. for Chriſt is the, read Chriſt is in the. 21.d.33. earth too much. 22.a.25.for Lord clothed, read Lord is clothed. 23.in the margent for the witneſſe of true Criſtians reade the whitneſſe, &c. In the nomber of the xxiiij.leaſe is ſet 32. for.24. 26.b.19.for ſet vp reade ſet me vp. 29. a 2.as to much. In the nomber of the lvj.leafe,is ſet 63.for 56. 61.b.18.for done read dow. 63.a 19. for Ieſus Chriſt,read Ieſus is Chriſt. 66.b.in the margent,for imbracing of mens &c.read a imbacing of mens &c. 69.b.56.for murthered read nurtered. In the nomber of the lxxij.leafe,is ſet 62,for 72. 78.a.19. for miſeries read miſteries. 81.b.27. for their read the. 83.b.30.for ſing read ſung. 89.b.32. for clearelyer read cheerlyer. 101.a.12.for ouerflown read ouerflow. 104.a.3.for hands read heads. 104.a.22. for of all them read all of them. 108.b.14.for Paules read Paule. In the nomber of Cxiiij is ſet 121.for 114. 120.a.15.for kingdom read kingdomes. In the nomber of the Cxxiiij.leaſe.is ſet 116.for 124. 125.b.1.for roming reade running. In the nomber of the Cxxvj.leafe,is ſet 118.for 126. 132.a.28.for couetous reade courteous. 151.a.13. for touched not reade not touched. 186.a.11. for an read as. 187.a.4.for ſond reade fond. In the nomber of the ſame leafe there is ſet 163.for 187. In the nomber of the Clxxxix.leafe,is ſet 165. for 189. In the nomber of the CxCj.leafe,is ſet 190.for 191. 214.b.6. for alone read at one. 214.b.35.& 215.a.1.read thus,warrant that the Saincts deceaſſed.&c. 217.b.28.& in the lines following are diuers foule errors which can not be corrected bnt by conferring with the written copie. 221 a.13.for warneth reade warne. 222.b.29.for what reade white. 227.a. the laſt line for ſaue read ſalue. 229.a.1. read thus, of heauen who. &c. 230.a.19.for in ſomuch read in ſomuch as. 231.b.29. for battle read battel. 237.b.18.read thus,godlyeſt Cities are builded.&c. 240.b.2.read thus were not vnlyke hir. &c. 242.b.32. & 243.a.8. &.14. & 24. & 33.& fol. 244.b.23.for mother reade Moother. 244.b. 19. for receyued rende reuiued. 245.a.32.for receiue read reuyue. 246.a.5. for receiued read reuyued. 246.b.32. for yeeldeth reade yeeld. In the nomber of the CCxlvij. leaſe is ſet,249.for 247. 250.b.20. for euerruled reade ouerrnled. 255.a 27.for it read is. 255.b.12.for mother,read moother. 256.b.16.for courtly reade couertly. 259.a.9for morning read moorning. In the nomber of the CClx.leafe is ſet 268. for 260. In the nomber of the CClxxxix. leafe is ſet 282.for 289. 207.b.6. reade thus,Canons more than of.&c.

FINIS.

A Catholike and Eccle-
siasticall Exposition vpon the *Apocalips of S. Johh the apostle.*

The Argument.

Although many haue douted heertofore of the authoritie and certayntie of this Booke, yea and many haue very stiffly reiected it: yet notwithstanding forasmuch as whatsoeuer is conteyned in it, dothe greately profit to the edifying & furtherãce of Christes church, and hathe bene admitted by most of the aunciẽt fathers with cõmon consent: it wer nowe no reason to call in question the truthe and authoritie therof by any means. Notwheit, euen at this day the expounders of the holie scriptures are scarsly agreed of the author or rather of the writer of it. All of them doe graunt in deed, (which thing also the text it selfe dothe manifestly auouche) that he was called Johh, whosoeuer he was, that was the writer of this Reuelation. But forasmuche as many men, and those not of the meanest sort, euen in the tyme of the Apostles, did beare the name of Johh: it is doubted among learned men euen at this day, who this Johh should be. They that denie him to haue bin the Apostle and Euangelist, although they be moued by likely coniectures: yet are not their coniectures of sufficient force to proue that whiche they goe about. But to omit their reasons whiche are washed away nowe

nowe long agoe by menne of ſingular learning: We muſt aſſure our ſelues, that the coniecture of them is more probable, whiche haue fathered this holie Booke repleniſhed with incredible comfort, eyther vpon Johh the Apoſtle, or vppon Marke, who alſo was ſurnamed John. Moreouer the thinges, that are ſette forth in this prophecie darkly, and in maner riddlelyke, muſte not hinder the godlie from readyng of it. For John doth therefore vſe figures, becauſe the thing that he writeth is a Reuelation, which it pleaſeth God to diſcloſe vnto him vnder ſuche manner of figures: which thing euen the Prophets dyd: wherevpon alſo all this booke is called a Prophecie, Chap. 1. verſe. 3. &. 22. b. 7. d. 18, 19. Beſides this, it was muche more wiſdome to foretell the deſtruction of the Romane Empire (which at that time bare ſway almoſt ouer the whole worlde) vnder the couerts of figures, than in open ſpeeche, leaſt the Romane Princes ſhould rage more cruelly agaynſt the Chriſtians euen in that reſpecte: and yet for all that, the godly mindes were to be quickened and comforted by this propheſie, agaynſt their moſt cruell perſecutions. So Paule. 2. Theſſal. 2. 7. 8. &c. chose rather to poynt out the horrible fall of the Romiſche Antichriſt couertly, than by playne words. Notwithſtanding, this booke ſhall be ſimple, playne, and cleare to the faythfull, ſo they reade it aduiſedly and reuerently. I confeſſe in dæde that the auncient Interpreters haue oftentimes bæne graueled in the expounding of it, and that they coulde not alwayes winde them ſelues out: but yet it is well knowne by the way, that euen they themſelues haue more than once ſayde, howe this booke ſhould ſcarſe be able to bée vnderſtoode, vntill it were fulfilled; and that then it ſhould bée eaſie to bée vnderſtoode of euery man without trouble. Likewyſe to the Fathers of olde tyme, Daniels viſion ſéemed moſte darkeſome, but when the things were come to paſſe whiche he had couered vnder figures: there were ſome that ſayde he had written a Storie of thynges paſt, and not a prophecie of things to come. So when we

ſhall

shall haue read this booke of Reuelation aduisedly and diligentlye, and haue compared the thynges whiche it speaketh vnder couerte, with thoſe things that ſtories do witnesse to bée done: wée shall saye, that euen this Booke also vttereth mere Hiſtories. For it declareth (although vnder figures, yet more euidentlye than the Prophets) what is the ſtate of Chriſtes kingdome, what is the lotte of the Churche, and to what perſecutions they bée ſubiecte, as manie as are earneſtly bente to the Chriſtian Religion. Furthermore it peynteth out vnto vs a deſcription of the diuell, and of all his malice and miſchiefe, and ſetteth before our eyes the dreadfull torments of hell and damnation. Also it openeth Heauen vnto vs, and sheweth moſte euidently what is the true hope of the faithful. Againe, it auoucheth the true reſurrection of all fleſhe: Finally it sheweth (and that moſte plenteouſly, what shall be the ende at length bothe of the chosen, and the reprobates, and of the faithful and the vnfaithfull, what is the ſouereine goodneſſe, and what is the vttermoſte miſerie and vnhappineſſe: ſo as this booke (euen for the verie matter that it treateth of, and teacheth) commendeth it ſelfe to all the Godlie, shewyng (yea and euen prouyng) it ſelfe to bée written by the indytyng of the holye Ghoſte. In manye reſpectes therefore is it worthye to bée redde with all diligence, and to be thoroughly weyed of all learned menne: ſpecially in theſe laſte and moſte perillous tymes, the whiche thys prophesie concerneth. For if (as méete is) wée bée willyng to bryng with vs the reuerende mynde and deſiriouſneſſe to learne, which of right is due to the reading of the holy Scriptures, no man can eaſily expreſſe how much profit will redounde vnto vs by this prophesie. Neyther néede wée to paſſe for the brabbling outcries of our aduerſaries, who when they héere vs call the biſhop of Rome Antichriſte, yell oute as if they were burned with a searingyron. But forasmuch as the ouerthwartneſſe of the popiſh doctrine, and the corrupt manners of the whole

Popishe clergie, crie out that there is none other chiefe Antichrist to come, than he that is come alreadie in the Romish Bishops, to be killed in the meane time by the sword of goddes worde in the heartes of the faithfull, and within a while after, to be quite abolished by the glorious comming of Christ vnto iudgement: if we shoulde suppresse and conceale this thing, the verie stones would crye out at it.

¶ *The first Chapter.*

THe Reuelation of Iesu Christe, vvhiche God gaue vnto him, to open vnto his seruauntes the things that must shortly come to passe, & [vvhiche] he betokened vvhen he sent the message by his Angell vnto his seruant Iohn.

The title of this booke.

THe reuelation of Iesu Christ. A. The fyrst verse of this prophecie, beeing as it were the title of the booke, sheweth briefly the kinde of doctrine that is treated of in it: and also by whose ministerie the frute of this doctrine is come vnto the whole Churche. As touching the fyrst word, the olde interpreter hath in this place left the Greeke word, the which notwithstanding he translated oftentimes afore. B. The worde is *Apocalyps*, whiche many of the old writers haue thought to haue bin deuised by the threescore and twelue Interpreters, to expresse the proprietie of the Hebrue speeche withall. For the Hebrewes call it *Nalab*, when a thing is discouered that was hidden before. A. Lyke as when it is sayd in the Prophet, The Lorde God doeth not any thing, but he reuealeth the secrete therof to his seruants the prophets, Amos. 3. b. 7. And again, Deale with thy neyghbour thy selfe, and discouer not thy secrete to an other mã, Prouer. 25. b. 8. B. Forasmuch then as many mysteries which were hidden heretofore are disclosed and opened in this booke: the author of this worke folowing the maner

Apocalypsis a Reuelation

Nalab.

The maner of the Hebrues in entituling their bookes.

ner of the Hebrues, hath begonne his booke with the title of it. S.G. And this Reuelation is a Prophetical seeing of thinges to come, yea and of things hidden, whiche are certainly knowne to God alone, and to whome it pleaseth him to reuele them. A. Moreouer this booke consisteth wholly of sundrie visions, wherunto is added the worde, to the intent the prophesies may be of the more authoritie. We knowe that Visions were one of the ordinarie means wherby God was wont to manyfest himselfe in olde time to his prophetes, according as we read in Moyses: If there be a prophet among you, to him will I the Lorde appeare in vision, and speake with him in dreames. Nu. 12.b.6. Of both of them we haue an example in the Patriarke Abraham, Gen. 15.c. 12. Nowe although these two kyndes of reuealing haue ben very rare since the tyme that Christ was reueled, bicause all the godlie must content themselues with the only Gospell of Gods sonne: yet notwithstanding, it pleased God to discouer certayne things to his seruantes after this maner at the fyrste springing vp of the Gospell: of whiche thyng we may nowe atteyne manifest knowledge by his worde. B. For the cõmon effect of all visions is, that God may by him reuele his will vnto others, or else giue men occasion to searche out his will by them. And God applieth himselfe not a little vnto our affections, in calling echs of vs by suche meanes as we be easilyest moued withall. As for example, he called the Wyse men by a strange starre. Math. 2.b. 9. The Iewes by the authoritie of Scriptures, the Gentiles by the wonderfulnesse of Miracles, and Cornelius the Centurion by sendyng an Angell vnto him. Act. 10.a.3. Lykewise Paule was warned by a vision in the night, that he should passe out of Asia into Macedonia. Act. 16.9. C. Therfore like as the worde and miracles doe teache men and admonishe them of Gods will, so also doe visions. And although no suche visions appere to men nowe adayes: yet will eche mans owne faythe, & Gods spirit in him teach him (yea though he be called by mẽ) whether

Wherof this booke consisteth.

Visions.

Dreames.

God calleth men by suche meanes as they be beste acquainted withall.

ther he be called of God or no, & whether his vocation pleaſe God or no.[B] No doubt alſo but that the falſe Apoſtles haue bin wont to boaſt of the Reuelations that haue bin made peculiarly vnto them (as the deceyuers of our dayes are likewiſe commonly wont to do.) Which thing cauſeth Paule. 2. Cor. 12. a. 1. 2. to glory of the Reuelations that had bin ſhewed vnto him of a very troth, and not deceitfully:[a] leaſt he might ſeeme inferior to the falſe Apoſtles in that behalfe.[B] For we know it was an ordinarie matter for God to reueale and diſcouer himſelfe by peculiar Reuelations to the better ſorte of men whome he had appointed to the greateſt matters. So reade we that the Lorde appeered to Abraham, Moſes, Eſai, Ezechiell, and the reſt of the Prophets, and ſpecially to the three diſciples on the Mount, whome the Lorde had choſen out for the ſame purpoſe, Math. 17. a. 5.[c] Finally, betweene viſions and reuelations, there is this difference: That a Reuelation happeneth oftentimes eyther by dreame, or by anſwer, wherin nothing appeereth to the eye: But a viſion is in maner neuer giuen but with a Reuelation, that is to ſay, but that the Lord diſcloſeth what his meaning is by it. Therfore although the Lorde God could by his playne word haue taught his ſeruant John what he had liſted: yet was it his pleaſure to do it by certain viſions agreable to the greatneſſe of the matter, for the common profyt of all his ſeruants. Of Ieſus Chriſt.[a] Heere is ſhewed the Author of the Reuelation: namely euen he that only knoweth the father aright, and in whome are layd vp all the treaſures of wiſedome and knowledge. Coloſſ. 2. a. 3. Afterward there is added, which God gaue him.[a] For aſmuch as Chriſt is appointed to be the mediator betweene God and men: it muſt not ſeeme ſtrange though he thinke himſelfe beholden to God for al things which he hath by taking mans fleſh vpon him: according as it is to be ſeene euery where in the Goſpell of John. Whereby alſo is to be marked the diſtinction of perſons.[F] Heere alſo is the authoritie of this prophecie commended, in that it is properly fathered,

Boaſting of of falſe reuelations.

The differēce betweene viſions and reuelations.

The author of this worke.

The dignitie of this worke.

red, not vppon man but vppon God, A. holbeit that the knowledge thereof is come vnto vs by Chryste who is made manne. For thys is he of whose fulneſſe all of vs haue receyued, Johan. 1. b. 16. who also is gyuen vnto vs of God, to be the onely mayſter and teacher of the Churche, Wath. 17 a. 3. To open vnto hys ſeruauntes. 2. That is to saye, to shewe or declare vnto hys ſeruauntes: and it is referred to the thynges following, to the ende that by thys Reuelation Jeſus, he myght shew or point out vnto his ſeruauntes, what was to come anone after. There bee that suppoſe the latin translater to haue written it *Planum facere*, whiche is to make playne, in ſtet of *Explanare*, whyche is to interpret, expounde, or tell what is to come: whiche agræth well to darke matters. For although *Palam facere* be a good latin phraſe, beeing taken to publiſh, to blaze abroade, or to make a thing open: yet is it not voyde of double meening, in as muche as he dothe a thing openly whyche doth it in the face of the worlde. M. But the playne meening of thys place is, that GOD hathe diſcloſed theſe thynges to hys ſonne Chryſt, not to the ende that he ſhoulde ſhut them vp agayne in hymſelfe: but to the ende he ſhoulde alſo ſhewe them forthe to the godlye, that the whole Churche myghte fare the better by them. A. And truely we knowe it to be Chryſtes office, to open vnto the faythfull, the thynges that hee hathe receyued of hys father: whyche thyng alſo hee auoucheth hymſelfe to haue perfourmed diligently, John. 15. c. 15. The thynges that muſt ſhortly come to paſſe. John (according as other Prophetes alſo do) mencioneth certayne thynges that perteyne to the former tymes, certayne that perteyne to hys owne tyme, and certayne that perteyne to the tymes to come: (whych thyng now and then will be hard to diſcerne: whereof I report me to ſo variable expoſitions of them) but he maketh mention bothe of the thynges paſt, and of the thynges preſent, in conſideration of the thyngs to come. A. Whereas he ſayth that theſe thynges

The intent of thys worke.

The office of the ſecond perſonn Trinitie.

The certaintie of Gods ordinance, and euerlaſting prouidence.

muſt come to paſſe, he doeth vs to vnderſtande howe greate the ſtablenesſe and aſſurednesſe of Gods determination is. [3.] For loke what things are foreappoynted by Gods determinate purpoſe, they are vtterly vnchaungeable. For I am God (sayth he) and am not chaunged Malach. 3. b. 6. Alſo, [A.] my determination ſhall ſtande, and all my will ſhall come to paſſe, Eſai. 46. d. 10. And Chriſt confirmeth the ſame in theſe wordes, heauen and earthe ſhall paſſe, but my worde ſhall not paſſe, Math. 24. c. 35. Luke 21. f. 33. [A.] As ofte then as we ſée the intercourſes of things and ſundrie alterations of kyngdomes: lette vs lift vp our eyes vnto Gods prouidence, whereby the thing that hée hathe foreordeyned by his ſingular wyſedome, are guyded to their end. The worldlings ſurmyſe all thyngs to be done by Fortune, bycauſe they are not priuie to the reaſon why moſte of them bée done. But the Godlie conſyder Gods iuſte iudgemente, and reuerently confeſſe, that the onely one God who is ſingularly good, is bothe the moſte wyſe maker, and alſo the moſte vpright gouerner of the whole worlde. [S.] The worde ſhortly, ſéemeth to be added for the comfort of the godlie, and alſo for the terror of the wicked: [A.] that like as there is large reward layde vp for all the godlie in heauen: [S.] euen ſo Gods vengeance is in a redineſſe for the reprobates: according as is ſayd: whoſe iudgement is not far off, and their damnation ſléepeth not, 2. Pet. 2. a. 3. For like as he ſlepeth not which aſſaulteth vs, [A.] but goth about ſéeking whom he may deuour. 1. Pet. 5. c. 8. euē ſo ſlepeth not he nother ỳ kepeth Iſrael. Pſa. 121. a. 4. [S.] Wherupon Chriſt ſayd: Shal not God auēge his elect which crie night and day vnto him, though he ſuffer for a whyle? I ſay vnto you, he wil auenge them, and that ſhortly. Luk. 18. b. 7. For when the vngodly ſhal ſaye, Peace, and all is ſafe: then commeth ſodaine deſtruction vpon them, as thrawes vpon a woman that trauaileth with chylde, and they ſhall not eſcape. 1. Theſſ. 5. a. 3. Yet muſt not we be haſtie to aſke vengeance vpon the vngodly: but we moſte patiently

Fortune.

Shortly.

Speedie punishment of the reprobates.

Patient abyding of Gods leyſure.

ciently abyde till tyme conuenient come. Therefore if the long continuance of afflictions, and the long taryance of the righteous iudge, prouoke vs to impaciencie, or thruste any douting of Gods promise into vs, as though Gods promising to come quickly were in vayne: let vs beare in mynde that the length or shortnesse of tyme must not be measured in any wyse by our own reason. For with the Lord, one day is as a thousand yeeres, & a thousād yeres are but as one day, 2. Pe. 3. b. 8. [A.] Yeere therfore is betokened all that tyme that continueth from Christes comming in the flesh, vnto the ende of the worlde. For it is both the last houre 1. Iohn. 2. c. 18. and also the end of all things is at hande. 1. Pet. 4. b. 7. And whiche he betokened. [S.] That is to saye, he disclosed all these things howbeit wrapped in mysticall figures, and ouershadowed with images: to the intent the studious sort myght not sette lyght by them, nor Gods holy tokens be discouered to the vnworthie: according to this text, Vnto you it is giuen to know the secretes of the kingdome of God, but vnto them it is not giuen. Mat. 13. b. 11. Also, vnto him that knocketh, it shall be opened, *ibidem*. 7. b. 8. When he had sente the message. [B.] Or hauing sent the message (for else when he sent the Angel, what was it that he sent by the Angell?) or else giuing commandement by his Angell. [A.] There be whiche thinke, that by this Angell was mente Christ: but more rightly doe others vnderstande him to haue bene some one of those heauenlye spirites, that are called ministring spirites, and are sente abroade aboute seruices, for their sakes that shall be heires of saluation, Hebr. 1. d. 14. [S.] For by this meane is Christe proued to bee Lord of ỹ Angels, as by whose seruice in the wonderfull administration of his kingdome, he both deliuereth the godly out of the hands of the vngodly, and also punisheth the wicked from time to time. [A.] Besides this, we shal see this Angell, more than once refuse the worshipp that Iohn was about to yeld vnto him, in this present booke. 19. b. 10. & 22. b. 9. which thing Christ would not haue done, in as much as he

What ỹ scripture meaneth by shortli, speedily, hastily, quickly, or apace.

Why things be wrapped vp in figures.

Who this Angell was.

is farre more excellent, not onely than men, but alſo than all the Angels. Vnto his ſeruant Iohn. [S.] After this maner is God of his mercifulneſſe wont to vſe foreordeined witneſſes familiarly, to the intent to prouide by a fewe, for the welfare of many. So prouided he, firſt by Noe, then by Abraham, afterward by Moſes, and at length by a fewe fiſhermen: and ſo prouideth he heere by Iohn, for the Churches of Aſia, or rather for the whole world.

Gods goodneſſe in forewarning of his Churche.

2. VVhich bare vvitneſſe of the vvord of God, and of the vvitneſsing of Ieſus Chriſt, and of all things that he ſavve.

VVhich bare witneſſe of the word of God. [A.] Leaſt any man might thinke that the things whiche are conteyned in this booke, bee but mans dreames: or take them for fonde fables: the authoritie of the writer is commended in this reſpect, that he declareth Gods word in the Church, being called to that charge by God. [I.] For to beare witneſſe is taken here to publiſhe openly, [A.] which word Luke vſeth oftentimes in the Acts. 2. f. 40. f. 8. f. 25. f. 20. d. 21. f. 26. f. 22. And Paule alſo. 1. Theſ. 2. b. 10. f. 2. Theſ. 1. 10. And of the witneſsing of Ieſus Chriſt. It is a deſcription of the Goſpel, which is called a teſtimonie of Chriſt or concerning Chriſt, becauſe the effecte of it tendeth to open or to manifeſt Chriſt vnto vs. [M.] And therefore when Chriſt ſent his Apoſtles abrode to preache him, he commaunded them to beare witneſſe of him in Iewrie, Samaria, and vnto the vttermoſt boundes of the earth. Other ſome take the witneſſing of Chriſt to concerne his death: and that perchaunce is by reaſon of Paules wordes, who ſayth that Chriſt witneſſed a faire witneſſing vnder Pontius Pilate. 1. Tim. 6. c. 13. And alſo we finde written in John that Chriſt himſelf ſaid vnto Pilate, To this ende was I borne, and to this purpoſe am I come into the worlde, that I may beare witneſſe to the truth. John. 18. g. 37. Finally the death which the godly do ſuffer for maintaining the true Religion,

The authoritie of thys worke.

To witneſſe.

A deſcription of the goſpell, and what is ment by witneſſing.

commonly called a martirdom, that is to say a witnessing. nd of all things that he sawe, M. The worde sawe must be re- erred to the visions which this booke conteyneth. For so do he Prophets vse it euery where. And herevpon they were alled Seears. 1. Sam. 9. b. 9. 11. Seeing and seears.

3. Blessed is he that readeth and heareth the vvordes f this prophesie, and keepeth the things that are vvrit- en therin, for the time is at hand.

Blessed is he that readeth and heereth. B. In greeke the num- er is shifted: blessed is he that readeth, and they that heere he words of the prophesie. For the word This (which is read n the olde translation) is added by some man of his owne ead: peraduenture of purpose to expresse the force of the Greeke article. A. Againe he sheweth the excellencie of this rophesie, anouching that man to bee happie which occupi- th himselfe in the reading and marking of it, S. that is to oit, by beleeuing the things that he readeth and heareth. A. In his place we be put in mind of the profit that cõmeth by rea- ing of holy things. For what can a mã find in worldly wri- ers to warrant himselfe saluation by? In deede they seeme o write many things that may after a sorte allure men to iue well and blessedly: howbeit for as muche as their dis- outing of vertue, is voyde of the holye Ghost: they scarsely attaine to the shadowe of it. But the holye men of God beale farre otherwise, for by the motion of the holy Ghost, hey haue reuerentlye and diligentlye lefte in writing to osteritie, the things that make to the glorie of God alone. nd to the full and perfecte felicitie of man, that the lawfull eruice of God might alwayes florishe in the Churche accor- ing as Paule witnesseth, saying: All scripture inspired by God, is profitable to teaching, to reproouing, to correcting, nd to instructing in righteousnesse, that the man of God naye bee sound and prepared vnto all good workes. 2. Tim. 3. d. 16. And in another place hee teacheth that the faithfull The excellencie of this prophecie. The profite y commeth of the reading of holy things.

receiue

Ciuill learning how far too be vsed.

receiue hope by pacience and comfort of the scriptures. Rom. 15.a.4. which thing we speake not for that it is hurtful to bestowe some labour in ciuill learning, (for euen that also hath his profitablenesse, and openeth the way for thē that mount vnto higher things) but bicause that to forbeare the reading of holy scriptures, & to spende a mans whole time in worldly writers, it is not only nedlesse, but also bringeth much inconuenience to Christian religion, as it is easie to perceiue by dayly examples. Wherof not vnworthyly doth Paule commend his sonne Timothie in this respecte, that he was acquainted with holy scripture euen from his childhood, which was able to make him learned vnto saluation through the faith that is in Jesus Christ. 2. Tim. 3.d.15. Nowe to the intent that the reading of holy scripture may be to our profite: wee must apply our selues to it not onely thankfully and reuerently, but also with great soberneſſe and pure affection, ioyning prayer therunto also. For God reuealeth his misteries out of heauen: Daniel. 2. e.18. A. He giueth vnderstanding to the little ones. Psal. 119.130. According also as Christ teacheth. Math. 11.d.25. Notwithstanding forasmuch as it is not giuen to all menne to reade holie writ: there is expresse mention made of hearing, whiche ingendreth faith by the effectuall working of the holie Ghoste, in mens heartes. For faith commeth by hearing, and hearing by the word of God. Rom. 10.f.17. And keepeth the things that are written therein. In these wordes are required faith and perseuerance. C. For the kéeping of the word is nothing else but the effectuall receiuing of it, when it taketh liuely rotes in our hartes, that it may bring forth fruite in his dew time. Otherwise the single héering of the worde, is vtterly to no purpose: according as Christ teacheth, Math. 7.d.26. & 11.d.24. & James. 1. d.23. By the way it is to be marked, that héere is commended the outward preaching of the word: least any man bragging himselfe to bee contented with the secret inspiration, and vnder colour therof despising the ministerie of Gods worde, myght

Scripturary distributes.

How to reade holy scripture.

What is mēt by keeping of Gods word.

The outward preaching of the word.

…uoth himselfe in vaine, and for his disdaining of God, be worthily shut out of Gods kingdome. Also it is to be marked, that the hearing or reading of this booke is not enough: but it must be fulfilled in worke and diligently kept, according as I said a little afore. They therefore that frame their life according to this booke, are happie: for they both escape the diuelish wiles of Antichrist, and also attaine euerlasting life, by abiding in the faith of Christ. For the time is at hand. S. Iohn addeth this, because many things which are mentioned in this booke, began alreadie to come to passe: and besides that, it maketh to the comfort of the godly as hath been said already. For seeing that he intendeth to speake abundantly of their afflictions to come: to the end he may encourage thee to patience, he telleth them first that destruction is readie at hand to light vpon the reprobates heades. After this maner doth Iames comfort the faithfull that bee afflicted, saying, that the iudge standeth at the dore, Iacob. 5. b. 9. And Paule saith: let your modestie bee knowen vnto all men: the Lord is neere at hand, Philip. 4. a. 5. Iohn therefore giueth an inckling, that this booke is profitable for all ages and all men.

The speedie effect of gods determinations.

The profitablenesse of this worke.

4. Iohn to the seuen Churches that are in Asia. Grace be vnto you, and peace from him that is, and that was, and that is to come: and from the seuen spirites that are in the sight of his throne.

Iohn. M. Heretofore Iohn hath commended this prophesie and Reuelation. And now in this place (after his accustomed maner) he setteth downe his salutatiõ, & purchaseth himself the fauour and attentiuenesse of his hearers in his owne person, for that they had alreadie had experience of the great care that he toke for the welfare of the Churches. Moreouer this salutation, first of al conteineth the name of the writer: Secondly it sheweth to whom this prophesie is directed. Thirdly what the writer wisheth vnto them: Fourthly from whom he wisheth it: and lastly he sheweth howe great the dignitie

The writer of this worke.

dignitie & excellencie of Christ our saviour is. As concerning the writers name, he is called John: of who̅ somwhat is said alreadie in ẏ argument of this booke. To the seue̅ Churches.

John.

The generall definition of a Church.

Church is properly a cõpanie or congregatiõ of Christes folke redeemed by ẏ bloud of Christ, which suffer themselues to be ruled by gods word, and are alwayes in this worlde mingled with the vngodly & vnbeleuers: & therfore being knowe̅ only vnto God, [A] they be preserued vnder ẏ protectiõ of Christ their shepherd, ẏ they may not perish with this worlde: therfore wheresoeuer we see Gods worde sincerely preached and heard, & the sacramẽts ministred according to Christs institution: it is not to be doubted but there is some Church of God, considering ẏ his promise cannot deceiue: which is, wheresoeuer two or three be gathered togither in my name, there am I in the middes of thẽ. Mat. 18. c. 20. And ẏ

The vniuersall or catholike Churche.

vniuersal Church is a multitude gathered of all maner of Nations: which being set asunder & dispersed by distance of places, doth neuertheless consent in the one truth of the heauenly doctrine, & is knit togither in one selfe same bond of Religion. But for as much as it is not possible for all Christs members to growe togither into one place: vnder the vniuersall Church, are comprehended the seuerall Churches, which are disposed in euery towne & village, according as mans necessitie requireth: so as eche one of thẽ doth worthily beare the name & authoritie of a Church. [A] In this respect John vsing the plurall number sayth, he writeth to the seuen Churches: verely meaning the particular Churches which are comprehẽded vnder the vniuersall Church. In the same sense doth Paule say, that he had a dayly care for all Churches. 2. Cor. 11. f. 28. That are in

Seuerall or particular Churches.

The churches of the lesser Asia, vnder which are cõprehended all other churches.

Asia. [S] The Churches that were at that time in Asia, were esteemed to excell almost all the Churches of ẏ whole world both in multitude of people, and in holinesse of life, according as it is to bee seene in the Acts of the Apostles, and in Paules Epistles. [M] Nowe although that by the name of Asia, is ment the lesser Asia wherein were the seuen Churches, & not

that

hat great Asia which is the third part of this world: yet notwithstanding, by those seuen Churches and by the seuen Bishops of them, are easely vnderstood all other Churches, and all the Curates of the whole world: GR. according as by the number of seuen the scripture do commonly betoken a generalitie or vniuersalnesse. Like as in these textes where the number of seuen is put indefinitely or vncertainly: vntil ỹ barren woman haue borne seuẽ children, ỹ is to say many children. 1. Kings. 2. a. 5. Also, seuen women (ỹ is to say many women) shal take hold vpon on mã. Esai. 4. a. 1. Grace be vnto you & peace. R. It is a salutation or greeting full of vehement and earnestie good wil. M. First he wisheth vnto thẽ Grace, that is to say reconcilement & the gift of the holy Ghost (for nothing is more to be wished than to haue the fauor of God) M. & secondly Peace, that is to say all other good things ỹ they haue need of. For the word Peace betokeneth generally (after the custome of ỹ Hebrewes) all prosperitie and good successe. And likely howsoeuer all the worlde seemeth to smile vpon vs, if God be offended, euẽ our blessings turne into a curse. Therefore the only foundatiõ of our welfare is gods good wil, whereof it cõmeth to passe ỹ we may enioy substantial and stedfast prosperitie, & that our saluation is furthered euen by our aduersities. Frõ him that is, & that was. S. B. Where be which think by this diuersitie of times, are distinctly betokened the three persons in God: so as by him that is, should be ment God the father, according as Iames calleth him the father of lyghtes, in whom commeth euery good and perfect gifte. Chap. 1. 17. But by these wordes is simplie betokened his euerlastingnesse, C. lyke as sometime the same is betokened by a worde of the tyme paste, or of the tyme to come, or by a worde of the tyme presente, as in John. 8. g. 28. M. And God properly sayde to be of himselfe alone, becauſe all other things haue euery one of the their beginning of him. A. which thing Paule ment to shewe at Athens, when he sayde. In him wee liue, moue, and bee, Acts. 17. f. 28. S. Notwithstanding it

What is betokened by the number of seuen.

Grace.

Peace.

The euerlastingnesse of the Godhead.

Why God is sayd to be of himselfe.

The marke ỹ this booke aimeth at.

it may aptly be referred to the Godhead of Chriſt (againſt the
hereſies then ſpringing vp, whiche denied it) which is the
marke that this booke ſhooteth at. A. And ſo the copulation
and, which is ſet in the beginning of the nexte verſe, ſhould be
put in way of expoſition. For there is mentiō made of Chriſt
by name. And from the ſeuen ſpirites. S. C. That is to ſay, from
the ſeuenfold ſpirit: that is to wit, the giuer of all heauenly
graces wherewith he continually garniſheth his Churche:
whereof Paule ſpeaketh in the. 1. Cor. 12. a. 4. C. 13. a. 2. C. 14.
a. 1. This is the holy ghoſt by whom God the father worketh
all things in his Sonne: by him he createth, maintaineth,
moueth, quickeneth, cheriſheth and preſerueth all things. By
him he calleth and draweth his faithfull ones vnto him, re-
generating them into new life, iuſtifying them, ſanctifying
them, enriching them with diuers ſortes of graces, & ſtreng-
thening them with heauenly ſtrength, vntill they attaine to
the vttermoſt point of ſaluation. A. Of the Godhead of which
ſpirit it is not lawfull to doubt, according as it is to be ſeen

A deſcription of the holye Ghoſt, and of his giftes and wooꝛking.

Why the holy Ghoſt is cal-ied manyfold.

in Math. 28. d. 19. C. John. 7. f. 39. C. 14. f. 17. C. 16. b. 13. & Act. 5.
a. 4. C. 13. a. 2. and in many other places. And although he be
moſt ſingle in himſelfe: yet in reſpect of the giftes that he be-
ſtoweth vpon men, he is called manifold. Neither is mention
on made here of ſeuen ſpirites, as thoughe the giftes of the
holie Ghoſt ought to be reſtrained to the number of ſeuen (as
ſome vnſkilful perſons would gather vpon ỹ text of Eſai. 11.
a. 2.) but for as much as the number of ſeuen is put infinite-
ly (as hath been ſaide afore) it is no maruell though it be ta-
ken in this place, for all the giftes of the holy Ghoſt, where-
with God enricheth his Churche. That are in the ſight of his
Throne. S. That is to ſay, which ſeuenfold ſpirit he hath as it
were laide vp in ſtore in a treaſurie, and in a readineſſe to
deale him abundantly vnto thoſe for whom he hath ordai-
ned him from euerlaſting by Chriſt the mediator. John. 3.
34. C. 7. f. 39. The holy Ghoſt is ſaid to be in the ſight of God's
throne, that is to ſay, before his Throne: queſtionleſſe ioyned

Why the holy Ghoſte is ſayd to be before Gods throne.

in gouernment with the father and the sonne. For the throne is oftentimes put for the kingdome. The holy Ghost then is with the God of glorie, power and maiestie. &c. Neuertheless this place might (not amisse) bee expounded, of Angels. Not that Iohn should in any behalfe either match thē with God, or compare them with Christ: but in such wise as Paule citeth God, and Christ and the Angells togither for witnesses, 1. Tim. 5. d. 21. Christ therefore is described heere as God, and these seuen spirites are placed as seruaunts before ỹ throne, and so consequently before Christ, as who sitteth by God the father. Angelles.

5. And from Iesu Christ, vvhich is a faithfull vvitnesse, the first begotté of the dead, and lord of the kings of the earth. Vnto him that hath loued vs, and vvashed vs from our sinnes by the bloud of him.

And from Iesu Christ. [M.] Bicause Christ hath purchased our saluation by taking mans nature vpon him, and by accomplishing the misterie of our redemption in the same: heere is expresse mention made of him. Besides this, in as much as he is ordeined to bee the mediator betwene God and men: loke what gifts so euer were necessarie for the Church, he hath receiued them of the father, to dispose them among men, that (as it were by his hand) ther might be delt vnto vs whatsoeuer is needfull for our welfare, according as Paule witnesseth, saying: when he went vp a loft, he led captiuitie captiue, and gaue giftes vnto men. Ephe. 4. b. 8. VVhich is a faithfull witnesse, [G.] that is to say, sothfast and worthie to be beleeued. [M.] Christ our sauiour is called a faithfull witnesse aboue all others, bycause that beeyng as it were in his fathers bosom, he hath vttered the fathers secrets vnto vs, Iohn. 1. c. 18. and hath not learned ỹ things that he hath disclosed, at any other mans hand but onely at the fathers: namely how incredible good will the heauenly father beareth towards vs wretches, in so much as he hath pardoned our sin, and adopted vs to be

Why mētion is made of Christe by name.

Christe a faithfull witnesse, & what and to what ende he witnesseth.

his children, yea and heires of his heauenly kyngdome (if so be that we beleue him:) and also other greate things which we heere him auouch of his fatherly good will towards vs, by the storie of the gospel, to the intent we shoulde with singular affection worship & loue the beauēly father. Which thing the Lord had promised long agoe in the person of Dauid, saying: Behold he hath giuen him for a witnesse vnto nations, for a captain & schoolemaster vnto ỹ heathen. Esa. 55. b. 4. A. Wherupon also he himselfe calleth his owne worde a witnessing: We speake (sayth he) the thing that we knowe, and we witnesse the thing that we haue seene: and ye receiue not our witnesse Iohn. 3. b. 11. And vnto the president Pylate he sayd: To this intent am I borne, and to this ende came I into the world, that I should beare witnesse vnto the truth. Euery one that is of the truth heareth my voyce. Iohn. 18. g. 37. P. Heere vnto also perteineth that which he said in that excellent prayer of his to his Father, I haue made thy name knowen vnto them, and wil make it knowen vnto them, that the loue wherwith thou hast loued mee may be in them, & I in them: Iohn. 17. d. 26. A. Happie are they as many as settle themselues in so faithfull a record: and contrarywise vnhappie & forlorne are all they that discredit it. For lyke as the beleeuers doe set to their seales, that God is sothfaste (Iohn. 3. d. 33.) so the other sorte (as muche as in them is) do make God a lier 1. Iohn. 5. b. 10. considering that the record of Christe is none other than the record of God. The firste begotten of the dead. Christ is therefore called the first begotten of the dead, Col. 1. c. 18. and the firstlings of them that ryse againe. 1. Cor. 15. c. 20, bycause he hath begon the new life by his death, and perfected it by his resurrection: not that the dead came to lyfe again immediatly at his death, but bycause bys death was the beginning and enterance into life. Therfore it standeth with verie good reason, that whereas the breaking vp of the graues at Christes death was a forehansell of the new lyfe: the frute or effecte thereof was not seene tyll the third daye after, bycause that then, Christe at his rising againe dedde

Gods worde a witnessing.

Christe the first begotten of the dead.

ledde other in his companie out of their graues. And by this miracle, it was shewed, that he neyther died nor rose againe priuately for himselfe, but to the ende to breathe the sent of lyfe into all beléeuers. For his rising againe, was to the end that béeing the conquerour of death and lorde of lyfe, he should reigne for euer, and make his seruants partakers of his blessed immortalitie. And there is no cause why any man should obiect that dyuers were rayled from death before Christe, as well in the olde Testamente as in the newe. For as well héere, as also in the 1. Cor. 15. c. 20. and in Colloss. 1. c. 18. the textes concerne the full and perfect resurrection, wherby our bodie shall not only be set frée from death, but also bée made immortall: whych thyng those menne obteyned not whiche were rayled from death before Christes rising, for they died afterward ageyne. [B.] In Christ therfore began the Resurrection, and it shalbée finished in vs. And like as he came whole again at the receyuing agein of his bodie: so shall wée also bée wholly alyue again. For the head is not plucked away from the members. Therfore in his rysing again, there was giuen a most certein proofe and assurance, that his other members and the rest of his portions shall ryse again likewise. For the heauenly father hathe set forthe an example in his sonne, in what wyse he is mynded towardes al flesh. [B.] Wherfore loke what wée sée come to passe in Christs flesh, that may euery one of vs beléeue, shall come to passe in our owne flesh. For wée are Christs, and Christ is ours, and Christs flesh is the syster of our flesh. Hée neuer toke vppon him the séede of the Angels, but the séede of Abraham, and is become like vnto his brothers in all thinges, sauing sinne. Hebr. 2. v. 17. & 4. v. 15. Therfore the life and resurrection of Christ is the life and resurrection of all the faythfull. [A.] And all these thinges ought to procure exceedyng greate comforte in oure myndes.

The ende of Christes resurrection.

And I Lorde of the Kynges of the earthe. [S.] This style of Christes is matched agaynste the slaunder of death, least any man hearing hym to be deade, myghte thinke he were

Christe is the lord of all lordes, and king of all kings.

quite dispatched. For Christ is in suche wyse dead, as by dying he vanquished death, and brought lyfe abroade into the worlde, which thyng was made manyfest in his Resurrection. Herupon Paule sayeth that he was exalted from death, and a name was giuē him aboue al names, that in the name of Jesus, all knees shall shoulde bowe, &c. Philip. 2. b. 9. 10. And in an other place, To this ende (sayth he) did Christ dye and rise againe, that he might haue dominion ouer quick and deade. Rom. 14. b. 9. M. And in asmuch as he is the verie wisedome of the Father: Kings reigne by him, and lawmakers determine righte by him. Prouerb. 8. b. 15. A. But concerning Christes kingdome, lordship, and power, see the psalme 2. b. 6. & 45. a. 4. and. 72. b. 8. and 110. a. 2. & Esai. 9. b. 6. and. 45. d. 23. and 43. d. Math. 11. d. 27. and. 28. d. 18. and John. 13. a. 3. and. 17. b. 2. 7. and Act. 5. k. 31. & Heb. 2. c. 10. All whiche places doe bothe minister ryght singular grounde of comfort to all the Godly: and also muste needes strike verie greate terror into the wicked persecuters of the Churche. For they cannot escape his hande, but muste fele him to bee the soueraine iudge of the worlde whome they carelesly despysed. In the meane whyle it is to be consydered, that although Christe be termed Lorde of the Kyngs of the earth: yet is not his kyngdome other than spirituall: leaste a man myghte by thys pretence in any wyse fauour the Popishe tyrannie, as though Christe woulde haue the ministers of his worde, (whyche teache the people in his name) to be sette in superioritie ouer Kyngs and Princes. M. For the hyghest honour that can bee, is for a man to bee a seruaunte in Christes Churche. Hee then that is called in the Churche to bee a ruler or Shepehearde in the Churche, muste knowe that he hathe taken in hande a seruice, and not a soueraintie. Peter therefore when he prescribeth what Shepheardes ought to do, sayth: behaue not your selues lordlike ouer the Clergie, but be ye patternes to the flocke. 1. Pet. 5. a. 3. Paule also sayth, Let men so esteeme vs as Christes seruaunts, and

Christs kingdome, lordship and power.

Christs kingdom altogether spiritual.

Ca. 1. vers. 5. iterum. Rulers in Christes churche.

dealers

dealers forth of gods mysteries. 1. Cor. 4. a. 1. Those then that be chosen vnto Bishoprikes, haue allotted to them, not a soueraintie, but a seruice, nor a supremacie or princehod, but obedience. And therfore when Peter spake of Judas the traytour, He was admitted (saith he) into our number, & had lighted vpon a lot of this piece of seruice. Act. 1. c. 17. Wherefore it appeereth manifestly, that the lordlinesse of the Popishe Bishops B.V. is not of Christ, but of the worlde, and of the diuell the Prince of this worlde, and that the lowlynesse which the chief of them pretendeth, is but fayned and counterfait, when he calleth himselfe the seruant of Gods seruants.

The lordlynesse of the Pope and his clergie.

And wheras the Pope hath proudly aduaunced himselfe aboue kings and princes vnder pretence of Christes kingdome, whose vicar he will be counted: it is to be counted no better than traytrous tyrannie, according as we shal see more plentuously in this booke. Vnto him that hath loued vs. This is referred vnto the father in this sense: that Christe was a faythfull wytnesse to the father, who loued vs and washed vs from our sinnes by the bloud of him. For if it had had respect vnto Christ, it must haue bin trãslated vs or his own bloud, and not the bloud of him. S. John therefore imputeth this louing vnto the Father, lyke as Christ himselfe also doth, saying: God so loued the world that he gaue his only begotten son, John. 3. b. 16. And Paule sayth: God setteth out his loue towards vs, in that whē we were as yet sinners, Christ died for vs. Rom. 5. b. 8. And in an other place it is sayd, Herein appeared the loue of God towards vs, that God sent his only begotten sonne into the worlde, that wee myght liue by hym. &c. 1. John. 4. b. 9. And washed vs from our sinnes. Only God was able to cleanse vs from oure synnes: Whiche thyng was not vnknowne to the verie Pharisays, according as the Euangelist reporteth, saying: Who can release sinnes but onely God? Marke. 2. a. 7. And he himself speaketh thus by the Prophete: I euen I, am he that wypeth oute thyne iniquities for myne owne sake. Esai. 43. d. 25. He ad-

Gods loue towards mankynde.

Onely God cleanseth and releaseth sinne.

By the bloudshed of Christ Iesus.

deth, By the bloud of him, that is to wit, which gaue his lyfe for the raunsome of many, Math. 22. d. 28. for euen so saith he of his owne bloud whereof he gaue the Sacrament to hys Disciples. It shall be shed for you and for many. Math. 26. c. 28. And the Apostle Paule sayth: Whom God hath set to bee an attonementmaker through fayth in his bloud. Rom. 3. d. 25. A. Also, by whom wee haue redemption, through his bloud and forgiuenesse of sinnes, Colos. 1. b. 14. Loke also in the Acts. 20. f. 28. and Ephe. 1. b. 7. E. 2. c. 13. E. 5. f. 25. and Heb. 9. d. 12. E. 1. Petr. 1. a. 2. d. 19. E. 1. John 1. c. 7. S. By Baptime wherwith we be washed outwardly, is signified ý we be washed inwardly by the bloud of Christ, the remembrance wherof all the Apostles indeuered to worke in the myndes of the faythfull. A. And yet Sathan hath streyned himselfe to the vttermost to bring in such things as might eyther suppresse, or at leastwise greatly deface the worthinesse of so excellent a Iewell. Of which sort of things are merites, satisfactions, workes of ouerplus or supererogation as they terme thē, frœ will, purgatorie, and such other gewgawes wherby the bloud of gods sonne is troden vnder foote, and made of none effecte, whyle men father the most part of their saluation vpon such forgeries as these.

The right signification & vse of baptim.

Toyes iniurious vnto baptim.

6. And made vs kings and priests to God and to his father, To him bee glorie and (*) dominion for euer and euer. Amen.

*Or power, or strength.

And made vs Kings and Priestes. S. Wonderfull and incredible surely is the mercie of God the father towardes vs, who hath so loued vs sinners (yea and Children of death) as no man coulde loue eyther his friendes or his benefactors more. It had beene somewhat, if hee had but chosen vs to be hys seruauntes, but he hath made vs Kings and Priestes: than which there can bee no greater honour. And that not by water, after the manner of Aaron and hys sonnes when they shoulde execute the office of their Priesthood: but hee hath

The faithfull be kings and Priests vnto God.

hath purged vs by the bloud of his onely begotten and déere beloued Sonne, to the intente he myghte make vs méete ministers for suche a charge. Christ our Lorde was alone King and Priest to God the father: but he right courteously hathe taken vs into copartnershyp of hys office. Whose kingdome and Priesthood are treated of in the Psalmes. 2. b. 6. and. 45. a. 4. e. 100. a. 2. And of our reignyng and Priesthood (whereof the olde ones represented a figure, according as it is sayde, yée shall bée vnto mée a Priestly kingdome, Exodus. 19. a. 6.) Saint Peter speaketh, 1. Epistle. 2. a. 5. b. 9.

A. Whereof the faythfull are called Christians, bycause they bée partakers of that anoynting wherewith God anoynted Christ King and Priest above all hys fellowes. Psal. 45. b. 8. and. Hebrues. 1. c. 9. As concerning the kingdome, Christe himselfe witnesseth the same to bée within vs, Luke. 17. e. 21. that is to witte when God reygneth in vs, namely by his word and holy spirit, by the power wherof we also do reigne ouer sin, Satan, death, and Hell. And that commeth to passe by only faith, which is said to be the victorie that ouercõmeth the worlde. 1. John. 5. a. 4. Also we bée called Priestes, B. not that we offer him any Popish sacrifice as the Papistes doe, C. but to yéeld our bodyes a liuing sacrifyce, holy, and acceptable vnto God. Rom. 12. a. 1. And to offer spirituall sacrifices acceptable vnto God by Jesus Christ. 1. Petr. 2. a. 5. The oblations and sacrifices of the faythfull bée all the duetyes of charitie: wherewith when we embrace our brethren, we honour the Lord himselfe in his members: and secondly al our prayers, praises and thankesgiuings, and whatsoeuer else is done of vs to the honour and seruice of God. And this kynde of Sacrifyce perteyneth not any thing to the appeasing of Gods wrathe, nor any thing to the obteyning of forgyuenesse of synnes, nor anye thing to the purchacing of ryghtuousnesse: but consisteth onely in magnifying and exaltyng God: for truely nothing can bée acceptable vnto God sauyng at the hande of those whome (hauyng alreadye

Why wee bee called Christians.

Howe wee reigne.

How wee bee priestes and of our sacrifice.

The ende of Christian sacrifice.

receiued forgiuenesse of their sinnes) he hath reconciled to himselfe by some other meanes, and therfore hath set them cleere from all giltinesse. Of these sacrifices of the faithfull which must be done in the Church continually, see Malachie. 1.d.11. Psal.50.b.14.€.51.d.19.€.141.a.2.€ Osee.14.a.2.€ Heb.13.c.15. €.1.Petr.2.b.9.€ Phil.4.d.18. Too God and to his father. M. God is Christs father in respect of his Godhead, and his God in respect of his manhood. Herevpon he said vnto Marie, go to my brothers and say vnto them, I ascend to my father and your father, to my God and your God. John.20.d.17. Too him bee glorie and dominion for euer & euer. Sobeit. M. After that John hath rehearsed the vnspeakable benefite of God purchased for vs by Christ: he worthily bursteth forthe into praises and thanksgiuing. The same things welnere are written in.2. Petr.3.d.18.

Howe and why God is Christes father, € God.

7. Behold, he commeth vvith cloudes, and all eyes shall see him, and they that (*) pricked him, and all kinreds of the earth shall vvaile ouer him. yea. Amen.

*Some also read, they that haue pusshed or striken him tho rough, and all Tribes shall wring theyr handes before him.

Beholde he commeth with cloudes. A. To the intent that John may comfort all godly folke the more, and put the wicked in feare: hee setteth forth, Christ comming to iudge the whole world, for his mentioning of Gods iudgement serueth to this purpose, that suche as grone vnder the crosse, shoulde waite pacientlY for the day of redemption: and that suche as are enimies to the good and persecute them, shoulde either amende, or else knowe for a certentie, that the righteous iudge will lay such punishment vpon them, as their sinnes haue deserued. For Christ shall render vnto euery man according to his deedes, that is to wit, life euerlasting to such as seeke glorie and honor and immortalitie by doing good, and as for them that are full of strife and obey not the truth, but folow vnrighteousnesse, vpon them shall come indignation and wrath. &c. Rom.2.a.8. And Enoch the seuenth from Adam, is reported to haue prophecyed in this wise: Behold the Lord commeth

Christs comming to iudgement.

with

with his thousands of Saincts, to do iustice vppon all men, and to rebuke al such as are vngodly for al the works which they haue done wickedly, and for all the hard thinges that the wicked sinners haue spoken agaynst him. Iude. v. 14. 15.

The terriblenesse and sodeynnesse of Gods iudgementes.

VVith cloudes.[s] Certain Psalmes and Prophets make God to ride vpon the Cloudes, and to be caried vpon the wynges of the winds: whereby they seeme to meene that the vengeance of Gods iudgements shall be both terrible and also sodaine. So also did Christ answer the high Preest: I say vnto you, from henceforth ye shall see the sonne of man sitting at the right hand of power, and comming in the Cloudes of the aire. Math. 26. f. 64. q. d. When ye see him comming so, then as certaynly as certaine may be, ye shall feele the power of the sonne of man by experience: and whome ye now take to be but the sonne of man, then ye shall feele him to be euen the sonne of God also: Nay rather at such time as the keepers of his Sepulcher published the glory of his resurrection: when signes and wonders were wrought in his name by the seruice of his Apostles: whē folke came rūning to him by heaps at the preaching of the Gospel, and despising the riches and pleasures of the world, did set their mindes vppon the heauenly life,[A] when so great a multitude of people left the lawyers and Phariſies, and flocked about the Apoſtles & the other company of the faithfull,[s] when the reuengement of innocent bloud was executed vpon the Iewish nation by the destruction of Ierusalem: then euen in spight of their harts they saw Christ sitting at the right hand of God, and working all these things with incredible power. Therfore Iohn in this place maketh the Cloudes an auouchment of the diuine maiestie and heauenly power in Christ: according to that saying of the Psalme, Cloudes and darknesse are round about him. &c. Psal. 97. a. 2.[M] Moreouer, like as Christ went vp in a Cloude, so shall he come downe to iudgement in a Cloude:[A] according as he hath told his seruants afore hand, saying: They shall see the sonne of man comming in the

What it is to sit at the right hād of power.

Christ shall come to iudgement in the clowdes.

Cloudes of the aire, with power and much glory. And he shal ſend his Angells, &c. Math. 24.c.30. Alſo when the men of Galile gazed after Chriſt as he aſcended into heauen, the Angelles ſaid vnto them, This Jeſus which is taken vp from you into heauen, ſhall come in the ſame wiſe as you haue ſeene him going vp into heauen, Act. 1.b.11. But in their ſighte (as it is ſaid in the ninth verſe) was he taken vp aloft, and a cloude conueyed him from their eyes. No doubt therefore but he ſhall come againe in a cloude. Which thing Paule alſo knowing for a certentie ſhould come to paſſe, writeth in this wiſe: Then ſhall we that ſhall be aliue and which ſhall be remaining, be caught vp with them in the Cloudes, to meete the Lord in the aire, and ſo ſhall we be with the Lorde for euer. 1. Thella. 4.d.17.[o] Furthermore, that whiche is ſpoken here of the Cloudes, is referred to the manifeſt comming of him that ſhall be iudge,[p] for he that came firſt priuily to be iudged, ſhall then come openly to iudge.[q] Therefore it is for the godly to wiſh euery houre for the comming of their iudge: and contrariwiſe for the wicked and ſkorners to wiſhe that he may tarie away a long while, according as it is ſaide in Math. 24. d.48. & 2. Peter. 3.a.4.[A] Howſoeuer then that the wicked runne royot, and careleſly reiect the day of the Lorde: let vs alwayes beare in mind this ſaying of the Prophet, The Lord will come to iudgement with the elders of his people and with the princes of them. Eſay. 3.c.14. And all eyes ſhall ſee him:[G] that is to ſay as many as are endewed with reaſon, both Angelles, men, and feends.[A] This thing hath Chriſt betokened more at large, ſaying: When the ſonne of man ſhall come in his glory and all the holy Angelles with him: then ſhall he ſit vpon the ſeate of his glory, and all nations ſhall be gathered togither before him Math. 25.c.31. For God hath appointed him iudge of the quicke and the dead. Act. 10.g.42. And as well the vngodly as the godly ſhall riſe againe, as it is eaſy to gather by Daniell. 12.a.2. & Iohn. 5.c.28. Math. 25.c.32. & Act. 24.d.15.[P] The vnbeléeuers ſhall ſée him in his fleſh in which

The generall and vniuerſall reſurrection.

which it was his will to suffer, and not in his Godhead, which continued vnable to suffer and inuisible. And therefore John addeth immediatly, And they that pricked him. A. This seemeth to be taken out of the prophesie of Zacharie. 12. c. 10. and it agreeth with that of Deut. 32. e. 35. Vengeance is mine and I will requite it. In which places for as much as the punishment of the vngodly is put off to a long day to come: the holy Ghost doth vs to wit that the wicked prevayle and get the vpper hand in this world: howbeit in such wise, as they cut their owne throtes with their owne swords. For the more they prosper in their attẽpts, so much the suiter do they take their case to be, by reason whereof they be vtterly blinded and rush into Gods sore vengeance. They therefore that go about to expound this place concerning Christ, according to the letter: do wrest it to violently. Neyther doth the Apostle cite it to that end, but rather to shew that Christe is the same God, which cõplained lõg ago by Zacharie, ỹ his hart was thrust through by the Iewes. And in that place God speaketh after the maner of men, doing vs to wit that he is as sore greeued at the wickednesse of his people, (& specially at their wilfull despising of his word) as a mortall man is that hath his hart striken through with a deadly wounde: Like as in another place he sayth, ỹ his hart is nipped with heauinesse. Now thẽ forasmuch as Christ is God manifested in ỹ flesh: John saith, that the thing whiche his diuine maiestie had suffered at the Iewes hands in such wise as he could suffer, was openly accomplished in his visible flesh. Not that God can take harme at mans hand, or that the reproches whiche they offer hym can reach vnto him from the earth: but bycause that by suche manner of speech he ment to expresse, of howe high treason wicked men be giltie when they stubbornly aduance themselues vp to heauen. And worthily dothe John ascribe that thyng to the Iewes, which was done by the hand of a Romayne souldiar: like as in another place they be reported to haue crucifyed the sonne of God, Actes. 2. f. 36. and. 3. c. 15.

How the reprobates shall see Christ.

Of the pricking of Christ and howe the Iewes see him.

although

although they put not one fingar to his body.[M] As cõcerning this seeing, some take it to be mænt of the conuersion of the Iewes, whereof there is a certaine example set downe in Act. 2. f. 37.[R] For then began they to loke vnto Christ, (yea and that with mourning and repentance,) whome they had striken through afore. Othersome expound it of the vengeance that was to light vpon the wicked, as it hath bin sayde already. But if the place be weyed throughly, it seemeth to comprehend both: that is to wit, that at length God will gather togither the remnantes of that forlorne and desperate nation, vnto soulehealth: and also by his horrible vengeance make those despisers see with whome they haue to deale. For we knowe they were wont to skoffe as boldly at the Prophets, as if they had told them but tales and not any message from God. God telleth them they shall not scape vnpunished with their so doing, for he will at length take in hande the maintenance of his owne cace. And ouer him shall wayle.[B] To the end he may strengthen the godly against the great stubbornesse of the world, he sayth, that the wayling and lamenting of them [S] which despised Gods healthfull counsell, and heaped sinne vppon sinne, when the Apostles and other ministers of Christ preached repentance and forgiuenesse of sinnes by his name, shal be great.[A] They shal waile indæde: but this ouerlate repentance shall nothing auayle them, no more than it did the traytor Iudas. Math. 27. a. 3. Or than the teares of Esau boted him. Heb. 12. d. 17. Contrariwise, the iust man shall feele exceeding ioy, and he shall be glad: yea and when he seeth the vengeance, he shall washe his hands in the bloud of the sinner. Psal. 58. b. 9. for the faithfull shall also be iudges of the worlde, according as Paule teacheth. 1. Cor. 6. a. 2. Whereas he sayth, All the kinreds of the earth, it is the figure Synecdoche, whereby a part is take for the whole: as if he should say, some of all sorts, are the more part of men.[M] For lyke as out of all kinreds is gathered the number of the elect: euen so also out of all kinreds shall be gathered

The anguishes of the reprobates.

The damned of all sortes.

gathered the number of the damned. Besides this, in as much as many be called and few chosen. (Math. 20. b. 16. c. 22. b. 14.) the children of God are scarce counted any number at all: although the names of them be written in the books of life. Yea, *Amen*.[3] Amen among the Hebrues betokeneth common-ly an affirming or allowing of a thing, like as *Fiat* doth a-mong the Latins, and as Yea, or so beit doth among us Eng-lishmen. By which terme, they meane that they agree to the opinion of other men, and subscribe their sayings, and also that they wish the same thing with their hart, whiche some forespeaker hath prayed in wordes set together for the pur-pose. So is that terme vsed in Psalmes and prayers. Accor-ding as it is to be seene in. 1. Cor. 14. c. 16. Howbeit among the Hebrues, their *Amen* importeth an assuring or oth, according as we se the same tearme vsed in the Gospell.[4] Therefore loke what Iohn sayth here, the same is the common voyce of all the elect, who desire nothing more in their harts, than the comming of the Iudge.[4] Because they be sure that then their redemption is at hand Luke. 21. c. 28. Wherupon Paule sayth, that all the godly do loue the cõming of Christ. 2. Tim. 4. b. 8. And in the end of this Prophecie we shall heare that common voyce of the Church Yea or Sobeit, come Lord Iesu: hereafter chapter. 22. d. 20.[5] Also the doubling of the affirmati-on betokeneth the earnestnesse, wherethrough the children of God do long for the perfect redemption, whereof Paule trea-teth largely Rom. 8. d. 23.

What is mẽt by the worde *Amen*.

The godlie doe long for Christs com-ming.

8. I am Alpha and Omega, the beginning and the ending sayth the Lorde, vvhiche is, vvhiche vvas, and vvhich is to come, the almightie.

I am Alpha and Omega. He that is first in any thing, is also by a prouerb called among the Grecians, Alpha: as for exam-ple in Martiall, the Alpha of cloke men. And Omega is the last of the Greeke letters: and therefore in way of exposition there is added, The beginning and the ending or the first and the last.

Gods euerla-stingnesse & euerbeing.

A. So

4. So ſayth the Lord by his prophet, I the Lord am the firſte, and euen I the ſelfſame am alſo with the laſt. Eſay. 41. a. 4. And in an other place, Thus ſayth the king of Iſraell, and the redeemer of him, the Lord of hoſts: I am the firſt, and I am the laſt, and beſides me there is no God. Eſa. 44. a. 6. Ther is in manner the ſame thing in Eſay. 48. c. 12. And Iohn wyll repeate the ſame ſentence againe in this preſent Chapter the 11. verſe, and alſo hereafter in the Chapter. 21. b. 6. & 22. c. 13. And God is called ſo, bycauſe that of him, by him, and in him are al things. Rom. 11. b. 36. Sayth the Lord. M. 9. d. Theſe wordes (ſayth Iohn) are not mine, but his that is the beginning and the ending, the firſt and the laſt. Which is, and which was, and which is to come. This ſame is wrytte here ſillable for ſillable in Greeke as it was written afore in the fourth verſe, ſee the expoſition of it there. The almighty. A. This title agreeth to god only, according as he blazeth himſelfe by it ſaying: I am God almighty, Gen. 17. a. 1. & 35. a. 11. The knowing whereof wyll ſtand vs in ſmall ſtedde, if we make it not a matter of confidence for vs, ſo as we not only beleeue ſimply that God is almightie, but alſo that he preſerueth and maintaineth vs by his might. For we muſt note heedfully ſuch an almightines vpō him as is ſurmiſed by ſophiſters: that is to wit, an emptie, ſleeping, and idle one: but a waking, effectuall, and worckfull one. For God is therefore almightie, not bycauſe he is able to do, and yet in the meane while ſits ſtil and doth nothyng: but bycauſe all things are conteyned in his hand, heauen & earth are gouerned by his prouidence, and all things are done and diſpoſed by his determination and appoyntment. For if he do all things which he liſteth, (Pſal. 115. a. 3.) and nothing can eſcape his care and forecaſt: it followeth that nothing is done but by his will and worcking. The faithfull therefore are armed with double comfort by Gods almightineſſe both in that they perceiue there is ſufficient abilitie of benefyting to further the welfare of the godly, in the hand of him whoſe arme is ſtretched out to rule, worcke, and diſpoſe al things: in whoſe

The excellēnesſe of this prophecie.

Gods almightineſſe, & the vſe therof.

poſſeſſion

possession is both heauen and earth: and whose commaundement all creatures haue an eye vnto: and also bycause they see there is sufficient safetie in his protection, to whose will al anoyances that may be feared frō elsewhere are subiect, and by whose commaundement (as it were by a bridle) Sathan with all his practises, yea and whatsoeuer else is against the welfare of ỹ godly, is restrayned. A. This is it that made Dauid to say with suche boldnesse, The Lorde is my sauegard, whome shall I feare? If armies were incamped against me, yet shall not my hart be afraid: if battell rise vp against me, in him will I put my trust. Psalm. 27. a. 1. 3. And againe, although I should walke in the valy of the shadow of death, yet wil I feare no harme: bycause thou art with me. Thy staffe and thy Sheepehooke are they that haue comforted me, Psal. 23. a. 3. Also here is confirmed the authoritie of this booke, in as much as the euerlasting God is the author thereof.

9. I Iohn your brother, and partaker in tribulation, and in the kingdom, and (*) in patience in Iesu Christ, was in the ile which is called Pathmos, for the worde of God, and for the witnessing of Iesu Christ. (*) or sufferance.

I Iohn. S. G. Vnto his holy greeting, now he addeth his declaratiō wher first of al he giueth an incling of ỹ person to whom the reuelatiō was made, & so maketh ỹ boke the more cōmendable: M. And afterward setteth downe the place, ỹ cause of the place, & the time of this prophesie, that it may be of the more authoritie amōg al the godly. Your brother. N. He acknowledgeth ỹ vnitie which he hath with all the rest of the faithfull in respect of christē religiō. S. q. d. I Iohn your brother, whome ye know to be most streitly linked vnto you by brotherly loue, yea & possessed with thoughtful care of your welfare. A. Great (I assure you) was ỹ modesty of this mā, who though he had ỹ knowledge of great misteries reueled vnto him by Christ, yea and was far more excellēt & earnest in mayntening ỹ truth, thā they to whom he writeth: doth not withstāding not preferr himselfe

A commendation of this worke by the person of the writer.

A brother.

Iohns modestie or meekenesse.

himselfe prouedy aboue them, but imputing all thinges to Gods grace, calleth them his brethren: knowing how it was said of Christ, wil not you yourselues to be called maister, for there is one that is your maister, euen Christ, and all you be brothers, Math. 23. a. 8.[B] By whiche name the faithfull must exhort one another to vnitie of fayth and earnestnesse of loue. Herevpon sayth Peter, Loue one another earnestly from a pure hart, being borne anew, not of mortall seede, but of immortall sæde by the word of God which liueth and dureth for euer. 1. Peter. 1. d. 22. Also there be many texts making to this purpose, in Rom. 12. c. 10. e. 1. Thessa. 4. b 9 e. Heb 13. a. 1. e. 1. Pet. 4. b. 8. e. 1. John. 2. b. 10. And partaker in tribulation, Because the tribulation which they to whome John wrate, did suffer at the hands of heretikes and false Apostles, did also increase his tribulatiō: now he hath compassion of them as of a flocke set vppon by wolues, that is to say, by persecutors and false teachers whiche peruerted them. For the members of one body be glad togither and sad togither, both with their heade, and one with another, according as the Apostle writeth. 1. Cor. 12. d. 26.[A] And in another place it is said, Remember the that are in bonds, as if ye were in bondes with them: and of those that be in tribulation, as ye which are also in the body. Heb. 13. a. 3. Luke also in Rom. 12. c. 15. e. 2. Cor. 11. g. 29.[B] This louing affection of Johns therefore, auayleth greatly to win him credite. For who would not giue diligent eare to his doctrine, and be ruled by his counsell, whome he is perswaded, or rather of whome he is assured to be so well minded towards him? Also all the words that be set heere, are as farre off as may be from the statelinesse which the Prelats of the Churches of our times pretend: and they sauor of a certayne singular vnderwrining. Your brother (sayth he) and partaker in tribulation.[A] Neuertheless by these words he meaneth not only the affliction which they suffered, but also the affliction that was layd vpon himselfe for confessing the name of Christ, according as we shall see anone. And in the kingdome.

The brotherly compassion of Christiās.

Christs lowlynesse.

How the godlie be partaLeast

Least the faithfull myght cast downe their heartes by reason of persecution: to comfort them withall, John addeth, not onely that he is a partaker of their tribulations, but also of the kingdome, that is to say of the glorie that is layde vp for all the godly. According as James teacheth saying, blessed is the man that beareth out temptation, bycause that when he is tryed, he shall receyue a Crowne of glorie, which the Lord hath promised to them that loue hym. James. 1. b. 12. This glorie of the heauenly kingdome falleth not to the Children of God, till after this lyfe. Notwithstanding for as muche as the hope of it cannot disappoynte them: they are iustly sayde to bee partakers of that benefyte, euen whyle they bee still conuersant vpon earth. In respecte hereof Paule sayth, it is a sure saying: for if wee bee deade with hym, wee shall also lyue with him: and if wee suffer wyth him, wee shall also raygne with him. 2. Timothi. 2. b. 11. [B] Also, if wee bee Sonnes, wee are also heires, I meane the heires of God, and coheires with Christ, if so bee that wee suffer with him: that wee may also bee glorifyed with hym. Rom. 8. c. 17. And Peter sheweth expressely, that thys glory is not yet playnely shewed vpon the faythfull, but they muste wayte for it wyth most assured hope. The Elders (sayth he) which are among you, I exhorte whiche am also an Elder and a witnesse of Christes afflictions, and also a partaker of the glorie whiche shall bee shewed openly. 1. Peter. 5. a. 1. See also 2. Timo. 4. b. 8. and. Ephes. 2. b. 6. And pacience, [C] for as much as the faythfull can not stande in tribulations without pacience: John auoucheth himselfe to bee theyr partaker in affliction and Pacience, which suffereth all thynges, [A] and is not displeased nor grudgeth not agaynst God: but beareth quietly whatsoeuer he sendeth. [1] Neuerthelesse it is to bee noted, that not euerie manner of tribulation ingendereth pacience, for wee see the wicked to ware harder and harder at Gods scourging. But the faythfull who are endued with the holye Ghost (knowyng that nothing happeneth

kers of reigning, or of the heauenlye kingdome in this lyfe.

Of the true pacience.

by caſualitie,) conſider Gods will, acknowledge his iuſtice and vprightneſſe, and being certainely perſwaded that God hath a care of them, do with quyet mynde beare whatſoeuer affliction befalleth them: A nay rather, they conceyue the more boldneſſe to pray and hope well, in that they knowe themſelues to reſt only vpon Gods will. Therefore whither it be pouertie, or banishment, or imprisonment, or slaunder, or ſickneſſe, or loſſe of kinſfolke and frēnds, or any ſuch lyke thing that vexeth them: they cōſider that none of theſe things happeneth without the apointment and prouidence of God: and therewithall alſo they remember, that God doth nothyng but in moſt rightfull order. Hērevppon ſpringeth patience, hērevppon ſpringeth hope, hērevppon ſpringeth ſpirituall ioy, according as a man may ſee in the Apoſtles, who being whipped went reioycing from the preſence of the counſell, for that they had bin counted worthy to ſuffer reproche for the name of Jeſus. Act. 5. g. 41. In. Chryſt Ieſu. B Thys parcell betokeneth in thys place, that that only tribulation is holy and good vnto vs, whiche is layd vpon vs for Chriſtes name: and alſo that patience is not of our ſelues but of God, like as all other good thyngs be. I was in the Ile which is called Pathmos. A The circumſtance of the place maketh not a litle to the auouchment of the truth. * Pathmos ſignifyeth as much as deadly or deathfull. It is a litle Ile in the Aegean Sea, wherevnto it is reported that John the Apoſtle was baniſhed by the Emperoure Domitian, and wrate the Apocalips there. Of which matter Euſebius writeth in the third booke and eightēnth Chapter of his hiſtory of the Churche.

What trubles make our patience acceptable to God

It is now called *Palmoſa.*

Perſecution followeth Gods word.

For the word of God. It is knowen what the Apoſtle ſaythe, all that will lyue godlily in Chriſte Jeſu muſt ſuffer perſecution. 2. Timo. 3. c. 12. But if this be incident to all the godly: much more ſhall the preachers of Gods worde and the faithfull witneſſes of Chriſte be in daunger of perſecution, according as Chryſte hathe told his Apoſtles afore hand, If they haue perſecuted me (ſaythe he) they ſhall perſecute you alſo:

and

and if they haue kept my sayings, they shall kepe yours also. Iohn. 15. c. 20. M. This sharpe persecution of the Christians in which Iohn suffred many things for the Gospels sake, is thought to haue bene begonne vnder the Emperour Domitian, of whom Orosius in the seuenth booke of his worke intituled the Myrrour of the worlde, reporteth thus: In the fiue hundred and thirtie yeres from the buylding of the Citie of Rome, Domitian the brother of Titus, beyng the nynth from Augustus, succeeded his brother in the kingdome: who by the space of fiftene yeres, greiue leysurely throughe all degrees of wickednesse, vnto thys poynt, that by gyuing out euery where commissions of most cruell persecution, he durst plucke downe Christes Churche which was become verye strong through all the whole world. He fell to so great pride, that he proclaymed himselfe Lord, and commaunded men to call him, wryte him, and honour him as God. Of the noblest of the Senate (partly for enuie & partly for lucre sake) some he put openly to death, and some he sent away into exile, and there commaunded them to be murthered, &c. And for the witnesing of Iesu Christ. A. That is to say, for the Gospel, which is worthily called a witnessing, according as is said afore in the second verse.

The persecution of the Church vnder Domitian.

10. I vvas in the Spirit vpon a Sunday, and I herde at my backe a great voyce as it had beene of a Trumpet.

I was in the spirite. C. Here folowth the first vision, wherein Iohn saythe he was in the Spirit. A. Like as Luke reporteth of the Apostles Peter and Paule. Acts. 10. b. 10. & 22. d. 17. C. And Iohn declareth expressely the happening of this thing vnto him, to the end that we may vnderstand how this Reuelation surmounteth the vnderstanding of the flesh. Vpon a Sunday. S. This was a meete tyme for a heauenly vision. For the same day that Christ returned from death with victorie,

Of beeing in the spirit.

The vse of the Sunday.

began to bée had in estimation among the Christians: as wherein the congregation was wont to mæte togither to hære Gods worde, to pray, and to græete one another with peace. Therefore when John could not bæ bodily present in the holy assemblies: yet notwithstanding (after the example of Dauid) he was present with them all the while in spirit, and powred out his prayers for the Churche, in that waste wylderneſſe as it had bæne in a temple. Euen then therefore when he was wholly occupyed in holye communication with God, and was wholly rauished out of himselfe, he was most mæte for heauenly Reuelations. Wee reade that the lyke thing befell vnto Daniell when he was prisoner in Babilon Dani. 7. a. 1. And the sunday putteth vs in mind of the christian libertie, in as much as it was the day of Christs resurrection which made an end of the shadowes of the law. M. for like as by the appoyntment of the lawe, the Saboath was solemnized to keepe in minde the creation of the world: euen so nowe wee vse the Sunday to renew the remẽbrance of Christes resurrection, and thereby to confirme the hope of our resurrection to come. But when this putting in of the Sunday in sted of the Sabbat day was first done, we haue it not expressed in holy Scripture. G. Neuertheleſſe we gather hereby, that the faythfull had alwayes a certeyne daye to repose themselues in. Not for that the seruice of God consisteth in ydleneſſe, but bicause it is to the maintenance of common concorde, to haue some certeine day appoynted for holye assemblyes, seeyng that they cannot bee had dayly. M. Neither are we therfore to be blamed as obseruers of dayes and times, (as the Galathians were) as who should say wee estéemed one day holier than another: for our mæting vpon that day rather than vpon any other, is onely for orders sake, and for a certeine discipline in the Churche. But Paule findeth faulte with those that eyther called againe the Jewishe feastes, or which (after the heathenish fashiõ) obserued the Egiptiã or Mathematicall dayes. And I heard at my back a great voyce.

The vse of the Jewishe Sabboth.

voyce. c. It is no marueil thoughe this voyce bée called greate, for it is the voyce of the great and almyghtie God. And it is sayde too bée lyke the noyse of a Trumpette, bycause it was the messenger of warre betweene the Kingdome of Christ and Antichrist, betweene the sheepe & the wolues, betweene the chosen & the castawayes, & betweene ỹ godly & the vngodly. Besides this, forasmuch as mẽs wits be dul to perceiue Gods mysteries: they had néede of a liuely and effectuall voyce to quicken them vp. Considering also that this Reuelation ought too bée highly estéemed, and that the thing which was to be declared, was of very great importance: too the intent it mighte bée of the more authoritie, it was too bée published by the sounde of a Trumpet, like as the Proclamations of Princes bée.

Why Gods voyce is sayd to be greate.

11. Saying, I am Alpha and Omega, the first and the last. And vvhat thou seest vvrite in a booke, and sende it too the seuen Churches that are in Asia: to Ephesus, and Smirna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicea.

Saying, I am *Alpha* and *Omega*. A. Thou hast the beginning of this verse expounded already in the eight verse heretofore. That which thou seest wryte in a booke. Wheras John is warned by the voyce to giue héede to the vision, and to write it in a booke: thereby is betokened the dulnesse and weaknesse of mans wit too conceiue Gods secretes: and that we cannot so much as once thinke of them, (and muche lesse vnderstande them) till we be put in mind of them. A. Also John is cõmanded to write these things in a booke: to the end that the things which he saw, myght do some good too those that come after, and that the faithfull might take matter of comfort thereat: like as in old time the Prophetes were commaunded too put certeine things in writing to the continuall comforte of the faithful. Of which matter sée Esai. 8. a. 1. and Jeremie. 30. a. 2.

Wherefore, Gods Prophets are cõmaunded to write.

Whatsoeuer God speaketh to anye one Churche is common to al

And sende them too the seuen Churches that are in Asia. Wee haue tolde you alreadie, that although Iohn were commaunded by the Lord, to send this prophesie to the seuẽ Churches of Asia: Yet was it written for the common edifying & comfort of ỹ whole Church vniuersall. Whereby also it came to passe through Gods prouidence, that ỹ noble monument is come euen vnto vs, when notwithstanding it is wel ynough knowen, that manie of the writings of the Prophets and Apostles are perished from vs by Gods iust iudgement. To E-

Ephesus.

phesus. &c. A. These bee the names of the seuen Churches of Asia, the lesse. Ephesus was the Mother citie of ỹ lesser Asia, and a famous mart-town, builded by the Amazones, the noblest of all the Cities of Ionia, taking that name of a woman of Amazonie, and before that time termed by manye other names, as Trichia, Oxygia, Ptelea, and Arsinoe after the name of Arsinoe the wyfe of King Lysimachus. In this Citie was that right renoumed temple of Diana, full two hundred yeares in building by all Asia. In that Citie did Paule preache the Gospell of Christ, Act. 18. e. 19. And he wrate a verie goodly Epistle too the faithfull of that place. And Smyrna,

The temple of Diana.

Smyrna.

This was the famousest Citie of all Ionia by the recorde of Plinie in his fifth booke and nine & twentie Chapter, and of Strabo in his fourteenth booke. This worde Smyrna soundeth as muche as Myrrhe. And Pergamus, which signifyeth highnesse or haultinesse. It was the noblest Citie of al Asia, yea and of Troade it selfe, through which runneth the ryuer Silenus, and by it runneth the riuer Cetius, whiche issueth out of the mountayne Pindasus, as Plinie wryteth in hys fifth booke & thirtie chapter. Of this Citie wryteth also Strabo in his thirteenth booke of Geographie. And Thyatira.

Pergamus.

Thyatira.

It is a Citie of Lydia which is a shyre of Asia the lesse, the habitation of the Macedones, and called of some the last Citie of the Mysians. This worde Thyatir betokeneth the strong fume or Sacrifyce of labour or paynefulnesse. Luke Acts. 16. f. 14. And Sardis. This Sardis (which is as much to saye as

Sardis.

a

a Prince of pleasantnesse, or a song of myrth, or that which is the remnant or leauings of a thing, or in the Syrian language, a Cauldron) [A] was also another Citie, whose situation is notwithstanding vnknowen. And Philadelphia. That is to saye, brotherly loue, or the loue of brotherhod. It is a Citie of Decapolis, accordyng to Plinie in his fifth booke and eyghtēnth Chapter, and accordyng to Strabo in hys fyrtēnth booke. It is called in Hebrewe Rabbath, that is to saye, Great, and the Citie of waters, bycause the head of the ryuer Jabok springeth there. And Laodicea. Thys Citie standeth in the lesser Asia not farre from Hierapolis and Colossus. Of this Citie were the Laodiceans, of whome Paule hath spoken somewhat Coloss. 4. d. 13. d. 16. And thys worde Laodicea signifyeth by interpretation a rightuous people. Thus muche concerning the names of the seuen Churches of Asia, vnto which, John did write.

Philadelphia.

Laodicea.

12. And I turned backe to see the voyce that spake vvith mee: And vvhen I vvas turned backe, I savve seuen golden candlestickes.

And I turned backe too see the voyce that spake wyth mee.

[s]. After the Hebrewe phrase, To see is put for too vnderstande or too heere, For a voyce is not seene, but herde. So reade wee in Moses, The people sawe the voyces, Exodus. 20. c. 18. onlesse anye man had leauer too referre thys seeyng vnto hym that vttered the voyce: as if John shoulde saye, I turned mée aboute to see him that vttered this great voyce, so as the effecte shoulde bee put for the cause. And when I was turned backe, I sawe seuen golden Candlestickes. What is ment by the seuen Candlestickes, Christ hymselfe appearing in the Angell, wyll expound in the twentith verse of this Chapter.

What is ment by seeing.

Golden Candlesticks.

13. And in the middes of the seuen golden Candlestickes, one like the sonne of man, clothed vvith a long garment dovvne to the feete, and girded at the pappes vvith a golden girdle.

And in the middes of the seuen golden candlestickes. G. That Christ is the middes of the seuen golden Candlestickes, that is to saye, of the Churches, betokeneth nothing else but that he saueth them, mainteineth them, instructeth thē, ruleth them, & watcheth ouer them: according as he hath promised that he will be in the middes of the Godlie, euen vnto the ende of the worlde. Math. 18.c.20.f.28.d.20. And therefore of all things that are done in the Churche, Christ is not only a beholder but also the iudge: to whom onely it belongeth to rule and gouerne the Churche which he hath purchased with his own blud. For he hathe in such wyse committed the charge therof to the Apostles and other ministers of his word, as in the meane while hee him selfe continueth the onely Redeemer, and shepeheard of oure soules. 1. Peter. 2.d. 25. That is to saye (as it is sayde in Hebrues. 13.d. 20.) the greate shepeherde of all, and the prince of shepherdes. 1. Pet. 5. b. 4. And therfore he did put Peter in mynd of his charge, saying: Feed my lambes, feede my sheepe. John. 21.c.15. Which thing Peter did so beare in mynde, that he called the Churche, not his owne flocke, but Christs flock. 1. Peter. 5.a.2. G. This charge of the Church which Christ taketh vpon him, was shadowed in olde tyme in the law, when the charge of the candlesticke and of the seuen lampes was committed to the high preest. Exo. 35.b.14. A Wherby we lerne, that the gouernment of the Churche perteyneth only to Christ: so that as many as are ministers in the same, muste bee at his becke, and beware that they of their owne head enioyne not the Churches any thing which Christ hath not allowed. Herevpon come these speeches of the Apostles: let a man so esteme vs as the ministers of Christ, and disposers of the secretes of God, 1. Cor. 4.

Christes presence and operation in his church, wherof he is head.

The duetie of ministers.

a. 1.

a.1. And, That which I deliuered vntoo you, I receiued of the Loode, 1. Coo. 11. f. 23. Also, Wee are not loodes of your faith, 2. Coo in. 1. d. 24. Ageyne, ye knowe what commaundementes I gaue you by our Lood Iesus. 1. Thess. 4. a. 2. Also, there is but one lawgiuer, who is able to saue & to destroy. James 4. c. 12. Also, if any man speake, let him speake as the woodes of God. 1. Pet. 4. c. 11. Also, not as executing loodship ouer the Clergie. 1. Pet. 5. a. 3. and suche other things lyke these. Whereby it appeereth manifestly, by howe cruell and trayterous tyrannie the Pope hath chalenged to himselfe the gouernement of the Church, boasting that he maye determyne what he listeth at his owne pleasure. And euen yet at this day, some maruell still that wee call him Antichryst, and the sonne of perdition, though he not only haue made himselfe equall with Chryst the sonne of God, but also proudely preferred himself afore him. For to desire too sit in the middes of the Churche as iudge, ruler, and commaunder of it: what else is it, than to thrust Christe from oute of the midst of the seuen Golden Candelstickes? But of these matters wee will speake more at large hereafter. Like to the sonne of man. This is Chryst the onely mediatour betweene God and men. 1. Tim. 2. b. 5. and our aduocate or spokesman to the father. 1. John. 2. a. 1. S.G. He is sayde to be lyke the sonne of man, to betoken the trueneste or veryneste of humane nature in him, with the same fygure of speeche that Paule vsed, saying: He became lyke vnto men, and was found in apparel as a man, whiche shape truly he toke vpon him, abasyng himself, whereas he was God. Philip. 2. a. 7. G. for he was made of the seede of Dauid, as touching the flesshe. Rom. 1. a. 3. and became like his brothers in all things, sauing sinne. Heb. 2. d. 17 f, 4. d. 15. A. In respect wherof he is called the sonne of man, that is too say, verie man, lyke as he is called the sonne of God, that is to saye, verie God, least any man might imagine that he had an heauenly bodie, as some heretikes do, which ground themselues vppon this text of Saint Pauls. 1. Coo. 15. f. 17. the first

The Popes traiterous sues in vsurping supremacie ouer the Church.

Why Christe is sayd to be lyke the sonne of man.

The erroo of them that denie Christe to

have taken flesh of the virgin Mary

man is of the earth, earthie, the seconde man is the Lord from heauen. M. for to the end to make the matching of contraries fully perfect: they hold opinion, that the same sentence must bee layd forth in this wise: like as the first man had hys bodie made of the earth: so the second man (I meane Christ) brought his bodie with him from heauen. Yeer vppon Valentine, Marcion, C. Manichie, and M. in our dayes Swinkfeld, with their hangers on, agree not that Christ took flesh of the Virgin Marie, but say that he brought his bodie from heuen. C. But they mystake Paul to speake of Christs body, where as he rather treateth of the indowmēt or qualitie of his body. Although then that the firste man hadde an immortall soule whiche was not taken of the earth: yet did hee sauour of the earth, wherout of his bodie was taken, and wherin hee was placed to liue. But Christ hath brought vs the quickening spirite from heauen, to beget vs agayne to a better lyfe, and to a lyfe that is farre aboue the earth. Finally by Adam wee haue to line in this worlde, as braunches from the rote: but Christ is the beginning & author of a heauenly lyfe. M. The Apostles mæning therefore is nothing else, but ý Adam was the resemblance of this our present lyfe: & that the latter mā (I meane Christ) is the representation of the lyfe to come, whiche we looke for. Neither doth Paule make mention of a bodie in the sayd text: but rather when hee had sayde, that the firste man was of the earth, earthye, hee added, And the seconde man is the Lorde from heauen. The Godlie denye not but Christ is from heauen, in asmuche as they acknowledge his Godhead: but yet it followeth not therefore, that whatsoeuer the Lorde that came from heauen had, the same should eyther bee of heauenly Nature, or else brought from heauen. For if we will reason after the same maner concerning the first Adam: we shall not say he is altogether of the earth, earth, earthly: consydering that beesydes his bodie, hee had also a soule, which is a diuine thing, and was not taken out of the slime of the earth. So then, wee must thinke, that

lyke

lyke as Adam not only had a bodie made of claye, but also a heauenly soule: Euen so Chryst not only compriseth the nature of the godhead which came frō heauen, but also the fleshly bodie which he toke of earth in the womb of the Virgin. Clothed with a long garment down to the feete. The old Interpreter hath kept still the Greek worde *podêre, which must be pronoūced long in the last sillable sauing one, & it signifieth a long garmēt down to the foot, of the word ἀρέω, which betoketh to put iust or close to a thing, bicause it meteth iust with the féete. [M.] And properly it is a Priestes garment, [S.] whereby is betokened the priestly purencsse and innocencie, and the victoriousnesse of our king Chryste. Of bothe these dignities wée haue recordes in the Psalms. 2.b.6. and. 110.a.4. Concerning his singular innocencie, yée haue, in Hebr. 7.d.27. and 1.Pet.2.d.22. [B.] and of his victoriousnesse in the Psalm.2.b.9. & 110.b.6. [A.] & Esai.11.a.4. & Hebr.10.c.13. And girded at the pappes. [S.] A swordgirdle decked with golde is a souldiorlyke furniture, wherby is wont to be betokened stoutnesse in executing ones charge, so as he doth nothing coldly & slouthfully. So Chryst also in many places of the Scripture is auouched to be a stout chāpion in reskuing his people out of the handes of his aduersarie power. Lyke as when it is sayd, Girde thy sworde vppon thy thyghe, O thou moste myghtie. Psalme 45.a.4. Also, The Lorde reigneth and is clothed with maiestie, the Lorde clothed and girded with power. Psal.93.a.1. Also, And Justice shall bée the girole of his loynes, and faithfulnesse the buckle of his reynes. Esai.11.a.5. For by his Justice he deliuereth suche as are oppressed with violence, from the myghtyer sorte: accordyng as it is sayde, He shall delyuer the poore that cryeth, and the poore that hath no helper. Psalme.72.c.12. And by thys faythfulnesse and truth, hée performeth the benefites that he hathe promised to the faithful. [A.] For he is faithfull of his promise. After the same maner also clotheth he his disciples from aboue with power, that is to wit, with heauenly armour. Luke.24.g.49. & Act.1.

* A garment verye like the Vsuall of our late Maspriestes.

What is betokened by the long roabe.

What is mēt by a golden swoordgyrdle, and by beeyng gyrded.

b.8. Also he wylleth them to bée gyrded, that is to saye, to go through lustily with their charge of preaching the Gospel. Let your loynes (sayth he) bée gyrded, and your lampes burning in your hands. &c. Luke. 12. e. 35. by which words he meaneth that the champions of the Gospell should bee, not onely stoute & corageous, but also forecasting and circumspect, that they maye espie in dew tyme, on what side the enemie is to bée striken. So also dothe Paule furnishe a Christian Souldyer with a swordgirdle. Stande ye (saythe he) with your loynes girded in truth. Eph. 6. c. 14. that is to say, do nothing fearefully and to the eye: but do all things truely and from the hart, yea and stoutly to.

14. And his head and his heare vvas vvhite as vvhite VVooll, and as Snovv: and his eyes [vvere] as a flame of fire.

Christe is the euerlastyng wysedome of the father.

And his heade. A. He proceédeth in describing the shape of him that talked with him: and he sayth his heare was as white as Woll. S. Holy and reuerend Horeheadednesse pretendeth wisedome gotten by long experience of things. It seemeth therefore that hereby is betokened the euerlastingnesse of Christ our sauiour, by reason of the Godhead annexed vnto him. For he is the euerlasting fathers purpose, wisedome, and power, in the beginning with God, John. 1. a. 2. which he possessed in the beginning of his wayes, by which he made all things. Prouerb. 8. c. 22. In respect whereof Christ is called the auncient of dayes in the Prophet Daniel. 7. c. 9. who being in the fathers bosome, hath vttered him vnto vs: John. 1. c. 18. and he himselfe beareth witnesse of himselfe, saying: before Abraham was made, I am, John. 8. g. 58. And Paule termeth him the first begotten of all creatures. Colos. 1. b. 15. Rightly therfore, as wel bycause of the Heretikes that denie Christ to haue bèen before Marie was: as also bycause the father hath giuen all power to the Sonne, whom he hath ordeined iudge of the quicke and the dead: John describeth him

reuerend

reuerend foꝛ his holy hoꝛeheadneſſe & much wiſedome: that is to ſay, excelling in long experience of things accoꝛding as it is ſayd, In auncientneſſe there is wiſedome, and ſkilfulneſſe in long time. Iob. 12 b. 12. [G.] Chꝛiſt then is not ſubiect to the deceiuableneſſe of men, accoꝛding as ſome light and vnconſtant iudges of this woꝛld be, who foꝛ want of experience may eaſily bee deceiued, yea and alſo coꝛrupted. [A.] Whereupon, the ſcepter alſo that is attributed to this our King, is called the ſcepter of rightneſſe, Pſal. 45. b. 6. As white VVoll. [P.M.] Ther be that in this place refer Chꝛiſtes white heare to ſuch as are whited by baptiſme, whiche come like ſheepe out of a waſhing place. [M.] And alſo bycauſe that like as white woll is apt to receiue what coloures a man will: ſo the Sainctes are apt to receiue any manner of tribulations. But like as the firſt expoſition is the ſimpler, ſo agreeth it the better with the text. And as Snow. [G.] Foꝛ aſmuch as all men haue not the like meaſure of faythe: heere is added, not only the ſimilitude of woll, but alſo of ſnow. Foꝛ like as the woꝛd of the Loꝛd is to ſome men milke, and to otherſome ſubſtantiall meate: euen ſo vnto ſome it is as fayre and white as woll, and to otherſome as ſnow: foꝛ otherwiſe, to the vnbeleeuers and vngodly it ſeemeth vtterly blacke, accoꝛding as it is the ſent of deathe vnto death. 2. Coꝛ. 2. d. 16. And his eyes were as a flame of fyre. [S.] The reſemblance of an angry iudge is wont to be diuerſly deſcribed in the Pſalmes and Pꝛophets, and moſt commonly by fyre, both foꝛ the feerceneſſe of fire, which he is ſaid to haue vſed oftentimes in executing his iudgements againſt the repꝛobates: and alſo bycauſe we ſee as it were certayne ſparkis of fire flaſhing from the eyes of ſuch as be enraged, whyther it be of men oꝛ of beaſts. Hereupon Dauid ſayth: Ther went vp a ſmoke in his anger, and fyre burned at his face, Pſal. 18. a. 7. Alſo the countenance of the Loꝛde is vppon them that do euil, to rote out the remembꝛance of them from the earth, Pſal. 34. c. 16. Euen ſo is Chꝛiſte deſcribed in this place as it were kindled on fire with anger, againſt ỹ perſecutoꝛs of his

Church,

The witneſſe of true Chꝛiſtians.

The deſcription of Chꝛiſt in the perſon of an angrie iudge.

Church, with his eyes glaring out in flames of fyre for displeasure: after which sort also he is brought in by ỳ prophet. His eyes (sayth he) are as burning Cressets. Dani. 10. a. 6. A. And nothing ought to encourage all godly folke more vnto patience, than when they perceiue themselues to haue so fauorable a iudge, that he will take horrible vengeance of their enimies.

15. And his feete vvere like vnto fyne brasse, as it vvere burning in a furnace: and his voyce [vvas] as the noyse of many vvaters.

Golden brasse. And his feete were lyke fyne brasse. A. The old translater hath translated it, like to Golden brasse. E. But the græke word that John hath vsed, is compounded of Incense and brasse, as if a man should terme it Incensebrasse. Suidas reporteth it to be a kind of Amber more precious than Gold, and he sayth it is made of Glasse and stone, auouching the table of the greate Churche (as he tearmeth it) to haue bin made of the same stuffe. Plinie in the four and thirtith booke and second chapter of his story of the worlde, auoucheth it to be a kinde of brasse, digged out of the veynes of the earth, which was had in estimation in old time. G. And these feete seeme to betoken Christes works, which being in all respects pure and vnreprouable, might rauish all men to haue them in wonderfull admiration. As it were burning in a furnace. A. Othersome reade as it were in a burning furnace. But the word burning is more rightly applyed to the feete, so as we may vnderstand that his feete burned or were on fire: that is to say, that Christes workes proceeded of singular heate of charitie. For we learne by the holy story of the Gospell, with how greate cheerefulnesse and earnestnesse of mynd, he perfourmed the thynges that perteyned to our salnation. For when Peter counseled him from going vp to suffer at Jerusalem, he sayde vnto him: Come behynd me Sathan, thou art a hinderance to me,

What is betokened here by feete of Incensebrasse or Amberbrasse.

The greate Charitablenesse of Christes woorkes.

me, for thou sauerest not the things that are of God, but the thyngs that are of men. Math. 16. d. 23. And, I haue a baptim to be baptised withall, and how am I distressed, till it be ouer? Luke. 12. g. 50. Also, the zele of thy house hath eaten me vp. John. 2. c. 17. Besides this, he went about with greate earnestnesse of mynd, from Citie to Citie, and from towne to towne, teaching in their Synagogs, and preaching the glad tydings of the kingdome, and healing all sicknesses and diseases among the people, Math. 9. d. 35. [c.s.] John seemeth to allude to the vision which is reported in Ezechiel. 1. b. 4. And his voyce was as the noyse of many waters. [3] Gods voyce is nowe and then lykened to vehement and dreadfull thunderings, like as in the Psalm. 18. b. 14. and. 29. a. 3. to set forthe the maiestie of so great a king. Accoording also as the power and operation of preaching the Gospell, whiche should take effect with al the nations and languages of the whole world, is described in this place: so as it is compared to the noyse of many waters rushing togyther with violence: whereof Christ himselfe sayth in John: He that beleeueth in me as the Scripture saythe, streames of water shall flowe out of hys belly. John. 7. f. 38. And thys thyng he hath vttered more openly and without *metaphor in another place. I (sayth he) wyll gyue you mouth and wisedome which all your aduersaries shall not be able to withstand. Luke. 21 c. 15. whiche thyng we reade to haue bin fulfilled vnder the Apostles. For with great power did they beare record of the resurrection of our Lord Jesus, and greate grace was vpon them all. Actes. 4. g. 33. Suche truely was the voyce, that threw downe Paule to the grounde, (euen when he was busiest in persecuting, and when he breathed out manaces and slaughter against the Lordes disciples,) by saying to him, Saule Saule why persecutest thou me. Act. 9. a. 4.

The voyce of the Gospell, and the mightie power thereof.

*Without borrowed or figurative speech.

16. And

16. And he had in his right hand ſeuen Starres, and out of his mouth vvent a ſharpe tvvoo edged ſvvorde, and his face ſhone euen as the Sunne in his ſtrength.

Godly teachers.

And he had in his ryght hande. [A]. By theſe ſeuen Starres, are betokened the miniſters of the Church, accoꝛding as ſhall bee ſayd in expreſſe woꝛdes hereafter in the twentie verſe, whych thing is eaſye to bee gathered by the pꝛopheſie of Daniell, foꝛ thus ſaythe he. They that vnderſtande ſhall ſhyne as the bꝛightneſſe of the firmament: and they that inſtruct many vnto righteouſneſſe, ſhall ſhine as the ſtarres foꝛ euer and euer. Dan. 12. a. 3. Moꝛeouer, the Right hād is wont in the ſcripture, to betoken the ſtrength and powꝛer whereby God woꝛketh all things effectually: as, The righte hande of the Lord hath done mightily. Pſa. 118. c. 16. Therefoꝛe, concerning the miniſters of the Church whiche Chriſt our Lord ſendeth to enlighten the ſame with the bꝛightneſſe of his heauenly light, (that is to ſay, to endue it with the doctrine of fayth vnto ſaluation,) he holdeth them in his right hād: that is to ſay, he guideth them himſelfe, he ſpeaketh and woꝛketh all things in them himſelfe, and he ſhældeth and defendeth them hymſelfe: accoꝛding as it is ſaid, Be not afrayd of their looke, leaſt I happen to bꝛeake thee in peeces befoꝛe their faces: foꝛ behold, I haue ſet thee this day as a foꝛtifyed Citie, and as a piller of yꝛon, and as a bꝛazen wall agaynſt all the land of Iuda, againſt the kings, the pꝛinces, the pꝛeeſtes, and the people of the Realme. And truly they ſhal fyght againſt thee, but they ſhall not pꝛeuayle againſt thee, bycauſe I am with thee to deliuer thee ſayth the Lord. Ier. 1. d. 18. And the Lord ſayde in a viſion vnto Paule: Feare not: but ſpeake, and holde not thy peace: foꝛ I am with thee, and no man ſhall lay hands on thee to do thee harme. Act. 18. c. 9. [G]. Seeing then that Chriſte hath the miniſters of the Church in his owne hand, to ſende them whither ſoeuer he liſteth: faithfull ſhepeberds muſt be ſought foꝛ and loked foꝛ at his hand, and not at mans wiſe-

Gods ryghte hande.

The ſafeneſſe and ſuretie of Gods miniſters.

doms

dome. [A] Desire the Lord of the harueſt (ſaith he) to thruſt out harueſt folke into his harueſt. Math.9.d.38. [M] Furthermore the miniſters of the word are warned heere, that ſeeing they be adorned with ſo notable a title of commendation, they ſhould giue themſelues to pureneſſe of lyfe, & lyke as ſtarres are ſeene a farre off vpon the earth: euen ſo their life ſhoulde not ſauor of the earthe, but of heauen: wherevnto alſo they muſt bring others that are committed to their charge. And herevnto belong thoſe exhortations of Paule to Timothie and Titus: Let no man deſpiſe thy youth, but be thou a patterne to the faithful, in word, in conuerſation, in louingneſſe, in ſpirit, in fayth, and in chaſtitie. 1. Timo. 4.d.12. And in all things ſhew thy ſelfe a pattern of good works, with ſoundnes of doctrine, ſobernelſe, wholſome talke, which is vnblamable &c. Tit. 2.b.7. Peter alſo chargeth the elders of the Churche that they ſhoulde be patternes of the flocke. 1 Pet. 5.a.3. But what the lyfe and conuerſation of thoſe is, whiche in theſe dayes vaunt themſelues for byſhops of the Church, it is néedleſſe to ſay: conſidering that euen children are able to beare witneſſe, howe their filthyneſſe hathe ſtayned the whole world. In déede they snatch to themſelues theſe goodly titles whych the ſcripture attributeth vnto faithfull ſhepeherds: they boaſt themſelues to be the ſtarres of heauen, the lyght of the world, the ſalt of the earth, the ſucceſſors of Chriſt and hys Apoſtles, the pillers of the Church, the maiſters of the world, and all that may be: in ſomuch as they chalenge the name of the Churche to themſelues only and to their ſhauelings. But when they come to the proofe: a man ſhall finde them to be, not ſtarres of heauen, but ſtaynes: not light, but darkneſſe: not ſalt, but ſand: not ſhepherds, but ſhæptbyters & wolues which ſpare not the Lords flocke, but cloth themſelues wyth the wooll of hys ſhéepe, and afterwarde deſtroy the ſhéepe themſelues with their wicked forgeries. For they be blinde, and guydes of the blind. Math. 15.b.14. And out of his mouth went a ſharpe two edged ſworde. [a] Chriſtes mouth are the

The conuerſation of godlie miniſters.

The conuerſation of the Popiſh miniſters.

Chriſtes mouthe.

Prophets, Apostles, & all ministers of Gods word, in whome he speaketh by his spirit, according as it is to be read in. 2. Cor. 13. a. 3. & 2. Peter. 1. d. 21. And by the word Sword, the scriptures are wont to betoken the power whereby his enimies are put to flight. Nothing is more commendable and prayse worthy in a prince, than the sword, if he vse it lawfully: lyke as it is said in the Psalm. 45. a. 4. & Rom. 13. b. 4. But here, by the tearme sword, is meant the pure word of God: whereof Paule writeth thus: Take vnto you the helmet of salvation and the sword of the spirit, which is the word of God. Ephe. 6. c. 17. Like as by this sword all the godly are defended, so as no man can hurt them, so by the same the vngodly be destroyed. Which thing is easy to be gathered by Esay. 11. a. 4. & 2. Thess. 2. b. 8. This is the sword whiche Christ auoucheth himselfe to haue sent into the earth, to set diuision betwixt the father and the sonne, the mother and the daughter, and the daughter in law and the mother in law. Math. 10. d. 34. 35. And it is sayd to be twoedged, bycause the word of God must (without any respect of persons) be preached vnto all men, kings, princes, and commons, that it may deuide the spirite from the soule, and discouer euen the very thoughts of them, according as the Apostle sheweth notably. Heb. 4. c. 12. And his face shone euen as the sonne in his strength. Like as men be knowen by their faces, so is Christ knowen by his word: namely that he is our true aduocate and attonementmaker with God, the shepeherd and bishop of our soules, the light of the world, the bread of lyfe, the way, truth, and lyfe, and to be short, the only he that can saue vs for euer. This face of his is not vnfitly likened to the pleasantnesse of the moonelyght. For euen such a one doth he shew himselfe to his seruants, when he reskeweth them from the power of darknesse, rideth them out of the hande of their oppressors, and maintayneth their welfare. For then is the blacke fygme chased away, and the weather shyneth faire, and then is the darke night turned into the cleere light of the day. Suche a countenance

Christs sword.

Twoedged.

Christs face or countenãce.

ſemblance of Chriſt did his diſciples behold vpon the mountaine Math. 17.a.2. Such a one did Dauid wiſhe to ſhine vpon him when he ſayd, Lift vp the light of thy countenance vpon vs O Lord. Pſa.4.b.6.f.31.c.16.[s] But he appéereth contrariwiſe to the vngodly, as I haue ſayd already in the fourteenth verſe. Wherevpon it is ſayd in the Prophet, His face was as lightning. Dan.10.a.6. For although lightning be bright: yet is it not chéerefull, but rather abaſheth men. Euen ſo when the Lord had made an end of the captiuitie of the Iewes, and brought them home agayne into the land of promis: the lyght of the Sonne ſéemed ſeuen folde greater and pleaſanter than before. Eſay.30.f.26. for when men drowpe in ſorowe and anguiſh of harte, not euen the ſunne ſæmeth for to ſhyne.

17. And vvhen I ſavve him, I fell dovvne at hys feete as dead. Then he layde his right hand vpon me, ſaying vnto me. Be not afrayde, I am the firſt and the laſt.

And when I ſaw him.[s.G] Héereby it appéereth howe greate the weakneſſe of man is, whyche is not able to abyde Gods preſence any whyle at all, vnleſſe it bée ſtayed and vphilde by the power of G D D.[L.] And héerevppon commeth the ſhuddering and amazedneſſe wherewith the Scripture euery where auoucheth the holy men to haue bin ſtriken and abaſhed, as oft as they perceyued God to be preſent. Now when we ſée thoſe which in Gods abſence ſtode careleſſe and ſtedfaſt, to be ſo ſhaken and abaſhed at the diſcouering of his glory, as they be ſwallowed vp with the terror of death, and in a maner quite forclone: it is to be gathered therby, that man is neuer throughly touched and tamed with the acknowledgement of his owne baceneſſe, til he haue matched himſelfe with the maieſtie of God. And of this abaſhment we haue rife examples both in the Iudges and in the Prophets:

Mans weakneſſe in the preſence of God.

insomuche as it was taken vp for a common worde among the people of God. Wee shall die bycause wee haue seene the Lorde. Judg.13.d.22. A. For howe should a man be able to stande before the maiestie of him, that holdeth and ruleth heauen and earth in his hande? Or what should rottennesse and wormes meate doe, sith the very Cherubins are fayn to hide their faces for feare? Esai.6.a.2. A. No maruell then though John be afrayd at the presence of Gods maiestie, & fall down at his feete for dead. B. Wee reade the same thing to haue befalne to Esaye, Ezechiell, and Daniell. Es.6.b.5. Ezech.1.g. 28. & Dan.10.c.15. And to the disciples vppon the Mounte. Math.17.a.6. S. Nowe if the godlie bee not able to awaye wyth his gentle countenaunce: howe shall the wicked bee without feare at the syghte of him, when hee is an angrye iudge. Then he layd his ryght hande vppon mee. G.M. Heere his ryght hande is taken for helpe, as it is in Job.14.c.15. and in the Psalmes .138.b.8. and. 139.b.10. S. As if John should say, the ryght hande of his power restored mee my strength whiche was appalled with feare, and set vp vpon my feete: and he did rid me of the fearefulnesse wherewith I was stricken, speaking gently vnto mee. Saying to mee. Except the Lorde speake vnto vs, and cheere vs vp with his word, we shal neuer be ridde from feare and terrour. Be not afrayde. G. Be not abashed, lette not thy hearte shrinke, plucke vp a good courage, and take good heede to the things that I shall say. A. So also when Christes Apostles lay flatte vppon the grounde, hee sayd to them: Aryse, and bee not afrayde. Math.17.b.7. I am the first and the last. B. Heere again thou hast an assured record of Christs godhead. S. And truly our Lord Christ is coeternall with the heauenly father: and like as he is the beginning of beeing vnto all things, so doth he finish & chaunge all things, himselfe continuing vtterly vnchangeable, according as the Apostle doth trimly conuey it in expounding this place to be mente of Christe. And thou Lorde hast founded the earthe in the beginning. &c. Psal.102.d.22. & Hebrues.1.c.10.

Gods right hand. helpe, or cheerfulnesse.

P. The

f. The firſt then is Chriſt: for by him were all things made, and without him was nothing made that was made. Iohn. 1. a. 3. And he is the laſt, bycauſe all things are repayred agayne in him. Ephe. 1. b. 10. & Coloſſ. 1. c. 20. Iohn hath borowed thys ſpéech out of Eſay. 41. b. 4. & 44. a. 6. & 48. b. 12.

18. And vvhich am aliue, And I vvas dead, and behold I am aliue for euermore. Amen. And I haue the keyes of Hell and of death.

And whiche am aliue. [A] This place ſheweth that although Chriſt were dead, yet was he not quite diſpatched by deathe as the Iewes hoped. In reſpect whereof he ſayd, when ye ſhal haue lifted vp the ſonne of man, then ſhall ye know that I am, Iohn. 8. d. 28. And agayne: when I am lifted vp from the earth, I wyll draw all thynges vnto me. Iohn. 12. e. 32. [a] And he is ſayd to lyue now: not only bycauſe he hath lyfe in hym, but alſo bycauſe he gyueth lyfe to all things. In conſideration whereof he is ſayd not only to be alyue, but alſo to be the lyfe itſelfe. Iohn. 1. a. 4. and. 14. a. 6. And I was dead. [A] Thys cannot be verefyed of the Angelles, bycauſe they be inuiſible and immortall ſpirites. [b] But Chriſt, to obey hys father, and to waſh away the ſinnes of mankynd, was contented to yéelde hymſelfe to deathe for a tyme, [A] to the intent he myghte at length by deathe deſtroy hym that had the power of death, (that is to wit the Diuell) and ſet them at libertie, which for feare of deathe were ſubiect to bondage all theyr lyfe long. Hebr. 2. d. 14. 15. For euen from the beginning G D D purpoſed vppon thys ſacrifice, wherein Chriſte the true ſhepeherd of all men gaue hys lyfe for hys ſhéepe. Iohn. 10. c. 15. 17. [c] And lyke as Chriſte the heade of the Church entered into hys glory by deathe, Luke. 24. d. 26. ſo becommeth it all the godly to dye wyth hym, that they may bée glorifyed togyther wyth hym, accrording as Paule teacheth, Rom. 8. d. 17. and. 2. Timo. 2 b. 11, 12. and. Acts. 14. d. 22. And beholde I am alyue for euermore. [a] q. d. Nowe haue I van-

Chriſte vnuanquiſhed of death.

Chriſts dying for vs.

A comfort againſt feare of death and all affections.

I vanquished death, and am come agayne to euerlasting life. Death hath no more power ouer me, no man can henceforth take my life from me. A. And thys manner of knitting the words togyther, is to be marked. Euen now when Iohn was abashed at this heauenly vision, he sayd vnto him, be not afraid: and now as it were rendring a cause why he should lay aside feare, he addeth, behold I am aliue for euermore. For it is all one as if he shoulde say, there is no cause why any of mine should be afraid at all: bycause that lyke as I am risen againe and shall neuer die any more, euen so as many as shal be afflicted by Antichrist and the wicked persecuters for my names sake, or punished by sword, famin, imprisonment, or any other tribulation, yet shall they also rise agayne from death, and liue with me world without end. A. So sayd he to his Apostles, ye shall haue oppression in the world, but be of good cheere, for I haue ouercome the world. Iohn. 16. d. 33. P. For in as muche as Christ is the head of the body, he promiseth assuredly like hope of rising agayne and of life, vnto all hys members: bycause he cannot be seuered from the Churche. Amen. A. This parcell is added for confirmation of the thynge that be spokē already. And I haue the keyes of hell and of death. s. That is to say, I haue the power of forgiuing sin: which being taken away, both death and hell haue no strength at all. So paule sayth with the Prophet: death is swallowed vp into victory. &c. The sting of death is sin, and the strength of sin is the Lawe. Osee. 13. d. 14. and. 1. Cor. 15. g. 56. Then dyed he for our offences, and is risen agayne to make vs righteouse, Rom. 4. d. 25. That is to say, that we whiche beleeue may be set free from our sinnes, so as they may not hurt vs at all. Therefore we gather by this place, that to release sinnes belongeth only vnto Christe. In vayne then goes the Pope about to wrest these keyes out of Christes hande, who appeared to the ende to vndoe the diuels workes. 1. Iohn. 3. a. 8. Wherfore it is he only that hath destroyed death and brought life into the worlde. 2. Timo. 1. c. 10. A. And therefore it is

The releasing of sinne belongeth only vnto Christ.

sayd,

sayd, Awake thou that sleepest and rise vp from the dead, and Chryst shall enlighten thee. Ephes.5.c.14. Also, I am the resurrection and the lyfe: he that beleeueth in me, although he be dead, yet shall he lyue, and euery one that lyueth and beleeueth in me, shall not dye for euer. Iohn.11. c.25.26.

19 VVrite the thinges that thou hast seene, and the thynges vvhyche are, and the things vvhich shall be hereafter.

VVrite. A. To the intent these things myght neuer weare out of minde: Iohn is commaunded to write the thynges whych the Lorde hath disclosed vnto him. The thinges that thou hast seene. A. That is to wit, whiche are already past: namely my passion and resurrection. And the things that are. That is to say, the present troubles and my present ayde. For persecutions raged in the Church, and there were many Antichristes in the worlde. 1. Iohn. 2. c. 18. And the thinges that shall be hereafter. A. That is to wit in the latter times when Antichristes shall raygne openly. Concerning which last tymes, looke. 1. Tim. 4. a. 1. &. 2. Tim. 3. a. 1. 2. &. 2. Peter. 2. a. 1. &. 3. a. 3. &. 1. Iohn. 2. c. 18. &. Iude. a. 4.

What things this booke conteyneth.

20. The misterie of the seuen starres vvhiche thou savvest in my right hande, and the seuen golden Candlestickes. The seuen starres are the Angelles of the seuen Churches: and the seuen Candlestickes vvhyche thou savvest are the seuen Churches.

The mysterie of the seuen starres. M. To the intent to make Iohn the redyer to execute the worke enioyned vnto hym: Chryste in hys owne person expoundeth vnto hym the vision afore sayde. A. The olde Interpreter translated the worde Mysterye, Sacramente. The seauen starres are the Angelles of the seauen Churches. In thys

Why the ministers of the Church be called starres and Angelles.

place there be but two mysteries of the said reuelation opened vnto Iohn, as an introduction to the knowledge of the rest: for this reuelation perteyneth chefly to the Churches, and to the ministers of them.[B] Moreouer the ouerseers of Churches are in the scriptures called both starres and Angelles. Starres in respect of the brightnesse, both of their heauenly doctrine and of their heauenly conuersation, according as we haue sayd already in the. 16. verse: and Angelles, bycause they reporte vnto vs the wyll of GOD the father: according also as in the same respecte Christe is called the Angell of the Testament. Malachie. 3. a. 1. And Iohn Baptist is called an Angell. Malachie. 3. a. 1. and Math. 11. b. 10. So also in thys place, the rulers of the Churches are called Angelles: whyche thyng appeareth chefly hereby, that hereafter in the seconde Chapter and the fifth verse they be willed to repente, whiche thing coulde in no wyse agree to the heauenly spirites. Therefore lyke as the Starres shyne in the skye, so must the mynisters of Gods worde shyne in the Churche, and go before others in pureneſſe of doctrine and Christen conuersation. But a greate sorte of them (alas for sorowe) walke as enimies of Christes Crosse, whose ende is damnation, whose God is their belye, and their glorye in shame, whyche seeke after earthlye thynges, when as notwythstanding, their conuersation ought to bee heauenly. Philip. 3. d. 18. 19. 20. And the seuen Candlestickes whyche thou sawest are the seuen Churches. [C] The Churche is lykened to a Candlesticke, bycause the true lyght shyneth in it, whereof all the godly are partakers. [A] And therefore Paule calleth the Churche the Piller and groundworke of truthe. 1. Timo. 3. d. 15. Or else Christes Churche is called a Candlesticke, bycause there are in it Prophets, Apostles, Euangelistes, Pastoures, and teachers (Ephesians. 4. b. 11.) to gyue lyghte vnto others by the moste wholesome doctrine of Christe togyther wyth the holynesse of their owne lyfe,

The Church is likened to a candlestick.

therby

thereby to guide them in their trauelling through the darkenesse of this life vnto the heauenly heritage, as as it is sayde, 2. Petr. 1. d. 19. The Church then is as a cressel set vp in a hauen, to shew to the hauen a far of to such as wander vpon the deepe sea in the night season. Euen so doth our Sauiour saye of Iohn Baptist, that he was a burning and blasing Cressel, Iohn. 5. c. 35. and vnto his Disciples, you are the lyght of the worlde. Math. 5. b. 14. By the way it is alwayes to bee marked, that the faithfull haue not their lyght from elsewhere than at the light of him which sayeth, I am the light of the worlde. Iohn. 8. b. 12. Therefore Christ is sayde to bee in the middes of the seuen Candlesticks, that is to say, of the Churches: verily to enlighten, preserue, and defend them, according as hath been saide in the xiij. verse. And they bee called golden Candlesticks, because that they themselues doe hold and (by the power and working of the holy Ghost) do drippe into mens hartes, the most pure, plaine, and naturall vnderstanding of faith, (that is to wit concerning God, concerning the true Godhead and the true mãhod of Christ, concerning true Religion, concerning true righteousnesse, & consequently concerning the attainement of endlesse saluation) out of the wordes both of Christ and the Prophetes, purged from all deuices and inuentions of men, as if were golde fyned in the fire and burning with the heate of charitie. The wordes of the Lord (sayth Dauid) are pure wordes, euen as siluer tryed in the fyre, seuen tymes purged of the Lord of the earth, Psalm. 12. b. 7. In the middes of this euill and frowarde generation, shyne you like lampes in the worlde, holding fast the worde of lyfe. Philip. 2. b. 15. 16. Besides this, the Church is compared with Golde, which is the precionsest of all Metals, to the ende wee may knowe, that although she be despysed in the syght of the worlde, yet is she most deere vnto God. [A] For, for loue of hir, he spared not his only begotten Sonne, who also hath giuen himselfe for hir, to sanctifye and clense hir by his worde in the lauer of water, that he

Why the Churches be likened to golden candlesticks.

myght make hir a glorious Churche to himselfe, without spot or wrincle or any such thing, so as shée myght bée holye and vnreprouable. Ephe. 5. 26. 27. [5] Lastly it is to bée marked that when the Scripture treateth of things that represent or resemble other things, it speaketh in such wyse, as it termeth the things that represent, by the names of the things that bée represented. For he sayeth that the Starres are the Angels, and the Candlesticks the Churches. [A] What wonder is it then, if wée followe the same forme of speeche, when wée treate of Sacramentes? For seeyng that Baptime is called the Lauer of newe birth, Titus. 3. b. 5. seeyng that the Rocke whereout of water flowed for the fathers in the wildernesse, is called Christ, 1. Cor. 10. a. 4. seeyng that the Dowe is called the Holie Ghost, John. 1. f. 32. no man can geynsaye but that the names of the things that are represented, bée giuen to the things that represent them. Howe commeth it to passe then, that suche as make a conscience in sticking to the Lordes wordes, cannot abyde to haue that thing applyed to the Lordes Supper, whiche is common to all Sacramentes? Are they in loue wyth the simple and litterall sense? And why then shall not the same rule take place in all Sacramentes? Truely vnlesse they graunte that the Rocke was Christ in bodily substance: it is but a péeuishe slaunder wherewith they charge vs. For this rule of speakyng is not forged a late by oure owne selues: but lyke as Austin hath delyuered it ouer by authoritie of the auncient fathers, so doe all of vs imbrace it at hys hande: namely that the names of spirituall things are vnproperly gyuen vnto the signes that betoken them, and that all places of Scripture where mention is made of Sacramentes ought to bée so expounded.

The maner of the scripture in termyng of signes or sacraments by the names of the things ỳ they signifie or represent.

The second Chapter.

WRrite to the Angell of the Churche of Ephesus. Thus saith he that holdeth the seuen Starres in his ryght hand, vvhich vvalketh in the middes of the seuen golden Candlestickes.

WRite too the Angell of the Churche of Ephesus. A. Now after the sayd former vision, Iohn is commaunded to write the things which the Lorde knewe to bee profitable and needefull for the Churches. And heere bee set downe seuen Epistles, written to the Ministers of seuen Churches. Of which Epistles, the firste, thirde, and fourth belong to the faythfull that are as yet blame worthie in some poynt: the seconde and sixth belong to such as were blameles before the worlde and lyued holily: but the fifth and seuenth are directed to the counterfets and hypocrites. An Angell (that is to say, a Messenger) is one that is sent of an errand. Whereby wee learne that no man can giue forth Gods worde purely and profitably, excepte he bee sent of the Lord. Rom. 10. c. 15. P. Iohn had sayd afore in the fourth verse of the former Chapter, that he woulde write to the seuen Churches. That beginneth he nowe to performe, by writing to their Shæpe. For the pastors must not bee seuerall parties from their Churches, seeyng that all of them make but one bodie. A. Wee haue spoken of Ephesus heretofore. 1. c. 11. M. With this Church of Ephesus doth Iohn begin, bycause it was esteemed as chiefe, bothe for the multitude of beleeuers, and for the renoume of the place. And it was behoefefull to make hys beginning at that, to the ende that when that was once amended, he myghte the easyer prouide for the amendmente and welfare of the reste. And althoughe there were some thyngs amysse both in the Laytie and in the clergie, as they now terme them: yet steppeth he not to ye laitie,

The contents of the seuen Epistles written to the seuen Churches.

The definitiō of the worde, Angell.

Amendment and reformation must beginne at the chiefest heads of ỹ Church.

laitie, but to the Clergie. Neyther speaketh he to euery one of the clergie by name, but to the chiefe of the Clergie, namely the Bishop, and that not without good cause. For the shepherd shall render an account before the soueraigne Iudge, not onely for his owne sinnes, but also for the sinnes of those that be vnder him, if any of them happen to perish through his negligence or lacke of discretion, according as it is written in Ezechiel. 3. e. 20. Againe, like as it is in vayne to seeke for helth, for the other membres, as long as the stomacke is diseased, and therfore first care muste bee had for that: euen so the medicine of reformation muste bee ministred to the shepherdes, ere it be ministred to the people. For lyke as the diseased stomacke infecteth the nourishment, wherewith the reste of the membres are relæued: so is the lyfe of the people marred by the euyll and noysome example of the shepheardes. [3] Howbeeit, by all lykelyhode, it is not any one of the gouernours of the Churche that is betokened in this place, and in the places folowing: but rather heere is to bee accompted the whole succession of the Byshops and Elders of that Churche, togyther in order one after an other, albeit that the minister of the place oughte alwayes to be reckened as formost in the ranke. Thus sayeth he that holdeth the seuen starres in his ryght hande. [4] It is a description of Christ, as it appeareth by the premisses. For he hath the Angels of the churches in his ryght hande: that is to saye, he ruleth, mayntayneth and vpholdeth all Pastors, and ministers of hys worde by his power. For vnlesse he bilde them vp, when others fall, they shoulde fall to: and if hee ruled them not, they shoulde straye wyth the wanderyng starres, of whome mention is made in Iude. c. 13. Looke before in the fyrste Chapter and syxtenth verse. VVhyche walketh in the myddes of the seauen Golden Candelstickes. [5] Hee meaneth by these wordes, that from tyme to tyme hee hathe a care and regarde of all thyngs that are sayde and done in the Church: according to this saying, I will walke amongst you, and I

The ministers of the Church are ruled maynteyned and vpheld by Christ.

Christes care ouer his Church.

will be your God, Leuit. 26. b. 12. And I will dwel among you for euer. Ezech. 43. b. 7. c. 9. So also saythe Christ him selfe, whersoeuer two or three be gathered togither in my name, there am I in the middes of them; Math. 18. c. 20. Also, I am the Lord that searcheth mens hartes and tryeth their reynes Iere. 17. b. 10. ^A For if a householder which is but a mortall man, haue a care of his house, and loketh narrowly to the things that be done in it by his household meynie, amending where aught is to be amended, and putting euery of them in mind of his duetie: how should Christ cast of the care of his household, that is to say of the Church, for which he sheaded his blood? Therfore he walketh in the middes of his church, both a witnesse and a iudge of all things that are done in it, least any man contenting himselfe with coloured holinesse, might haue no further desire, but to please men. For we know what was said to Abraham. Walke thou before me, and be sound. Genes. 17. a. 1.

2. I knowe thy workes, and thy labour, and thy pacience, and howe thou canst not beare with them that bee euill, and [howe] thou (*) examinedst suche as say they are Apostles and are not, and hast founde them lyers. (*) or tryedst.

I knowe thy workes, and thy labour. ^B The Church of Ephesus and the Rulers therof had in them some things worthie praise, and some things also worthie dispraise. Therfore loke what things were worthie praise, he purposeth to aduaunce them with commendation: and loke what were worthie of blame, he will haue them reformed by repentance & amendment of lyfe. ^M.G. To knowe, in this place signifyeth to allow or like of. And by the word workes is ment the charitie and good doyng whereby they serued their neighbours turnes. ^A. Wherunto he annexeth labour, to the ende we should know that charitie is full of paines taking. According as Paule saithe, God is not vnrighteous that he shoulde forget your worcking, To knowe. Christen and charitable peynfulnesse.

The prophesie of time 1573

woorking, & your labor indured for charities sake. &c. Whereby he meaneth that no labour or paines must be spared if we will do our duetie forward our neighbours. For we must not onely releeue them with money, but also with counsell, travell, and sundry other things. Much diligence therefore is to bee vsed, many troubles are to bee swallowed vp, and many daungers are ofte times to be aduentured. And so, he that will exercise himselfe in the duties of charitie, (which thing every man ought to do) must buckle himselfe to a painfull kinde of life. For it is found by experience, how painfull charitie is, which coueteth to win vnto it any mã, yea though he be an enimie, by plentifull deedes of frendship and courtesie. Finally this charitable paines taking is matched against counterfet loue, which is without faithe and without the stirring and motion of the holy Ghost, pretending a certein outward countenance, but labouring nothing at all in mind. Heb. 6. l. 10. And thy patience. c. Patience is a spirituall and diuine vertue in deede, where throughe the godly doe with vpright mind beare out whatsoeuer aduersities God layeth vpõ them, assuring themselues that God is faithful, and that he will not suffer his seruants to be tempted aboue their power, but will make them way out in the middes of temptatiõ, to the intent they maye bee able to endure it. 1. Cor. 10. c. 13. a. Concerning this vertue, loke afore. 1. b. 9. And howe thou canst not beare with them that bee euill. c. Here is to bee marked the discretenesse of the Minister, who must in no wise flatter euill folke, but set himselfe stoutly against them, and vanquish and put thẽ to flight with the sword of Gods word, & s. specially such as vaunt themselues vnder the name of brothers, & by that colour deceiue mẽ vnwares, and lead them away into error. Herevpon Moses said, put away the euill from among yourselues. Deut. 13. b. 5. And Christ saieth, Beware of false prophets, which come vnto you in sheepes clothing. &c. Matth. 7. b. 15. And Paule, If any man that beareth the name of a brother, be a whoremonger, or a couetous person, or a worshipper

Patience.

The discreete stoutnesse of ministers.

er of images, or a railer. 1. Cor. 5. d. 11. Loke also, 1. Tim. 6. 3. & Tit. 3. c. 10. And therefore the Apostle requireth that a Bishop should bee able to exhorte in sound doctrine, and to improue such as speake against it. Tit. 1. c. 9. Suche as say they are Apostles. M. That is to say, such as brag that they bee sent of God: to the end they may the easlyer beguile the reckelesse and simple sorte. And are not, A that is to wit, not true Apostles, but false teachers, sent of themselues and not of God, according as the Lord complaineth of the false Prophetes by his Prophet Iere. 14. c. 14. S Here we see how Satan is wont to take vpon him the shape of an Angel of light, according as Paule saith. 2. Cor. 11. d. 14. After the same maner do his Ministers also whē they vaunt themselues of the name of Apostles, of which sorte there were many alreadie in the times of the Apostles, as for example Himineus & Alexander. 1. Tim. 1. d. 20. & also Phigelus and Hermogenes, 2. Tim. 1. d. 15. And therfore doth Paule ỳ Apostle also cōmend the faith and constancie of ỳ Ephesians, in that they gaue no place, but rather stoutly withstood ỳ doctrine of the false Apostles. Ephe. 1. c. 15. By ỳ word examine, he meaneth, ỳ doctrin must be throughly tryed before wee giue our consent vnto it: according wherevnto Paule also sayth, Quenche not the Spirit, despise not prophesying, trie all things. 1. Thes. 5. c. 19. And John sayth, Beleeue not euery spirit, but trie the spirites whither they bee of God. 1. John. 4. a. 1. G Which thing is worth the marking in these dayes, when the worlde is fraughted with so manye varlettes, that it will bee a long time ere a man shall discerne the faythful from the Hipocrites. Therfore let the ministers beware, ỳ they bee not too hastie in laying their hands vpon euery man, least in sted of faithfull shepherds, they get hyrelings or rather wolues ouer the flocke of Christe. And hast found them lyers M That is to wit in lyke doctrine. For in as much as Satan is their Sire, who is a most egre enemie of the truth: it cannot be but they muste at length bewray themselues, and be found to be liers, but (as ỳ Apostle

False Prophets & false Apostles.

Triall of doctrine.

Hipocrisie bewrayeth it self at length.

sayde

saydst some) they shall prevaile no longer, for the madnesse of such persons shall bee laide open to all men, like as there was. 2. Tim. 3. c. 9. And cõcerning such deceiuers Christ saith: Yee shall know them by their fruites. Math. 7. b. 16.

3. And hast suffered, and hast pacience, and hast hazarded thy selfe for my names sake, and haste not fainted.

Constancie and pacience required in the faithfull.

And hast suffered, & hast pacience. a It is an ordinarie matter with the false Prophets, to be alwayes rising vp against the children of God and the faithfull ministers of his word. And therfore the faithfull had nede of inuincible constancie and incredible pacience, that they may know them to be gods scourges, and the instrumentes of his wrath, wherewith he not only keepeth his Church in vre, but also by his iust iudgment more and more blindeth the world the enemie of truth. b Therfore whatsoeuer the wicked ministers of Satan and the other enemies of the Church practise: the faithfull must represse their assaultes, & go forward in the way of the Lord with a constant mynd and faith: least Satan who worketh effectually in the vngodly, may seeme to get the vpper hand of Christ. John auoucheth the Bishop of Ephesus to haue done this thing stoutly, to the intent that being armed with the power of Christ, he might afterward also courageously resist the enimies of the truth. And hast hazarded thy selfe for my names sake. That is to say, thou hast been in daunger of persecutiõ and afflictions for following the truth earnestly, c and for preaching it vnto others faithfully, d without regarding at all, the manaces, strength and power of men. The same thing doth Paule exhort Tymothie to do: endure thou affliction (saith he) as a good souldyer of Jesus Christ. 2. Tim. 2. b. 3.

Sufferance of afflictions.

Perseuerance stoutnesse in Gods cause.

And hast not fainted. e In deede it is the duetie of a stout souldyer, not to faynt in the encounter, but to beare it out to the vttermost: according as Christ sayth, He that holdeth out to the ende shal be safe, Math. 24. b. 13. And surely it is a shamefull

nesse or rather a wickednesse to imbrace the worde of truth for a time, and afterwarde eyther for loue of this worlde, or for feare of persecution, to fall away in the ende: according as we haue many examples at these dayes, whyche ought to holde vs in the feare of God alone. For some be so lyght and fonde, that (as the Apostle sayeth, Ephes. 4.c.14.) they bée caryed aboute like babes at euery blast of doctrine, and forsake the pure worde of God for euerie lyghte occasion, or rather (whiche is horrible to bée spoken) they shamefully renounce the truthe whyche they had professed in tyme paste. Suche folke were neuer earnestly endewed with the feare of God, but are tryflers, and by al meanes abhominable, like as Christ sheweth by a double similitude. Luke. 14.f.28. 31. & Math. 13.c.21. ᵃ Contrarywise, the faithful which haue bidden the worlde farewell long agoe, and settled themselues only vpon Christe, are so farre off from denying the truth, that for the mayntenance thereof they yéelde not to any terrours or practizes of Sathan, but beare out couragiously whatsoeuer betideth, assuring themselues for a certeintie, that neither death, nor lyfe, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature can separate them frō the loue which God beareth thē in Christ Iesu, Ro. 8.g.38.39. Happie ar they therfore, to whom it is giuen to continue in Christes flocke.

4. But I haue somewhat against thee, because thou hast left thy first charitie.

But I haue somewhat ageynst thee. ᵃ. His méening is, that the heate of Faith was somewhat abated among them, and that thereby they became somewhat slacker in the déedes of Charitie: like as Paule also had foretolde them at Miletum, Act. 20.f.28. And héerby it is certein, that the false Apostles toke occasion to thrust in false opinions among them bycause they perceyued them to bée cooler than they were wont to bée, ᵇ. whereby wée learne how forward wée bée to

Slackenesse of charitie and faithe, and the inconuenience thereof.

declyne vnto euill, when wée bée loth to amend our formes miſdoinges, or when wée like too well of our owne vyces. Surely as oft as wée haue donne any thing that is worthye to bée reformed, wée ſhould out of hand bring it to the looking-glaſſe of Gods worde, and take it away, leaſt wée bée beguyled by Satans deceytes, and at length bring Gods iuſt vengeance vpon our heades. This alſo is a thing to bée marked, that wée ſtande gyltie of ſinne, not onely when wée commit any euill, but alſo when wée ceaſſe from doing good. For hée that knoweth too doo well and dothe it not, is bound with ſin. James. 4. d. 17. Therefore it is not inough not to ſhrink from the fayth, not too renounce the worde of the Goſpell, or not too forſake Chriſtes flocke, but wée muſt alſo therwithall make dayly ſome ſteppe forewarde in the grace and knowledge of Chriſt, that by putting off the olde man by little and little, wée may alwayes put on the newe man, and kéepe on our iourney right forth too the heauenly heritage in mortifying the déedes of the fleſhe by the ſpirite: according as the Apoſtle reporteth of himſelfe, ſaying: This one thing do I, forgetting that which is behynd, and indeuering my ſelfe to that which is afore, I folowe hard after the appoynted ſtandarde, to the reward whervnto God calleth vs from aboue through Jeſus Chriſt. Phil. 3. c. 13. Bicauſe thou haſt left thy firſte charitie. [A] Lyke as Paule in the beginnyng of his Epiſtles, is wont to prayſe the charitie of the Godlie matched with perſeueraunce: ſo doth John blame the Churche of Epheſus for their contempt and coldneſſe in that vertue, to the intent he may make them aſhamed for ſuffering that excellent gift to ware colde, and too bée quenched in them. [G] Charitie is lyke fyre, whyche is eaſyly put oute if it be abated. Euen ſo if oure faythe bée not exerciſed by contynuall addyng of the workes of Charitie, ſuche is the frowardneſſe of our Nature, that all the goodneſſe whyche was beſtowed vpon vs thorough Gods frée fauoure, perysheth in vs out of hande. Wherefore wée muſte praye vnto God, that hée

A verie good Leſſon.

He that goeth not ſtill forewarde in godlineſſe, ſlydeth backe into vngodlineſſe.

Charitie the nouriſher of faith.

Paul in all his epiſtles is wont to praiſe there charitie to whom he wrote ſaue John only praiſeth their charitie but reprooueth their

It will not profite vs to take well begonne except with

with the feruentneſſe of his ſpirite, will increaſe the faithe that is ſowne in our heartes, create a new hart or mynde in vs, and make vs to walke earneſtly in his commaundementes: leaſt we ſuffer Gods grace to ſlip from vs through vnmyndfulneſſe of ſo great beneſites.

5. Remember therfore from vvhence thou art falne, and(*) repent, and do thy former vvorks: If not, I vvil come vnto thee ſhortely, and remoue thy candleſticke out of his place, except thou (*)repent. (*) or amend.

(*) or amende.

Remember therfore from whence thou art falne. S. He warneth them to returne to their former feruenteneſſe with all ſpéede before they be wared ſtarke colde, and libertie bée giuen to the falſe Apoſtles to beare ſway. G. Wée ſée héere how ſwéete the Lorde is, and howe gently hés calleth back his ſeruauntes to the acknowledging of their ſinne, to the intente they may at length returne againe vnto lyfe. A. For the fyrſt ſtep vnto true repentance, is the acknowledgement of ſinne, conceyued through the earneſt feare of God at the hearyng of hys worde: lyke as contrarywyſe Gréefleſneſſe is thoughte to bée a ſigne of Deſperateneſſe. And repente. True Repentance is the conuerſion or turning of our lyfe vnto God, proceéding from a pure and earneſt feare of God, and conſiſting of the mortification of oure fleſhe, and of the olde man, and of the quickenyng of the Spirite. Therfore it is not ynough to acknowledge a mannes ſynne after a ſorte: but Faith alſo muſte matche with it, if wée mynde to haue our amendement accepted of God. For when the vngodlie haue acknowledged the gréeuouſneſſe of their ſynne, they are in déede afrayde of Gods wrath: howbéeit for aſmuch as they thynke no further of God, but onely that hée is an auenger and iudge, they faynte awaye in that opinion, according as wée reade of Cayn, Geneſis. 4. b. 13. of Saule 1. Samuel. 15. c. 20. a. and of Iudas the traytour Math. 27. a. 4: the Repentance of whome was nothyng elſe but a

True repentance.

The repentance of the vngodly.

certein entrie into hell, whereinto they stepped aforehande in this life, and began the sufferance of their punishement, at the present sighte of the wrath of Gods maiestie. But when the faithful bee corryed in themselues with the sting of sinne, they are also therwithall cheered and refreshed with trust of Gods mercie. And therfore their repentance is a true returning vnto God. Whereof wee haue examples in Dauid, 2. Sam. 24. b. 10. In king Ezechias, 2. kings. 20. a. 2. and in the Niniuits Jonas. 3. b. 5. And doo thy former woorks. [G] That is to wit, which proceede of faith that worketh by loue. Heere it is to be marked howe great diligence of working well, is required in the faithfull: for they must neuer cease from good workes euen to the laste gaspe. [B] Also this place sighteth against the Nouatians, whiche denyed forgiuenesse to such as were once falne. [A] Lastely it is to be noted, that there is no true repentance, without amendment of life: wherof the Apostle speaketh Rom. 6. a. 4. & Ephes. 4. f. 23. 24. If not, I will come vnto thee shortly. [G] After the exhortation heere followeth a threatning, which is necessarie, to the intent the stubborn harted may vnderstand, that by their heaping of sinne vpon sinne, they doe nothing else but procure Gods horrible vengeance against themselues: according as it is written. Rom. 2. a. 5. And God is sayde to come, when by his spirite he rescueth and comforteth his seruantes, whome he seemed erewhyle to haue forgotten: or when hee beateth downe the boldnesse of the wicked, and punisheth them at whose naughtynesse hee seemed to haue winked. Then dothe Gods presence touch the godly after one sort, and the vngodly after an other. For lyke as the godlie receyue therby great matter of comfort: so the other endure therby the sorer damnation. In respect hereof the day of the Lorde is described in the Scriptures one whyle gladsome, and an other whyle sorowful and bitter. [s] Also it is to bee marked, that the sinner is not condemned but after often warning, & when he despiseth them that warne him: according as it is sayd, I called ye, and ye refused,

Of ryzing agein by repentance and a mendment of lyfe.

Gods comming in two sundrie wises.

God warneth before he striketh.

refuſed, I ſtretched oute my handes, and there was not. &c. Prouerb. 1.c. 24. and agein, And he ſent vnto you all his ſeruantes my prophets, riſing vp early day by day, and ſending to you: and they hearkened not nor gaue not eare, but hardned their necke, and did worſe than their fathers did. Jerem. 7. f. 26. And in an other place, all day long haue I ſtretched out my handes. &c. Eſai. 65. a. 2. Rom. 10. d. 21. Neuertheleſſe the word Shortly, doth vs to vnderſtand, that vengeance hangeth ouer the reprobates vnlooked for. For when they thinke of nothing leſſe, and beléeue themſelues to bée in ſafetie: then be they ouerwhelmed with ſodaine miſchief, [A.] as a man may ſée in Math. 24. d. 50. f. 1. Thell. 5. a. 3. f. 2. Pet. 2. a. 1. And remoue thy Candleſtick out of his place. If we take this to bée ſpoken of any peculiar perſon: the méening will be that hée ſhall ſhortly bée put from his office for diſdayning to repent: (for ſo do wée reade, that the poſteritie of Helie was reiected from executing the office of Prieſthod. 1. Sam. 2. g. 31. and Dauids houſe ſucceéded lykewyſe in the roome of Saules.) But if it bée ment of the Church it ſelf: the ſenſe wil be, that thoſe men ſhall for their vnthankfulneſſe at length be quite bereft of the benefite of Gods worde which they deſpiſed. [B.] For the place of the Candelſtick is whereſoeuer the pure worde of God is preached, loued, and kepte, although there want not ſome to be againſt it with all that they can make. And the Candelſtick is taken away, when Gods worde is no more heard nor loued, but euerywhere hated, ſo as the falling away from it appéereth manifeſtly: whiche thing you muſte take good héede of, that it happen not among you. Therefore away with Ambition from among vs, away with couetouſneſſe, away with nigardſhip, pryde, ſtrife, & ſwelling, leaſt the Lord take away that thing from vs, without the which wée cannot attayne ſaluation. Let the Jewes be an example to vs, who were no whit inferiour to vs, and yet the kingdome of God is taken from them, and they in the meane whyle are ſtriken with horrible blindneſſe. Math. 21. d. 43. & Act. 13. g. 46. & 28.

Punishment of vnrepentantneſſe by taking away the Goſpell.

g.28.[s] Moreouer what hath happened to Ephesus and the East countries, for despising the healthfull admonishment of our Sauiour Christ and his Apostles: we ourselues sée. For whome notwithstanding we must pray and make continual intercession to God, that he will one day deliuer them from their pestilent errors, and bring them agayne into his sheepefold. Except thou repent.[A] The Scripture vseth oftentimes threatnings with condition, to the end it may offer hope of saluation to such as be curable. After the same maner Christ sayth, except ye amend ye shall perish likewise. Luke.13.a.3. And again. Except ye beléeue that I am he, ye shall dye in your sinnes. John.8.c.24.

God threatneth with condition.

6. But this thou hast, That thou hatest the doings of the Nicolaits, the vvhich I also do hate.

The heresie of the Nicolaites, and mischeef ensewing the same.

But this thou hast, That thou hatest the doings of the Nicolaites.[s] Of the heresie of the Nicolaits and of their first founder, Ireneus Bishop of Lyons in the.28. Chapter of his first booke writeth in this wise. The Nicolaits which liue disorderly haue for their founder, Nicolas one of the seuen that were first ordeyned deacons by the Apostles, Acts.6.b.5. And Johns Apocalips sheweth fully what they be, namely how they teach that there is no difference betwéene whoredome and chastitie, and also to eate of meate offered vnto Idolles. Wherefore the word of God hath said of them, But this thou hast, that thou hatest the doings of the Nicolaits, whiche I hate also.[B] Thus farre Ireneus. Of which heresie we reade in Eusebius also in the nine and twentith Chapter of the third booke of his ecclesiasticall history in this wise; Nicolas had a very faire wife.[M.G.] And after the ascention of our Lord and Sauior, when the Apostles rebuked him for offending in iealosie: he brought forth his wife among them, and gaue leaue to abuse hir who would. Vpon whiche occasion, these haue thought it of consequence, that according to this deede or saying of Nicolaüs euery man might play the naughtipacke

with

with hir whome he lyked. And so, those that vnder his name haue set vp the sect of their owne lecherie, seeke after common and vnlawfull copulations without regard of honestie. And therevppon, suche as haue sayd that women ought to be vsed in common, are commonly called Nicolaites. Whose heresie is most detestable. For it both ouerthroweth all the order which ought to be kept among men, and also is most reprochfull against God the first founder of holy mariage. For the holynesse of Matrimonie requireth, that the wyfe should not haue power ouer hir owne body, but the husband: and lykewyse that the husbande shoulde not haue power ouer hys owne bodye, but the wyfe. 1. Cozin. 7. a. 4. Also wee see by thys example, how it is an olde policie of Satans, to abuse the names of suche as are of estimation and credit among the people, thereby to sowe abroade errors and to rayse vp sectes. For to the intent these horrible whoremongers myght haue the more libertie to follow theyr vnlawfull lecherie: they coloured theyr cursed filthye vncleannesse wyth the name of Nicolas the Deacon. And at this day no man is so ignorante, but he knoweth howe wicked sectes haue bin brought into the worlde vnder the names of Austin, Bernard, Francis, Dominik and others. Wherefore it standeth vs greatly in hande to beware, that we sticke not too muche vnto men, so as wee shoulde by anye meanes abuse theyr names to the hurt of Gods doctrine, or of our owne conuersation. VVhyche I also do hate. A. God is not an ouerthrower of the law whyche he hath ordeyned: and therefore he cannot but abhorre the euyll whyche he hathe forbydden. Therefore thys sentence standeth still in force, honorable among all men is mariage, and the vndefyled bed, but God wyll iudge whoremongers and aduouterers. Hebr. 13. a. 4. Loke also in Gen. 1. d. 27. 28. e. 2. f. 18, 22, 24. e. Math. 19. a. 4. e. Rom. 7. a. 1. e. 1. 2. Cor. 7. b. 10.

The names of auncient fathers abused to cloke sectes and heresies.

God is not contrari too himselfe.

7. He that hath an eare, let him heare vvhat the Spirite sayeth to the Churches. To him that ouercommeth I vvill giue to eate of the tree of life vvhiche is in the middes of the Paradise of my God.

He that hath an eare, let him heare. A. It is vncertaine whither this be referred to the premisses, or to the sequele. It seemeth that it maye bee applyed to eyther of them. Notwithstanding, it is so repeted afterward, as that nothing is added further vnto it: wherby it is manifest, that as then it muste haue respect but only to the things that went afore. S. But by this parcell, both Christ himselfe, and also Iohn are wont to quicken vp the myndes of the slouthfull, to the consideration of the mysteries that are vttered vnto them. And partely by these wordes hee giueth an inckling, that all men are not indewed wyth true vnderstandyng to conceyue that whyche hee hathe to saye. Yea truely hee putteth suche a difference betwixte his heerers: that some he maketh lyght of hearing, and other some deafe. Now if it bee demaunded howe those former sorte become so lyghte of hearyng, the Scripture witnesseth in an other place, that mennes eares are not made fitte and handsome by theyr owne trauell, but are boared thorough by the Lorde. Psalme. 40. b.7.

Of heering & Deafnesse.

VVhat the Spirite sayeth to the Churches. M. Then are not the holye writers properly the authors of the thinges that they write, but the holie Ghoste, who is God. In respecte whereof, their writing is sayd to be inspired by God, 2. Tim. 3. b.16. bicause they both spake and wrate by the mouyng of the holie Ghost. 2. Pet. 1. b. 21 Also wee gather by this place, that the thinges whyche are wrytten heere are not to bee restrayned onely to the Pastours of Churches, but perteyne to the verie bodie of the Churche, which is compacted of dyuers membres: according as wee haue sayde already in the fyrste verse of this chapter. To him that ouercommeth, I wyll giue to eate. To ouercome signifieth heere, to gette

The author of holi scripture.

The scriptures pertein too all folkes in common.

To ouercome.

the

the vpper hande of deathe, Hell, Sinne, and the worlde, by the power of faythe, and neuer to forsake the truthe for any afflictions that are sent. For that is the true victorie of the godly, whereof Iohn maketh mention, 1. Epistle. 5. a. 4. And to Eate signifyeth not in this place to beleeue (as it doth in Iohn. 6. f. 50. 51.) but to bee refreshed and satisfyed, to receyue comfort, and to bee quickened vnto euerlastyng lyfe. Of the tree of life which is in the middes of the Paradise. To him that obeyeth Gods commandement and manfully withstandeth the temptation of Satan, heere is promised the eating of the tree of life which is in the middes of Paradise, from whence the firste Father of vs all was cast oute, and by Gods iust iudgement condemned to suffer the sundrie miseries of this lyfe, for yeelding to the temptation of the diuell, and forbrecomming disobedient vnto Gods commaundement, Gene. 3. d. 23. Whereby wee maye consider that as the myhd of man, whych is reuolted from God, is miserable or wretched: so also is his state accordyng therevnto. The fruite of that tree is Christ himselfe, who is the Apple wherewith the chosen faithfull are deyntely fed for euermore. For loke what was loste in Adam: the same is restored ageyn in Christ, to all such as beleeue in him wyth their whole hart. Rom. 5. c. 15. 16. 17. 18. 19. And (as it is sayde in another place) wee bee made partakers of the nature of the Godhead. 2. Petr. 1. a. 4. & haue felowship with the father, and the sonne, 1. Iohn. 1. b. 3. whiche thing he speaketh heere vnder a borowed speeche by eating of the tree of life. And he alludeth to the things that Moses writeth of the tree of lyfe, Gene. 2. b. 9. whereof yee shall see more hereafter Chap. 22. c. 14. And Christ (vnder the resemblance of a feast) sayth, He shall make them sit downe, and he himselfe shall goe vp and downe and serue them. Luke. 12. e. 37. And againe, you are they that haue abidden by me in al my temptations, and accordyng as my father hath ordeyned for mee, so haue I ordeyned a Kingdome for you, that you maye eate and drynke at myne owne table in my Kingdome, &c.

Too eate.

The reward of perfitnesse in Christen manlinesse.

Christ the frute of the tree of lyfe.

Luke.22.c.28.29.30. To be short, this is a renuing of the promise wherby he hath behyghted vs euerlasting life, 1. Iohn. 2. v. 25. [s.q.] Now then, so euident an assurance of rewarde (if he bee of credite that hath promised it) must nedes make vs the more chearefull and corageous to the encounter, that we suffer not our selues to bee outfaced by our enemies. [A.] Concerning Paradise, [a] properly it is called that place in the garden of Eden Eastward, which the Lord had planted, and placed mã in it to take his delight and pleasure there. Gen. 2. v. 8. And it was called a Garden by reason of the fineneſſe of it, bicause Gardens are wont to bee more fine and pleasant then other places, accordyng also as this place of Paradise was better furnished and trimmer than other places. Now, we know that Gods glorie is described vnto vs vnder figures of most excellent things, bycause we cannot conceyue them otherwise: like as the paines of the vngodly are set out vnto vs by the name of fire. [c.] for as muche then as in the Scriptures euery happie and fruitefull countrie is termed the garden of God, Esai. 51. a. 3. therevpon it fell to bee a custome among the Grekes, (yea euen before the comming of Christ) that Paradise should signifie the heauenly glory, as it appeareth in Ecclesiasticus. 40. c. 7. f. 44. c. 15. And in this sense is it taken in Luke. 23. f. 43. where Christ answereth the theefe. This day shalt thou be with me in Paradise: that is to say, this day shalt thou inioy the presence of God, in the state and life of the blissed sort. [B.] Therefore some of the auncient writers haue erred in making muche talke about the Paradise which the Saintes should inhabite after the iudgement day. For what hath a soule or spirit, yea or what hath a heauenly and glorifyed bodie to do with an earthly Paradise? O my God. In respect that Christ is very man, he calleth the father his God, like as in Iohn, 20. d. 17. [B.] And this parcell is added to put a difference betwixt the fruite of the earthly Paradise and the fruite of the heauenly Paradise.

Of paradyse.

8. And too the Angell of the Churche of Smyrna, vvrite. Thus saith the first and the laste, vvhiche vvas dead and is aliue.

And too the Angell of the Churche of Smyrna, wryte. A. Concerning Smyrna (which is as much to say as Myrrhe) looke afore in, 1. c. 11. S. Of this Church saint Polycarp is thought to haue been the Bishop: of whom Eusebius maketh mention in the. xiiij. and xv. Chapters of the fourth booke of his Ecclesiasticall histories, and in the. xxiiij. chapter of his fifth booke. Also there is a certeine Epistle put oute vnder the name of saint Ignatius to the Smyrnians, concerning the true Godhead and manhod of Christ: and also another to Polycarp Bishop of the same Churche. By which it may be gathered with what heresies Satan troubled that Church at ỹ tyme, by his ministers. Thus saith the first & the last, which was dead & is aliue. M.S. It is a very fit preface to perswade patience. q. d. Although yee bee like to suffer manie things in defense of the truth, yet faint not; because he for whose name yee suffer, is the first and last, and so consequently almightie God, who is able to plucke yee out of the handes of your enemyes as ofte as he listeth, and to make all their practizes vayne & of none effect. And though he thinke it good that you suffer death for the Gospels sake: yet let not your hartes quayle for all that. For the same partie for whose sake ye suffer, was dead: that is to saye, was thought to haue lost bothe the power of his kingdome, and the glory of his miracles together with hys life. And yet notwithstanding he lyueth, manifesting the power and glorye of his Godheade, by ouercomming death: accordyng as Paule teacheth, Rom. 1. 3. 4. also looke afore in. 1. d. 18.

Bishops of the Church of Smyrna.

Exhortation vnto the patience.

9. I knovv thy vvorkes and thine affliction, and thy pouertie (but thou art rich) and the blasphemie of those that say they bee Ievves and are not, but are the Synagog of Satan.

Hypocrisie must bee eschewed.

I know thy works.[G] All good workes are euermore apparant in Gods sight: and therefore they must be free from all hypocrisie. Luke Math. 6. a. 1. 2. 3. 4. 5. 6. E. c. 16. 17. 18. And thine affliction.[S] He commendeth them for the bearing out of their afflictions and the spoyle of their goods, which they had indured with a stout courage for the fayth of Christ. And whereas he sayth he knoweth their tribulation: he sheweth how he is not ignorant of the troubles which the godly abide, although he make countenance to the contrary for a time. Whereby the faithfull conceiue great matter of comfort.[A] For what moueth them more to despaire in aduersitie, than when they thinke themselues neglected of God? But when they are throughly perswaded that God hath a care of them: they yeld to no assaults of Satan, they force not for the manaces of their enimies. Neyther feare they those that can but kill the body only: but hanging wholly vpon Gods prouidence, they beare out whatsoeuer misfortune befalleth them, with a patient and stout mind.[C] And there be two sorts of tribulation. The one breadeth of the greefe which the faithful conceyue of the skornings, leawdnesse, blasphemies, and skoffings wherewith the vngodly mocke at the Gospel and promisses of God. Of which matter loke Gal. 4 d. 29. E. Philip. 3. d. 18. E. 2. Pet. 3 a. 3 and also of the pitie whiche they haue of those that be blinded. Whereof Paule speaketh. Rom. 9. a. 1. And this kind of persecution may be called inward. The other proceadeth of such things as are laid vpon them outwardly, as of hunger, imprisonment, exile, losse of goodes, sword, and death. This is the outward persecution wherewith Tyrants and other enimies of the Church rage agaynst the children of God, bycause it that the one can scarce happen without the other, inasmuch as thys saying of the Apostle is most true, that all they whyche will lyue godlyly in Christ Iesu shall suffer persecution. 2. Time. 3. E. 12. And thy pouertie. He addeth thys bycause their Churche suffered these thynges not only at the handes of Heretikes, Schismatikes, and Marlets: but also of the

Comfort of affliction.

Two kinds of tribulation or affliction.

Outward tribulation or persecution.

Example of patience in aduersitie.

the handes of the open enimies of the truth, which spoyled the godly of all theyr gōdes, and broughte them to greate pouertie: Like as we reade, that it happened to the Iewes, vnto whome the Apostle writeth in thys wyse: Call to your remembrance the former times, wherein you being enlyghtened, endured a greate encounter of afflictions, partly in beeing a gazingstocke to all men for the reproche and oppressions wherewyth you were touched, and partly in being companions of suche as were in that cace: for you haue bin partakers of the afflictions that happened by reason of my bondes, and haue sufferd the spoyling of youre gōdes wyth gladnesse. Hebr. 10.c.32.33.34. Certesse Pouertie is a spice of true lowlinesse: eyther wherethrough the Godly chalenge nothyng at all to themselues, but thynke themselues beholden to God for all thynges: (according as James teacheth that GOD is the gyuer of all good thinges James.1 c.17:) or wherethrough the faythfull beeing tamed and subdewed by aduersitie, do submit themselues wholly vnto God, and beeing humbled inwardly, do yeelde themselues vp into his tuicion. And this pouertie is properly called the poorenesse of spirite, according as it is sayde in Math.5.a.3. There is another pouertie, whyche is a certayne holy and inwarde renouncing of the thynges of thys worlde: wherethrough the godly (although sometyme they be riche) possesse theyr owne gōdes as though they possessed them not: lyke as Abraham, Ioseph, Dauid, and others dyd. The poore of these two sortes beeyng contented wyth theyr lot, grudge not agaynste God, but rather reioyce exceedingly in the God of Heauen and earth. And so beeyng the chyldren of God they possesse the earthe: and beeyng made heires of the worlde wyth Abraham, they surmount euen kings and princes in welthinesse. And therefore by and by there is added, But thou art rich. M.G.S That is to wit in spirituall gōdes, although poore in temporall gōdes: rich in heauen, though poore in the worlde: riche in conscience, though

Of Paradise. The pouertie or poorenesse of spirite.

The pouertie of riche Christians.

Christen richnesse.

though poꝛe in mony: rich in faith, though poꝛe in fleeting coyne. Of whiche matter loke Math. 6. c. 19, 20. f. 19. f. 21. f. Mark. 10. d. 29. 30. f. Rom. 4. c. 13. & 8. f. 32. f. 2. Coꝛ. 6. f. 10. f. Iames. 2. a. 5. And the blaſphemie of them. [5.] It is an oꝛdinarie matter among the childꝛen of darkneſſe, to charge the pure woꝛshippers of God with ſundꝛy ſlaunders and repꝛoches, to the end they may make their pꝛofeſſion be hated and out of credit with all mẽ. And though they pꝛeuayle little that way, yet go they about ſtill with their falſe repoꝛts to ouerthꝛowe the things that the other haue rightly and godlyly oꝛdeined, which ſay they be Iewes. [M.] That is to ſay, whiche boaſt themſelues to be pꝛofeſſoꝛs of the true faythe, and miſrepoꝛt them to folow a falſe doctrine. The hipocritly Iewes mainteyning moſt ſtiffely the Ceremonies of the law agaynſt the Chriſtian libertie, ſtirred vp trouble on all ſides againſt the pꝛeachers of the ſame, and ſo went about to make the beleefe in Chꝛiſt to be of none effect, as it may eaſily be gathered by the ſtoꝛy that Luke hath wꝛitten, Act. 13. g. 45. 50. f. 14. a. 5. And are not. [G.S.] 9. d. Although they ſéeme to be pure woꝛshippers of God & folowers of the religion of their foꝛefathers: although they be circumciſed and deſcẽded lineally from the Patriark Abꝛaham as touching the fleſh: Yet are they not Iewes in very dæde, ſéeing they wilfully reiect the ſaluation pꝛomiſed and offered to the Iewes. In reſpect whereof, the Apoſtle diſfeateth them of the ſayd boaſting, wherethꝛough they gloꝛyed, as well of their auncitrie, as of the law. Rom. 7. a. 1. 2. 3. 4. 9. a 4. 31. f. Galat. 3. b. 10. Wherewithall agrée alſo thoſe things, both which John baptiſt. Math. 3. b. 9. and alſo whyche Chꝛiſt himſelfe John 8. f. 39. haue boldly vttered againſt their vayne bꝛagging. And there be no enimies moꝛe noyſome and fœrce againſt the Church, than ſuch as pꝛetend to be faythfull and frændly, and are not. Wherefoꝛe the Tyꝛants and open enimies of the godly are not ſo muche to be feared, as the falſe bꝛethꝛen and hypocrites that are intermedled with the faithfull ſeruantes of Chꝛiſt, accoꝛding as dayly experience

Blaſphemies and ſlanders.

Hypocrites & miſpꝛofeſſers of religion.

Falſe Chriſtians anoye the Churche moſte.

ence teacheth. For many at this day bewray themselues to be Antichrists, and most bitter enimies of the truth, whych seemed heretofore, to be not only vnfeyned professors, but also stout maintainers of the Christian religion. But in so doing it appeareth, that they neuer were of the number of the godly in very deede. For had they bin godly indeede, doutlesse they had continued in Christes flocke, and neuer fledde from the companie of the Godly. 1. Iohn. 2. c. 19 But are the Synagog of Satan. As if he should say, Let them brag as much as they list, of the seede of Abraham, of the couenant, of the law, of circumcision, of their forfathers, and of the Lords Temple: yet are they so farre off from being of the true Church, that they be rather the seruants of Satan, who worketh effectually in them and persecuteth the true Church by them, like as Ismael, who was counted the first begotten, persecuted the true and only heire Isaac. Gen. 21. a 9. f. Rom. 9. b. 7. f. Galat. 4. d. 29. Let those men wey these things aduisedly, whyche being puft vp in vaine with the title of the Apostolik Church and the right Catholike fayth, go about to oppresse the true Church of Christ with their manaces, terriblenesse, slaunders, sundrie kyndes of tormentes, yea and euen with swoord and fire.

A ryght resemblance of the papistes.

10. Feare none of those things vvhyche thou shalte suffer. Behold, the Diuell shall cast some of you into prison, that you may be (*) tẽpted: & ye shal haue tribulation for ten dayes. Be faithfull vnto the death, and I vvill giue thee a Crovvne of life.

(*) The latine signifieth both to trye and to tempt.

Feare none of those things which thou shalt suffer. a Ye exhorteth the Church to endure patiently the troubles at hande, that in any wise it yéeld not to the diuell and his ministers. b q. d. Thou must not faint, neyther for the troubles past, nor yet for greater, suche as thou must endure hereafter for defense of the truth of the Gospell. c This exhortation is agreable with that of Christes, feare not them that kill but the

the body. &c. Math. 10. c. 28. A. Not that the godly can be voyde of all feare: (for their patience differeth far from the ſtoutenesse of the Philophers and of the Stoikes) but bycause it muſt ouermatche the terror whiche is offered to the fleſhe. B. For otherwiſe euen Chriſt our Lord was (according to the weakeneſſe of the fleſhe) ſtricken with feare and heauineſſe when he drew nére his paſſion, and prayed that he might haue eſchewed it: howbeit in ſuche wiſe as therewithall he prayed alſo, that his fathers wyll might bée fulfilled. Mat. 26. d. 39. and Luke. 22. e. 42. A. Notwithſtanding there is very great odds betwixt the pure affections of him, who was alwayes ſeparated from the number of ſinners (Hebr. 7. d. 26.) and the ſinfull affections of vs. For the cauſe why our affections are faultie, is for that they runne headlong, and haue no ſtay of themſelues: but in Chriſt, for as muche as they were quiet and ſettled to the obeying of God, they were vtterly faultleſſe. For if yée confer the paſſions of his mind with ours, they ſhall differ as muche from ours, as the cleere and vnmuddie water that glydeth with a quiet ſtreame, differeth frõ troubled and myrie froth. In déede Chriſt troubled himſelfe and was ſore moued: howbeit in ſuch wiſe, as he bilde himſelfe ſtill vnder his fathers obedience. And Chriſtes example alone ought to bée ynough to make vs put away the ſtœlie ſturdineſſe of the Stoikes: for from whence ſhould we fetch the rule of abſolute perfection but frõ him? May rather wée muſt indeuer to correct & to tame the ſturdineſſe wherein oure affections are bewrapped throughe the ſin of Adam, and to followe Chriſt for our capteine, that he may bring vs in order. Euen ſo Paule would not haue vs to be ſtonie hearted, but to meaſure our ſorow, ſo as wée giue not our ſelues ouer to it, like the vnbeléeuers which haue no hope. 1. Theſſ. 4. b. 13. For Chriſt hath therfore taken our affections vpon him, to the ende that by his power wée might ſubdue whatſoeuer is amiſſe in them. BV. To bée ſhort, wheras Iohn the Euangeliſt ſayth that Chriſt groned at ſuch time as he was about to

The differẽce betwene Chriſtes affections and ours.

Affections muſt be ruled, and not rooted out.

to raise vp Lazarus, Iohn.11.g.33. he meaneth that Christe was so moued and shaken euen all his bowells throughe, as he could not speake any word for a time. For so reade we also of Ioseph, that he hasted alwaye bycause his bowels irned vpon his brother, and sought a place to weepe in Gene.43. f.3. Beholde, the diuell shall caste some of you in prison. [G] After Iohn hath declared that the godly haue nede of patience, by reason of the troubles that were at hand: nowe he addeth in what wise that Churche shoulde bee persecuted. He sayeth howe some shall bee cast in prison, that thereby the worde of God may bee herde no more, and that they which haue heard it, may bee put in feare as much as might bee. [A] And the holy Ghost ment to foretell thys thing by the mouth of Iohn, to the ende that the godly myght buckle themselues the better vnto patience: according as Christ sayde to hys Apostles, I haue tolde you these things, that you myght not bee offended. Iohn.16.a.1. But the persecutions of the Church are fathered heere vpon the diuell, that the faythfull may vnderstand, how they haue not to deale with flesche and blood, but with the Prince of darkenesse: against whome when they shall encounter, they must take themselues, not to fleshely, but to ghostly weapons, & not set flesche, but God alone to be their arme. Of which matter ye may see more in Eph.6.c.13. 14.15.16.17.18. A wonder it is how muche it maketh to meekenesse, when wee bee perswaded that wee bee assaulted, not by men, but by Satan. [A] Hereupon Paule sayde: least I might bee auaunced aboue measure through the prerogatiue of Reuelations, there was gyuen vnto mee a sting by the flesche, the Messenger of Satan to buffet mee, least I myght bee exalted oute of measure. 2.Cor.12.b.17. For by the Messenger of Satan, he betokeneth all manner of temptations wherewithall he hymselfe beeyng a holy man and the faythfull seruaunt of Christ was exercised. [S] It is a fondnesse therefore to hate men, whiche are forced by Satan to do they wote not what. Wee should rather pray for them, that they might

Christians must alwayes be in readinesse too suffer persecution.

An effectuall perswasion too patience in all troubles & temptatiõs.

bée made our bzethzen by knowyng the truth, and bée exer-
ciſed wyth vs. C. Then if the faythfull purpoſe tw ouercome
their chéfe enemye, that is tw wit, Satan: they nœde not
tw beate backe rayling wyth rayling, wzong wyth wzong,
and violence wyth violence: (fo; one Satan ſhall neuer put
another Satan tw flyght) but they muſte vanquiſhe the out-
rage of thys enemye wyth mœkeneſſe, and by endeuerynge
tw render good fo; euyll, tw ſuche men as are dzyuen by the
ſpirite of Satan: accozdyng as Chzyſt teacheth his Diſci-
ples tw poſſeſſe theyz Soules in patience, Luke.21.d.19. By
the waye, thys place teacheth vs, that all perſecutozs of
Gods wozde (what zeale ſo euer they pzetende) are leddes
by the ſpirite of Satan, who is bothe a murtherer from the
beginnyng, and alſo the father of all lying, John.8.f.44.

Temptation and how God is ſayde too tempte.

That you maye bee tempted. S.G.M. That is tw ſay, that there
maye bœ made a tryall of you and of your faythe befo;e
men: fo; as in reſpecte of God, you bœ well ynoughe kne-
wen vntw hym. Nay rather he ſéeth your thoughtes much
mo;e cléerely than your owne ſelues doe: fo; he is a ſear-
cher of mennes reynes and hartes. Pſalm.7.c.9.and Jere.
17.b.10. The wo;d Temptation is often times taken gene-
rally fo; any manner of tryall: in which ſignification God
is ſayde tw haue tempted Abzaham when he tryed his faith,
Gene.22.a.1. So alſo wœ bœ tempted (that is tw ſay tryed)
as well by aduerſitie as by pzoſperitie, bycauſe that thzough
occaſion thereof the affections that lay hyd afo;e, come fo;th
into the light. Sure we are, that euery man is tempted of his
owne luſt and not of God, acco;dyng as James declareth
in his firſt Chap;er the.xiij.and.xiiij.verſes. Notwithſtan-
dyng, fo; as much as God not only yælds vs vp tw the luſt
of Satan tw kindle in vs the fire of concupiſcence, but alſo
vſeth the ſame Satan as hys hand ſeruaunte as ofte as it
pleaſeth him, tw dziue men headlong intw deſtruction: He
alſo doth after a ſo;te tempte men o; leade them into temp-
tation. In which ſenſe it is ſayde that the euill ſpirit of God

came

came vpon Saule. 1. Kings. 16. c. 14. To the same purpose also tend manie other places of the Scripture. And yet shall we not for all that, call God the authour of any euill: because that in casting men into a wicked mynde, he exerciseth not a confused tyrannie, but executeth his rightfull iudgementes thoughe to vs secrete. G.S. Also it is to bee noted, that afflictions are not sent to destroy the godly, but to exercise them, to the ende that when their fayth is tryed, it may bee the surer to trusste vnto, accordyng as is sayde. 1. Petr. 1. b. 7. B. But the intent why the enemye killeth not oute of hande, but casteth men into prison and tempteth them a long tyme is that beyng vtterly discoraged wyth the long continuance of their myseries, they shoulde at length forsake theyr faythe. And yee shall haue tribulation for ten dayes. S. That is to saye, manye dayes. A. For it betokeneth, that the Churche shal be in continuall warfare vnder the Crosse of persecution. S. For the number of tenne is the number of fulnesse: and therfore it is not to bee obserued to nycely. So sayd Jacob to his fatherinlawe: beholde thou hasste chaunged my wages tenne tymes. Gene. 31. a. 7. k. 41. B. And in another place it is sayd, They haue tempted mee nowe tenne tymes. Numb. 14. d. 22. Also, beholde, yee haue offered mee reproche tenne tymes, Job. 19. a. 3. that is to say oftentimes and sundry wayes. As soone then as the faithfull bee dispatched oute of one affliction: let them buckle themselues to the bearing of another: for ỹ diuell will scarce giue them so much as a truce. And truly the cruel persecutions of the Emperors & Princes of this world, and of the Heretikes, may bee witnesses vnto vs of the continuall warfare of ỹ Christiãs. There is no end of our warfare til wee be out of this worlde. Ageine, like as wee bee infected with sundry diseases: so is it no maruel though God vse sũdry & diuers medicines to cure thẽ. Diuers wayes therfore doth ỹ lord chastize vs, because Ambitiõ, couetousnesse, enuie, gluttony, vnrulinesse, ỹ loue of the world, & the innumerable lustes ỹ swarme in vs, cãnot be healed al with one medicine.

The end why God afflicteth the faithfull.

The ende of the diuels tempting and afflicting.

The number of tenne.

There is no truce betwene the diuell and the faithfull.

Exhortation to perſeuerãce

Bee faythfull vntoo the death. [A.] Ye exhoꝛteth too perſeuerance oꝛ holding out. [B.] Whereby it appeareth what he ment by the ten dayes, foꝛ he biddeth vs kæpe the faith during all ỹ tyme of our life, as the which is alſo all our life long aſſaulted by the aduerſarie power. Ye therfoꝛe that holdeth not the fayth vntoo the ende, was neuer indued with true faith. Foꝛ loke whom God hath pꝛedeſtinated, them hath he called, & whom he hath called, thẽ hath he iuſtifyed, and whom he hath iuſtifyed, them alſo hathe he gloꝛifyed. Rom. 8. f. 30. Ye that is faythleſſe is not iuſtifyed: and he that is not iuſtifyed, neuer had fayth. And I wyll giue thee a Crowne of lyfe. [C.] Thoſe that bée iuſtifyed by fayth, are at length alſo gloꝛifyed, that is too ſay, crowned. But none ſhall bée crowned ſauing he that wagereth lawfully. 2. Tim. 2. a. 5. By the woꝛd Crowne, John meaneth the immoꝛtalitie and euerlaſting lyfe which is pꝛepared foꝛ all the godly: [C.] lyke as when James ſayeth, Bleſſed is the man that endureth temptation, foꝛ when he is tryed he ſhall receyue the crowne of life, which the Loꝛd hath pꝛomiſed too all that loue him, James. 1. b. 12. This did Paule loke foꝛ with a quiet mynd and an aſſured fayth, when he wꝛate thus: I haue ſoughte a good feight, and fulfilled my courſe, and kept the faith, from henceforth is laid vp foꝛ me a Crowne of rightuouſneſſe which the Loꝛde ſhall gyue mæ at that day. 2. Tim. 4. b. 7. 8. [B.] By the way, leaſt any mã might ſtabliſhe mens merites vpon this and ſuch like places) it is too bée conſidered, that God crowneth his owne gyftes and woꝛkes which he woꝛketh in vs by his Spirit, yea and that, of his owne frée fauoꝛ, too the intent it may openly appeare, how much the ſoundneſſe of our life pleaſeth him.

Crowne of lyfe.

God crowneth his owne woꝛkes in vs.

11. He that hath an eare, let him heere vvhat the Spirit ſaith too the Churches. He that ouercommeth ſhal not be hurt of the ſecond death.

He

He that hath an eare, &c. [a] Whatsoeuer is conteyned in this Reuelation, it is the voyce of the Holye Ghost, which it behoueth vs to wyshe aboue all things, and to saye. Speake Lorde, for thy seruaunt héereth thée. 1. Sam 3.b.9.10. [A] Sée the seuenth verse of thys présent Chapter. He that ouercommeth shall not bee hurte of the seconde death. [b] Yéereby it appeareth what that Crowne of lyfe is, whereof Iohn hath spoken: that is to wit, to bée compassed about on all sides both in soule and bodie, wyth the euerlasting pleasantnesse of life, as with a Crowne or garlond. And héere wée sée how there are two kinds of death, ý one of the body, ý other of the soule. Both the which, Christ hath comprehended in fewe words, saying: Bée not afrayde of them that kill the bodie, & cannot kill the soule: but rather feare him which can cast both soule and bodie into hell fyre. Math. 10.c.28. [A] And when as Paul saith I desire to bée losed and to be with Christ, Phil. 1.d.23. Ye defineth most manifestly what bodily life is, and what bodily death is, and what happeneth after death to such as beléeue in Christ. For whē he saith loosed, he meaneth that this bodily life is nothing else but a prison, wherin a man is kept tied & bound, so as he cannot haue the true felicitie, and so as he may not liue with his lord Christ. For although Christ be alwaies with vs in this life: yet notwithstanding, we be not able to reape in this flesh the fruite of ý happinesse ý we haue in Christ, by reason of the burthē of this bodie & the filthinesse of our soule, wherwith we be ouerwhelmed through original sin. And therfore this bodily life is but a prisō, wherin who so setteth his only desire to abide, is in case as if a prisoner that might be let loose, had leuer to tarie still fast bound & fettered in his prison. [A] Agein by the worde loze, it is manifest what bodily death is. [c] Heathenish mē take death to be a cleane dispatch of a mā, as though he wholly perished, & [R] to be ý last ende of all miseries. [c] But the scripture telleth vs ý death is but a lozening of ý soule from ý body. [R] Which Christ hath made most pleasant vnto al godly folke, wheras it is ý worst

What the crowne of life is.

Two kindes of death, and twoo kyndes of lyfe.

What bodily deathe is.

thing that can be to the wicked. And therfore we must consider death, not such as it seemeth to bee, but such as Christ hath made it to bee. But the death of ỹ soule, (which is called the second death) is an vtter estranging of the soule frõ God. For like as the soule is ỹ life of ỹ body; so is God the life of ỹ soule. Therfore although it be decreed that all men must dye once, Heb. 9. g. 27. yet notwithstanding whosoever persisteth in Gods truth to the ende, there is no cause why he should feare the everlasting death, because he is alreadie passed from death vnto life. John. 5. d. 24.

The death of the soule.

12. And too the Angell of the Churche of Pergamus, vvrite: Thus layth he that hath the sharpe svvord vvith tvvo edges.

And to the Angell. &c. [g] The things that are written here, perteine chiefely to those Churches wherein is a stedfaste maintenãce of the truth, and sharp persecution for the same, and yet some fauourers of false opinions also. Concerning Pergamus looke afore, 1. f. 11. Thus sayth he that hath the sharpe sword with two edges. [s] In these wordes is described the iudiciall power of our sauiour Christ. [M] And for as much as in this exhortation John treateth of the difference betwen the good and the bad, and of the sholing of the one from the other by the rigor of Iustice: therfore he writeth howe such a one shall come, as hath both skill and abilitie to do it. Concerning the twoedged sword we haue spoken afore. 1. d. 16.

Christes iudiciall power.

13. I knovve thy vvorkes and vvhere thou dvvellest, euen vvhere as is the seate of Satan, and that thou holdest fast my name, and hast not denyed my faith: yea euen in the dayes in vvhiche Antipas my faithfull vvitnesse vvas put too deathe among you vvhere Satan dvvelleth.

I knowe thy workes. [g] Concerning the knowing of wordes looke in the. 9. verse. And where thou dwellest. [M] Verely euen in

in the middes of a wicked and froward nation. For these godly folke of Pergamus were intrenched round about by their enimies & persecuters: & so, the hardlier that they could escape the greater was their persecution. Eué where as is the seate of Satan. [s.] Wheresoeuer vngodlinesse reigneth, wheresoeuer iniquitie rageth, wheresoeuer wickednes is not only vnpunished but also allowed & rewarded: there is the seate of Satã. Such were the Cities and countries wherin the Giants bare sway before ẏ floud. Gen. 6. a. 4. Also in Sodom, Gen. 19. a. 4. Likewise such was it that Dauid describeth, Psal. 55. b. 10. & finally such as ẏ Prophets describe Ierusalẽ to haue bẽn in their time, and such as Iohn describeth Babilõ to be in this booke. Such also in these dayes are ẏ Cities wherin the rakehels of the papisticall faction beare sway, where godlinesse is made high treason, & al honest behauior banished. There dareth no man to speake openly of Christ or of his kingdome, or to sing Psalmes, or to reade ẏ holy Gospell, except he wil be sacked of all his goods, or be throwẽ into prison, or be burned or banged for his labor. And it appeareth that the citie of Pergamus was in the like case at those dayes. Wherfore it is no maruel though such as dwelt there & serued Christ, be commended in this place. [A.] Now let ẏ Popes flatterers go & make as great brags as they list of Peters chaire: yet shal not ẏ holy Ghost be reproued of lying, who telleth vs flatly, that wheresoeuer ẏ truth hath no rome, there is not ẏ seate of Christ, nor of Peter, nor of any Apostle, but of Satan. The seate of Satan and where it is.

And that thou holdest fast my name. [M.] that is to say, the faith that is preached in the power of my name, against heretikes, false Apostles, & misteachers. And hast not denied my faith. [B.] That is to say, hast persisted in the confession of my name, frõ which the enimies of the truth haue indeuered to withdraw thee. [A.] Here thou seest manifestly how faith is ẏ gift of God: for in expresse termes Christ calleth it his owne. Yea euen in the dayes in which Antipas. &c. Some following the faultie Printed Coppes wherein it is written in Greeke ἐμαῖς (that is to saye My) Christes name. Christes faithe.

An example of a fāithful ſeruant of Chryſt.

in ſted of ἐν αἷς (that is to ſay in which or wherin) tranſlate it, In my dayes Antipas, &c. was put to deathe among you. s. It is a likelihood ẏ this Antipas was ſome one of the notabler miniſters of the Church, whō the ſeruantes of Satan could ẏ leſſe away with, bicauſe he taught Chriſt there more earneſtly & ſtrongly than others did, & ſtoode more ſtoutly againſt ẏ aduerſaries in defence of the things which the true faith conteneth. And that is to bee coniectured vpō this, ẏ he calleth him a faithful witneſſe, ſuch a one as Steuen was at Ieruſalem. And truly this name agreed very wel vnto him: for this word Antipas is as much to ſay, as before or againſt all men. For nothing ought to moue a Chriſtian hart from the conſtancie of faithe & pure confeſſion of the truth. VVhere Satan dwelleth.

Wher Satan beares sway, the godly go too wrecke.

Then wherſoeuer iuſt men & giltleſſe perſons are cruelly & openly put to death, and contrariwiſe the woꝛſt ſoꝛte had in honoꝛ & reputation: it is an euident ſigne ẏ Satan reygneth there. So was ther no rome foꝛ Dauid in Saules kingdom, where Doeg and ſuche like mates were highly aduaunced & put in chief authoꝛitie next the King. So were the Pꝛophets and pꝛieſts of Baal had in honoꝛ with king Achab, and were allowed interteinment at the kings owne table: when in the meane while, the Loꝛdes Pꝛophets were either thꝛuſt out of their Countrie and faine to ſhꝛowd themſelues in caues of Mountaines, oꝛ elſe put to death if they were founde. Notwithſtanding, it is to be marked by the way, that ẏ death of the Saints is pꝛecious in the Loꝛdes ſight. Pſal. 116. c. 14. In conſideration wherof, euen after their death, the ſcripture is wont to yeelde them the recoꝛde of righteouſneſſe and ſtedfaſt faith: as a man may ſee, Math. 23. d. 35.

14. But I haue a feavve things againſt thee: by cauſe thou haſt there mainteiners of the doctrine of Balaam, vvho taught Balac to caſt a ſtumbling blocke afore the children of Iſrael, to eate of things offered vnto Images and to commit vvhoredome.

15. So

15. So hast thou also mainteiners of the doctrine of the Nicolaits, the vvhich I hate.

But I haue a few things against thee. [A] Bycause the holy Ghost is the truth, he can flatter no man: but whatsoeuer hée findeth in mẽ worthy to be blamed, he frely discouereth it. In this place therefore, he rebuketh certaine of this Churche of Pergamus, which had not set themselues agaynst the deceyuers, but had suffered the fauorers & followers of heresies in their company. Whereby it was to be feared, least the same mischefe might crepe further abrode, and at length infect the whole Church: according as Paule sayth, a litte leuen soureth the whole lumpe of dow. 1. Cor. 5. b. 6. f. Galat. 5. b. 9. And agayne, their talke (sayth he) will fret as a Canker. 2. Timo. 2. c. 17. Mainteyners of the doctrine of Balaam, who taught. &c.

Gods ministers must tel the truthe playnly.

[M] The story that Iohn toucheth here, is well knowen. Balaam taught Balac king of the Madianits to trim vp women, and to send them downe to the children of Israell, to entice them to vnlawfull copulation with them, and to Idolatrie: [B] according as we reade in Nume. 31. c. 8 16. f. 25. a. 2. 3. So the heretikes taught the princes of the earth what way they might ouerthrowe the true Israelits and people of God, and leade them aside from the vncorrupt doctrine of fayth. To eate of things offered vnto Images. [A] How detestable this ought to be vnto all godly folke, euery man may gather by. 1. Cor. 5. c. 11. f. 10. f. 20. So as our counterfet Nicodemusses nede not to sooth them selues any more, when they are present at the solemne ceremonies of the vngodly. And to commit whoredome. There was so greate libertie of whorehunting in olde tyme, that the Apostles published a decree against it: least that they whyche had professed themselues Christians, being beguyled by the long continuance of mennes customes, myght thinke the thyng lawfull, whyche God hath forbidden from the beginning. Of whyche matter see Acts. 15. f. 29. f. 1. Cor. the whole fifth Chapter. f. 6. d. 18. f. 7. a. 2. f. Hebr. 13. a. 4.

Talking of stumbling blockes in mens wayes.

Dissimulatiõ.

The abhominablenesse of whoredome.

The ſhamefull wickednesse of our Popiſh Balaamites.

Yet neuertheleſſe, this preſent age hath many Balaamits, or rather worſe than Balaam himſelfe, that is to wit the Monks and Chaplins of the popiſh Cleargie, which bleſſe and curſe any man for a peece of mony: and afterward ſurfit of the ſacrifices offered at Obites and vnto Saincts. And for aſmuch as by the Popes decrees, they be forbidden lawfull mariage: they aſſault all women with lawleſſe lecherie, and yet go for very good bachelers all the whyle. And when they be reproued of periurie for ſtayning the chaſtitie whiche they had vowed by oth when they receyued holy orders: they are wont to ieſt it out in this wiſe, that they had not promiſed chaſtitie, otherwiſe than ſo farre forth as humaine frailtie would giue them leaue, and therefore are not bounde to the full performance of chaſtitie, whiche for as much as humaine frailtie permitteth them not ſo to obſerue, they ſaye it is lawfull for them to keepe whores. But why conclude they not thus: humaine frailtie permitteth vs not to liue chaſte: *Ergo* we muſt take vs lawfull wiues. For the Apoſtles ſaying is cleere, it is better to marrie than to burne. 1. Cor. 7. b. 9. And againe, no whoremonger or vncleane perſon. &c. hath any inheritance in the kingdome of Chriſt and of God. Ephe. 5. b. 5. But they (like wretches as they be,) had leuer to follow the doctrine of Diuels and to rot and periſh in their vnſpeakable whoredoms, than to hearken to the preceptes of Chriſt and his Apoſtles.[s] And herein appeereth the great blindneſſe of princes and of the common people, that none of them almoſt accounteth whorehunting for ſinne, albeit that the Apoſtle tell them flatly, that God will iudge whoremongers. Heb. 13. a. 4. and that Paule willeth vs to ſhet them out of our doores, & not ſo much as to eate breade with them. 1. Cor. 5. b. 11. So haſt thou alſo mainteyners of the doctrine. &c. Like as he commended the Angell of the Church of Epheſus bycauſe he could not away with euill men, and bicauſe he hated the doings of the Nicolaites: ſo rebuketh he the faithfull of the Church of Pergamus, bicauſe they were not ſtout ynough in withſtanding

The blyndneſſe of worldly Princes.

Ouer much forbearing is blameworthy in miniſters.

such heretikes. [3] The doctrine of the Nicolaites is reported to haue bin this: That mens wiues might be vsed in common, and that mẽ might eate of things offered vnto Idolles without respect. [A] The which I hate, see the fifth verse.

16. Amende, or else I vvill come vnto thee shortly, and vvill fight against them vvith the svvorde of my mouth.

Amend, or else I will come vnto thee. &c. [3.G.] Ye exhorteth the faithfull that were seduced, to amend betimes, & to put away the euil men from among them. Thus we see how the Lorde was not wont to leaue his seruants in the mire, but rather to lift them vp by the power of his spirit, & by the wholesome admonishment of his word. Or else I will come vnto thee shortly. This is expounded already in the fifth verse. And will fyght against them with the sworde of my mouth. [M.] That is to say by sholing out the good from the euill, & the righteous frõ the vnrighteous, by the doctrine of the Gospell which proceeded out of the mouth of God. [3.] Ye seemeth to allude heere to the story of Balaam. For the Angell caried a naked sword, & threatned to destroy him except he repented. But for asmuch as Balaam was stubborne in his wickednesse: there ensewed great vengeance by the sword, both vpon the people of God for defyling themselues with the harlots of the Madianites: and also vpon the Madianites themselues: yea and Balaam also was shamefully slayne among them: of all which thyngs reade Numb. 25. a. 1. 2. 3. &c. & 31. a. 8. And out of all doubte the same will happen one day to our Balaamits and Nicolaits also, if they do not repent: according as the Apostle threatneth them, Hebr. 13. a. 4. And by the sword of his mouth, he dothe vs to vnderstand, how easy a matter it is for hym to rote out the euill men, euen with the onely blast of hys mouth, the which he therefore liketh to a sworde, bycause it deuoureth the vngodly. Whiche metaphor the Scripture vseth oftentimes: as for example to strike with the mouth

God leaueth not his people vnwarned.

The wicked shall dowtlesse be punished.

*A borowed or figuratiue speeche wherin a woord or terme is put from his proper signification to signifie some other thyng.

of the

The weapõs of Chrystes ministers.

of the swoꝛd, that is to say, with the edge of the swoꝛde, (c) Deut. 13. d. 15. [c] By the way we see with what weapons it becommeth the ministers of the Church to be armed, namely with the swoꝛd of the spirit, that is to say, with Gods woꝛde, that they may be able to ouercome such as talke againste the truth. Tit. 1. c. 9. [B] Wherefoꝛe they go the wꝛong way to woꝛke, which desire (yea oꝛ indeuer) to beate downe heretiks and other enimies of the truth, and yet despise the reading of holy Scripture.

17. He that hath an eare, let him heare vvhat the spirit sayth to the Churches. To him that ouercommeth I vvill giue to eate of the hidden Manna: and I will giue him a vvhite stone, & in the stone a nevv name vvritte, vvhich no man knovveth sauing he that receyueth it.

He that hath an eare. &c. [A] See the seuenth verse. To him that ouercommeth I will giue to eate of the hidden Manna. [B] Trimly doth he in this place (wher he treateth of the doctrine of faith) allude to the nature of the Manna, which sauoꝛed well vnto the godly mẽs taste, accoꝛding as euery of them was disposed. But the fleshly mẽ feeling not that taste, founde fault with it, saying: our stomacke lotheth this light meate. Numb. 21. b. 5. Like vnto this is the nature of ẏ misteries of fayth in ẏ holy scriptures, which misteries (euẽ as ẏ Mãna did) do yeld much swẽetnesse to ẏ godly, & to such as vnderstand thẽ spiritually: wheras cõtrariwise the carnal soꝛt loth thẽ, & returne againe to the fleshpots of Egipt: & so do the Balaamities & Nicolaits. [A] Wherupon Paule said, The naturall oꝛ fleshly man perceyueth not the things that belõg to the spirit of God (foꝛ they be foolishnesse vnto him) neither can he knowe that they are to be iudged spiritually. But the spirituall man. &c. 1. Coꝛ. 2. d. 14.

Chrystes mysteries likened too Manna.

This Manna then is said to be hidden, bycause the secrete of the Loꝛd is reueled, not to al men, but only to them that feare him. Psalm. 25. c. 14. like as Christe sayde to his Apostles, To you it is gyuen to knowe the secretes of the kingdome of heauen

Gods mysteries are not reueled too all men.

heauen, but vnto them it is not giuen. Math.13.b.11. And a-geyn, I haue called you frends: for I haue made you priuie to all things, which I haue heard of my father. Iohn.15.c.15. This hidden Manna may also signifie Gods goodnesse, which is layde vp as a treasure for all the godlie: according as Da-uid sayeth, howe great is thy goodnesse, which thou hast layd vp in store for them that feare thée: Psalm.31.f.20. and in an other place, Taste yée, and sée yée how swéete the Lorde is. Psalm.34.b.9. Loke also in the psalms. 17.b.7.f.25.b.20. for euen nowe we be dead: and our lyfe is hidden in God, with Christ. Colos.3.a.3. For wée scarce perceyue Gods fauoure wherwith he imbraceth vs whyle wee grone for the miseries that are layde vpon vs in this worlde: but yet in the meane whyle the swéetnesse of Gods fatherly louing kyndenesse is shed into our harts by the holie Ghost: wherby it cõmeth to passe, that euen in death we warrant our selues life through the frée fauour of God. I will giue him a whyte stone. [5] In these wordes there is promised the greatest preheminence of dignitie that can be aboue other, vnto those that get the vpper hand. Like as Joseph was aduaunced aboue the reste in Egypt. Gen. 41. e.40. Daniel in Babylon, Dan. 2. g.48. And Mardocheus with king Ahasuerus, Hester.6.c.10. Also our Sauiour promiseth preheminence to the faithfull seruaunt, which with the fiue talentes that he had receyued, had gained fiue mo. Math.25.b.21. Which selfe same thing is betokened héere by the whyte stone with the new name ingrauen in it. [B] For in olde time they gaue verdits by stones: wherupon it came to passe ỳ the things which are allowed, are sayd to be marked with a white stone: & the things that are disalowed, ar said to be marked with a black stone. And in giuing voices at ỳ chosing of officers, they wer wont to write the name of him whom they fauored, vpon their stone. And in the stone a new name written, which no man knoweth. [5] He alludeth to the custome of men in chosing men to offices or other greater dignities: [B] where white and blacke stones are wont to bée

The preeminence of suchs as perseuer faithfull too the end.

Giuyng of verdictes by stones.

Election of officers by stones.

be put togyther into a bore, & delt out among the compéres that ſtand for the electiõ. He that lights vpon the white ſtone, or the ſtone with the name writen in it, hath ỳ fortune of preferment: and only he that receyueth it knoweth it, tyll at length when all the ſtones be delt out, they be brought forth to the open vewe. S. Truly the myſterie of the election and ſealyng vp of Gods children by the holie Ghoſte, ſéemeth to be ryghte trimly ſhadowed vnder this figure of ſpéeche. For although the faithfull ſéeme not to outwarde appearance to haue any prerogatiue beyond the cõmon lot of men: yet notwithſtanding in their owne fæling, they haue alreadie by the warrant of the holie Ghoſte, taſted in the entrayles of their hart, how good and ſwéete the Lord is. For the ſpirite which dwelleth in them, giueth aſſurance to their ſpirit, that they be the childrẽ of God, and coheires with Chriſt. Of which matter ſée Rom. 8. d. 17. & Gal. 4. a. 6. & 2. Cor. 1. d. 22. & 5. a. 5. & Eph. 1. c. 13.

The prerogatiue of ỳ faithfull in theyr owne conſciences.

S. In this wyſe alſo Chryſt our Sauiour, after hée had ſuffred the reproch of the Croſſe, had giuen vnto him a name ỳ is aboue al names which are named, not only in this world but alſo in the world to come. Phil. 1. b. 9. & Epheſ. 1. d. e. 21.

18. And to the Angell of the Churche of Thyatyra, vvrite. Thus ſayth the ſonne of God, vvhich hath eyes as a flame of fire, & vvhoſe feet ar like vnto fine braſſe.

And to the Angell of the Churche of Thyatira, write. A. Concerning Thyatira a Citie of Lydia, looke in Act. 16. c. 14. and hæretofore in the firſt chapter and eleuenth verſe. Thus ſayth the ſonne of God. S. It is to bée marked heere, that he which heretofore. 1. c. 13. was ſayd to be like the ſonne of man, is now called the ſonne of God: to the intent we myght know, that the ſelfe ſame Chriſt is both the ſonne of God, and the ſonne of man, C that is to ſay, verie God and verie man. VVhiche hath eyes as a flame of fyre. S. Forasmuch as he goeth about to perſuade men to repent them of their euill workes: he doth not amiſſe to ſette before them the countenance and behauiour

Chryſt is the ſon of God.

clour of an angrie iudge. Whereof you haue heretofore. 1.c. 14. And whose feete. &c. Loke afore in. 1.c. 15.

19. I knowe thy vvorkes, and thy charitie, and thy seruisableneſſe, and thy faith, and thy patience, and thy vvorkes, and the laſt mo than the firſt.

I knowe thy workes and thy charitie. [a] This Epiſtle belongeth properly to ſuch Paſtors, as leade a holy lyfe themſelues and preache pure doctrine: but yet are not ſtout inough in withſtanding hereſies and frowarde doctrines. And thy charitie. [s] In the faithfull of the Churche of Thyatira, hee commendeth firſt the deedes of charitie, namely liberalitie, watchefulneſſe, diligence, and faithefulneſſe in performing the duetie of their charge or calling, that is to wit, by ſounde doctrine: and ſecondly their enduring of aduerſities for the ſame doctrine. All whiche thinges are expounded in the ſeconde, nynth and thirteenth verſes. And the cauſe why the people of Thyatira bee commended for theſe things, is to ſpurre them forwarde by this ſingular prayſe of their vertuous behauior, to the end they may ſupplie the things that want, and holde on ſtill to the end in theſe good workes. [A] for that is the marke wherat the prayſes ame, whiche the ſeruauntes of God are wont to giue vnto thoſe to whome they write: according as as it is to bee ſeene. 1. Cor. 11. a. 2. And the laſt mo than the fyrſt. [a] Wee ſee howe it is the peculiar duetie of the godlie to proceede dayly in the faith of Chriſt, and in the loue of their neybor: much leſſe then ſtandeth it with their dutie, that the ſtudie of godlineſſe ſhoulde ware colde, or bee rebated in them. [A] And hereunto alſo perteine the exhortations of the Apoſtles, Eph. 4.c.15. and Coloſſ. 4.b.10.11.12. and 2. Peter, 3.b.18. For like as the vngodly growe euer worſe and worſe whyle they bring others into error and are deceyued themſelues, alſo: (2. Tim 3.b.13.) euen ſo the godly being led by a cõtrarie ſpirit, (that is to wit by the holy Ghoſte,) muſt from day to day ware richer and richer in good workes.

Commendable in Gods miniſters.

The end why God prayſeth men.

The faithfull muſt increaſe in godlineſſe.

20. But

20. But I haue a fevve things againſt thee: bicauſe thou ſuffereſt that vvoman Iezabel (vvhich ſayeth ſhe is a prophet) to teache and to ſeduce my ſeruantes, ſo as they commit vvhoredome, and eate of the thinges that be offered vnto Idolles.

But I haue a fewe things againſt thee. [B.] Ageyn wée ſée how the things that are don amiſſe by ſome particular membres of the Churche, are imputed to the verie gouerners, yea and to the whole Churche. Bycauſe thou ſuffereſt that woman Iezabel. [A.] The holie Ghoſte ſéemeth héere to blame a dubble fault by the mouthe of Iohn: firſt that the Thyatirens ſuffered women to ſpeake and to teache in the Congregation, which thing how much it is ageinſt the honeſtie of the Churche and the comlyneſſe of Chriſtianitie, Paule teacheth. 1. Cor. 14. g. 34. 35. €. 1. Tim. 2. d. 11. And ſecondly for that among thoſe women, which boſted themſelues to bée prophetiſſes, there were many to be found, which lyked ſo well of the doctrine of the Nicolaites, that they were not aſhamed to publiſhe it as a truth, and ſo they ſeduced manie. For we haue ſhewed in the xiiij. verſe of this chapter, how that the ſumme of the doctrine of the Nicolaits, was to commit whoredome, and to eate of thinges offered to Idolles. [S.] Therfore like as he likened the men that were the firſte founders and followers of this noyſome ſect, vnto Balaam: euen ſo concerning the women that folowed and taught the ſame, he auoucheth them to be like to wicked Iezabel, which reuoked, ſtabliſhed, and increaced the abhominable ſeruing of Baal among the people of God. 3. Kings. 16. g. 31. [C.] And we ſée by this place, howe it is not ynough for vs to ſhunne the froward companie of the vngodly, vnleſſe we alſo reſiſt them with a ſtedfaſt mind according to the gift of our calling: like as the Apoſtle teacheth. 1. Cor. 5. a. 2. VVhich ſayeth ſhe is a Prophet. [C.] This saying ſéemeth to giue an incling, that this diueliſh ſecte of the Nicolaites, was brought into the Church vnder ſome gay pretence of re-

uelation,

Fault is found that women taughte in the Churche, and that they ſuffered the ſects of the Nicolaites.

The vngodlie muſt not onely be ſhunned but alſo reſiſted.

Satan ſnareth men euen with Scripture and with gods benefits.

uelation, as though it had bin grounded vppon the woꝛde of God. And certaynely the sayde lawlesse libertie of whoꝛe-hunting whych they toke to themselues, shꝛouded it selfe vnder the bond of bꝛotherly loue and Chꝛistian communion, as vnder a veyle oꝛ a Curtaine. And the eating of the thyngs that were offered vnto Idolles, were eally admitted vnder the pꝛetence of Chꝛistian libertie. Foꝛ in asmuche as Godlynesse anoucheth all things to be cleane vnto the cleane: they supposed that there was nothing which might not be done by the faithfull. [A] And so is Satan (thꝛough his wonderfull wilinesse) wont to spꝛed abꝛoade innumerable ewꝛoꝛs, and to deceyue the simple soꝛt, euen vnder pꝛetence of Scripture, yea, and of Gods benefites. Whereof there be innumerable examples in the papistrie.

21. And I gaue hir time to repent hir of hir vvhoredome, but she repented not.

And I gaue hir time. &c. [G] The scripture euery where setteth out the gentlenesse and long sufferance of God, wherethꝛough being foꝛward vnto mercie and slowe to wꝛath, hée calleth sinners to repentance, that they may receyue foꝛgiuenesse of their sinnes and walke in newnesse of lyse. Foꝛ hée would not that the sinner shoulde dye, but rather that hée should conuert and liue. Ezech. 18. e. 23. f. 2. Peter. 3. b. 9. [s] But if they despise his wholsome counsell of amendement, he executeth soꝛe punishment vpon them, like as a man may sée in the old woꝛlde that was befoꝛe the flud: in the Sodomites: in Dathan, Coꝛe, Abyꝛon: and in the Pꝛophetes of Baal: all whych perished miserably foꝛ taking skoꝛne to amend. But she repented not. Yeere is fault found with the wilfulnesse of all such as hauing space to repent them of their sinnes, do vtterly neglect it: yea and rather heape sinne vpon sin, and so hoꝛd vp Gods wꝛath against themselues, accoꝛding as it is sayd. Rom. 2. b. 5.

Gods long sufferance and gentlenesse, and also his rigour.

Unrepentantnesse.

22. Behold I vvill cast hir into a bed, and those that committe fornication vvith hir into exceeding greate trouble, except they repent them of their vvorkes.

Gods rigoure againste the unrepentant.

Behold I will cast hir into a bed.[A] There be whiche thynke, that by this manner of speech, is betokened the rest and carelesnesse of the vngodly. For the vngodly being sette in prosperitie, sleepe a dead sleepe, and take their ease without care, as though they had made a couenant with death and hell, as the prophet sayth, Esay. 28. d. 15.[B] But more rightly do others vnderstande it of lode in vengeance: so as, to be layd in bed, should signify as much as to be touched with miserie and torments.[C] bycause that after Gods long sufferance, followeth his sore punishment: for otherwise how should his iustice be apparant vnto men? And those that commit fornication with hir.[A] That is to say, which give their assent to hir frowarde doctrine, or else passe ouer hir iniquities with their eyes shut. Into exceeding great trouble. This he addeth, to enlarge the horrenesse of Gods vengeance. For it is a dreadfull thing to fall into the hands of the liuing God. Hebr. 10. f. 31. Except they repent them of their works. I haue shewed already in the fifthe verse of this Chapter, how the threatnings in the scripture are commonly euermore condicionall. And God is wont to speake so, to the intent the despisers of his grace may be made vtterly vnexcusable, according as it is sayd. Rom. 2. a. 5.

The generall threatnings of the scripture implye alwayes a condition.

23. And I vvill slea hir children vvith death: and all Churches shal knovv, that I am he vvhich doth search mens reynes and hearts: And I vvill giue to euery one of you according to his vvorks.

The maisters of wickednes and their disciples shall be serued al with one sauce.

And I will slea hir children with death.[C] He termeth the children of wicked Iezabel, whiche being infected by hir with lewd doctrine, folow horrible abhominations These (saith he) shall be put to death: to the intent we may vnderstande, that not

not only the authors of froward sectes shall feele the dreadfull vengeance of God: but also their disciples shall suffer like punishment. A. Like as if the blind leade the blind, both of them shall fall into the pit. Math. 15. b. 14. Therfore away with these fond spéeches of the Papists, we haue learned these things of our Curats, this manner of worshipping God haue our bygh bishops deliuered vnto vs: it makes no matter to vs whyther it be right or wrong. O miserable blindnesse! as who woulde say, that whatsoeuer procéedeth from man (who is naturally a lyer) must of necessitie by and by be true, so it shew it selfe in the Church bedecked with some title of dignitie or authoritie.

The blemishes of the tearmed / shall not [illegible] the heauens

Gods iuste vengeance vpon wycked teachers and their follo=wers.

A. But in this place Iohn séemeth to haue alluded to the story wherein is written the destruction, both of the Prophets and Préests of Baal, and also of Achab and Iezabell, and all the offspring of them. Concerning which things we reade, firste that there were slayne of Baals prophets, to the number of foure hundred and fiftie: and of the Grene prophets four hundred and fiftie. 3. Kings. 18. g. 40. Secondly that Achab himselfe was slayne. 3. Kings. 22. e. 34. Thirdly that Iozam king of Israell the sonne of Achab was slayne. 4. Kings. 9. e. 24. And also Iezabel hirselfe the chéefe murtherer of the prophets was slayne: 4. Kings. 9. g. 33. fourthly, that the. lxx. sonnes of Achab and all the rest of his kinred, togither with all the Prophets and préests of Baal were slayne, and the temple and Image of Baal pulled downe. 4. Kings. 10. b. 11. fifthly that Ochozias king of Iuda the sonne of Athalia king Achabs daughter was slayne. 4. Kings. 9. k. 27. Also that Athalia slew all the bloud royall. 4. Kings. 11. a. 1. e. 2. Chronicles. 22. d. 10. Who at length also was hir selfe slayne by Ioiada the Préest, and the temple, Altars and images of Baal ouerthrowen in Iuda, wyth the slaughter of hys Prophetes and préestes, accordyng as Iehu had done in Israell. Thys vengeance that was executed vppon the wicked Iezabell and hir whole posteritie, and vppon the Prophets and préestes, Iohn bringeth to remembraunce in feaw wordes. A. to

the end we may know, how Gods terrible vengeance wayteth vppon all the wicked, but specially vppon deceyuers: of whome ye may find more in. 2. Pet. 2. a. 1. These thinges may also be meant of the Cataphrigians, that is to wit, of Montanus and his wenches Priscilla and Maximilla, which boasted themselues to haue the spirit of prophesie: whose heresie began anon after, to raunge through the Churches of Asia. Of which heresie Eusebius writeth in the. 14. Chapter of his fifth booke of the Stories of the Church and in the Chapters following. And as touching Gods vengeance which fell sore vpon them: the same Eusebius in the. 16. Chapter of the sayde booke wryteth thus. It is sayd that by the inforcement of the deuill wyth whom they were enspired, euery one of them at sundry times hanged themselues after the example of the traytor Judas. Besides this, Simon the Samaritane bare men in hand, that his harlot Selene was the soueraigne mind. Likewise Apelles, to make his owne doctrine of credit, alleadged a certayne wench named Philumene, whome he surmised to be endewed with the spirit of prophesie. So also doth Satan euen at this day by his wonderfull crafts and incredible wyles, abuse folkes possessed with diuells and Lunatike persons, to purchace credit to the froward inuentions of men, that by that meanes Christes holy Gospell may be put to silence, or rather quite buried among men. Wherefore it becommeth the ministers of Gods word to watch, that errors bee not sowed or creepe not farre abrode in the Churche through their negligence. And all Churches shall knowe that I am he. &c. 2. 6.

The herell of the Cataphrigians and the vengeance that fell vpon them.

Simon Magus.

Apelles.

A proofe of Christes godheade.

By this saying as it were by some thunderclap, he meante to skare all hipocrits and heretikes, who go about to beguyle euen God himselfe: as though the wickednesse that lyeth hyd within them, were vtterly vnknowen vnto him. They therefore shall knowe by assured proofe, that nothing escapeth the iudge Christe, but that all thynges are open vnto hym, yea euen the couert thoughts and delights of the minde. A. Here agayne thou hast an assured testimonie of Christes Godhead,

in asmuch

in asmuch as it is the propertie of God alone to searche the heartes and reynes of menne, according tho thys saying: Thou onely knowest the heartes of the sonnes of men. 3. kings. 8. d. 39. [c] Also it is to be noted, that God punisheth not all wicked men in thys lyke. And yet to the intente to shewe the vprightnesse of hys iudgemente: hee is wont nowe and then to picke some out of the number of them, vppon whome hee vttereth some inckling of his wrath: and specially hee punisheth those most grœuously, that are had in estimation, to the ende that the rest of the despisers of religion may perceyue howe there is horrible vengeance layde vp for them, except they repente in season. But if he lay afflictions vppon hys owne children, (whiche thing betideth often) hee dothe it firste to trie them withall: and secondly that the frowarde enimies of the truth maye vnderstande, howe greate punishment they themselues beeing despisers and foes of God are worthy of, seeing that the godly whome God loueth so deerely, and whyche gyue themselues to soundnesse of lyke, are so sore troubled. For if thys bee done to the greene tree, what shall be done to the withered? Luke. 23. e. 31. And if iudgement begin at Gods owne house, what shall be the end of them that beleeue not his Gospell? And if the righteous man is scarce saued, where shal the vngodly and the sinner shew his face? 1. Peter. 4. d. 17. And I wyll gyue too euery one of you according too hys woorkes.

The maner of Gods punishing & the end wherevntoo.

[B] It is a verye ryfe sentence in the Scriptures, and is misvvrested, by such as indeuer to proue, that we bee iustifyed by oure owne woorkes, bycause we bee iudged according tho them, whereas notwithstanding there is no suche thyng meant. They consider not that a tree is discerned by hys fruites, and yet that the frute causeth not the tree to bee thys or that, but the tree causeth the fruite to be suche. As for example, when a man sees figges vppon a tree, he iudgeth it too bee a figge tree: and yet the figge tree toke not his beeing of the figges: but for bycause it was a figge tree,

Of woorkes and how they iustifie not.

therefore it brought forth that kind of frute. Euen ſo in all kind of things the worke yeldeth iudgement of the worker, and yet maketh not the worker, but is made or done by the worker. After the ſame manner, good workes declare a man to be good and to be the child of God, but they make him not good. A man therefore is not iuſtifyed (that is to ſay made acceptable to God) by workes, which can be nothing but ſinne to damne him withall, if they be done before he be clenzed and renewed by the holy Ghoſt, bycauſe an euil tree cannot bring forth good frutes. Neuertheleſſe, the Lord in deſcribing hys iudgement, ſayth (after the manner of man) that the ſame is executed according to euery mans deedes: verely euen as we bee wont to iudge, and yet by ſaying that he will giue to euery one according to his workes, he meeneth not to make our workes the cheefe cauſe of our welfare. For of his giuing vnto vs eternall life, the firſte cauſe is his owne voluntarie good will: which alſo is the firſt cauſe of all things. The ſeconde is Chriſtes merites; for he dyed for the welfare of the whole worlde: and yet euen that alſo is the free gift of Gods good wyll. The third is fayth, whereby we receiue and embrace the good will of God and the merites of Chriſt: for he that beleeueth hath life euerlaſting. Iohn. 3 d. 36. And yet euen fayth alſo is the worke and gift of God, who is well pleaſed with vs for Chriſtes deſerts. Laſtly alſo good workes may haue the name of a cauſe (howbeit vnproperly) bycauſe euery man is rewarded according to hys workes. But yet good workes themſelues are the gifts of Gods good will, the effects of Chriſtes merites, and the frutes of fayth. For no worke can bee counted good before God which is not done of loue and good will to Godward: but loue and good will to Godward is in none but ſuch as beleeue in God: and to beleeue in God no man is able but he that is indewed with the holy Ghoſte: whych holy Ghoſt God giueth to thoſe only whome he accepteth for his owne children, and whoſe ſinnes he hath forgiuen for Chriſtes ſake: but neyther releaſeth he any mens ſinnes.

The cauſes of euerlaſting lyfe.

nor

noz giueth Chziſt vnto any other than ſuch as he hath choſen therevnto beſoze the making of the woꝛld: And therefoze all the parts of our welfare and ſaluation are the gift and woꝛk of Gods owne voluntarie and frée good will. Moꝛeouer it is to be noted, that he ſaith not, I will giue to euery one of you accoꝛding to the faith that is bid in his hart (which euery man (be he neuer ſo wicked) may face men downe that he hathe, and therefoze that he ought to be ſaued:) but accoꝛding to hys woꝛks which cannot be couered and ſecret, but rather are reꝓroued by all mens conſciences, ſo as the faithleſſe can in no wiſe complaine of Chziſtes dealing, foꝛ aſmuch as euen their owne conſcience condemneth them.

24. And I ſay vnto you, and to the reſidevv of you that be at Thyatira, VVhoſoeuer hath not this doctrine and hathe not knovven the depthes of Satan, according as they ſay: I vvill lay none other burthen vpon you.

Others reade, and I ſay to the reſt of you that be at Thyatira,

And I ſay vnto you and to the reſidew. &c. [s] Nowe he ſpeaketh vnto them whoſe charitie, ſeruiſableneſſe, faith, and patience he commended afoze: and alſo vnto them which though they were not of ſo great perfection, yet had not conſented to the erroꝛ of Jezabell (that is to ſay of the Nicolaites and Cataphꝛigians,) like as thoſe ſeuen thouſand men in the tyme of Yelias, whiche had not bowed their knées beſoze Baal. 3. Kings. 19. d. 18. f. Rom. 11. a. 4. VVho ſoeuer hath not this doctrine. [M] that is to wit, which the ſaid moſt miſcheuous Jezabel taught: And hath not knowen the depthes of Satan. [s] The olde tranſlation hath the heigth of Sathan, that is to wit, whereby he extolleth himſelfe and wyll bée counted lyke vnto God. Whyche heygth oꝛ hyghneſſe they haue not knowen, that is to ſay, they haue not allowed it foꝛ the true ſeruice of God, although ỹ deceyuable falſe pꝛophets haue taught it foꝛ the true ſeruice of God. [M] Foꝛ not to knowe, is as much as not to allow with any conſent: lyke as the Loꝛde auoucheth hymſelfe not to know thoſe whome he receyueth not

The highneſſe oꝛ deepneſſe of Satan.

not into his schole. Math. 7. d. 23. f. 25. a. 12. f. Or else Sathans depthes are his hidden and priuie thoughts, seeming good and honest to outward appearance, when as he transformeth himselfe into an Angell of light. 2. Cor. 11. d. 14. Like as when hee seduced our first forefather. Gen. 3. a. 4. And when he presumed to tempt Christ the sonne of God. Math. 4. a. 6. f. Luke. 4. a. 2. A. But for asmuch as Paule saythe that he is not ignorant of those deepe thoughtes of Satan. 2. Cor. 2. c. 11. the meaning will be simple, if we take those depthes for some certaine high mysteries: as if he should say, They that haue not knowen those pestilent errors which the heretikes themselues boast to be the deepe mysteries of God, whereas yet notwithstanding they came out of Satans shop. And so the copulatiue And, shoulde (after the manner of the Hebrues) be put in way of exposition: for that is to say. Wherupon also there followeth by and by, according as they say. It is an ordinarie thing wyth heretikes, to flush out proude words, and to set a gay glosse vpon their errors, to the end to beguile others the easyer. Of such men Peter speaketh thus: For by sounding out their great and stately words, they entice men to pleasures by the lustes of the flesh. &c. 2. Peter. 2. 18. Jude also sayeth that their mouth speaketh proud things. Jude. vers. 16. Such are the Libertines and Anabaptists at this day. I will lay none other burthen vpon you. 5. Although there be some whiche in this place vnderstande the worde Burthen to be meant of the græfs of mind and bitternesse of hart which the godly should sustayne by reason of his error, which they should be fayne to endure, till Christ come and deliuer them by his visitation: yet is the place more rightly vnderstoode of the burthen of the law. For we know it was the propertie of heretikes and false Apostles, to burthē ỹ Church with Ceremonies, whereas contrarywise Christ sayth, my yoke is sweete and my burthen lyght. Math. 11. d. 30. And Peter sayth: why tempt ye God, to lay the yoke vppon the disciples neckes, whyche neyther our fathers nor we haue bin able to beare? Acts. 15. b. 10. And Paule, ye haue

The outward pretendnesse of hypocrytes.

Burden.

not

not receiued the ſpirit of bondage to put you in feare, but ye haue receyued the ſpirite of adoption. &c. Rom. 8. c. 15. And ageine, Stande ye in the freedome wherewith Chriſte hath made us free, and intangle not your ſelues ageine with the yoke of Bondage. Gal. 5. a. 1. [A] The ſpirit then (by the mouth of Iohn) biddeth the faythfull to bee contented with the onely Goſpell of Chriſte, which they had receyued at the firſte to walke in. For ſeyng it is able to make a man perfecte and readie to all good workes. 2. Tim. 3. d. 17. to what purpoſe ſhould he wiſhe for newe lawes or conſtitutions to quiet his conſcience withall?

25. Notvvithſtanding, that vvhich yee haue, holde it ſtill till I come.

Notwithſtandyng, that which yee haue, holde it ſtill, s. o. Ye wylleth them to holde ſimplie and vnappayred, the doctrine which they had receiued of the Apoſtles: according as Paule ſaythe, ° If wee our ſelues or an Angell from heauen preach any other Goſpell, &c. curſed bee he. Gal. 1. b. 8. And if any man come vnto you and bring not this doctrine, receyue him not to houſe, neyther byd God ſpede hym. 2. Iohn. d. 10. Therefore let theſe frentike fellowes auaunt wyth their Reuelations and iuggling knackes of Satan, whereby the rechleſſe and vnſtable are eaſely led awaye from the pure worde of God. [A] Let vs not bee as children, to bee wauering and caried about with euery blaſt of doctrine, by the wylineſſe of men through craftineſſe. &c. Ephe. 4. c. 14. Till I come. Merely to damne all the vngodly, and to delyuer the godly: as the ſequele will declare.

No new Goſpelles, doctrines, Ceremonies, or conſtitutions muſt bee receiued.

26. And he that ouercommeth and keepeth my vvoorkes too the ende, too him vvill I giue povver ouer the Gentils.

And he that ouercommeth. [A] An exhortation to conſtancie & ſoundneſſe of life, by annexing a promiſe. [M] He that ouercommeth (that is to ſay) the temptations and prouocations vnto ſinne,

Constancie.

ſinne, S. and conſenteth not to errours of peſtilent doctrine. And keepeth my woorkes too the ende. That is too ſaye, he that earneſtly indeuereth too fulfull the things that I haue taught and commanded: namely beléefe in the only one God, loue toward his neighbour, and vtter renouncing of himſelfe by bearing of the croſſe, liuing ſoberly, vprightly, and godlily in this naughtie world: which is the only righteouſneſſe, and the only true worſhipping. G. And it is to be marked, ỹ Chriſt calleth all theſe things his workes, teaching vs what ſeruice is acceptable to him: namely not that which men deuiſe of their owne braine: but that which Chriſt the Sonne of God hath appoynted, leaſt any man myghte (vnder the colour of good intent) ſerue God in vaine with the traditions of men, as Hypocrites do. Eſai. 19.d.14. and Math. 15.a.9. I will gyue him power ouer the Gentils. S. G. That is to saye, ouer vnbeléeuers and ouer all maner of men that bée bild vnder falſe Religion, and conſequently which lyue leawdly and without the feare of God. Concerning whom, loke Ephe. 2.c.12.f.4.e.18. 19.f.1. Theſſ. 4.a.5.f.1. Pet. 4.a.3.4.5. A. For lying muſt one day néedes ſinke vnder truth: Satan, vnder Chriſt: and the vngodly vnder the godly. S. Which thing is done partlye at this preſent, and partly at the ende of the world. At this preſent, when men acknowledge their errours at the preaching of the Goſpell, and receiue the truth: according as it is ſayde Pſalm. 2.c.9. and 110.a.6.7. So dyd Dauid at length after many tribulations ſucceéde Saule in the Kingdome. Sée the Pſal. 110.b.6.7.f. Luke. 1.e.52. And in the end of the world the faithfull ſhall haue full victorie of all their aduerſaries. Pſal. 19.d.28.f.1. Cor. 6.a.2.

What ſeruice is accepted of God.

Who be Gentiles or heathē.

Whatſoeuer the head hathe that hath the body alſo.

27. And he ſhall ruſe them vvith an yron rod, and they ſhal be broken as a potters veſſels.

And he ſhall rule them with an yron rod. A. This agréeth properly vnto Chriſt, as it is ſhewed in the perſon of Dauid, Pſalm.

Psalm.2.f.9. F. but the Church hath this power in Christ, as the bodie in the head. For if a man cleaue to his body worthily, he is rightly sayde to haue that thing which the sonne of man possessed by right of inheritance: in whom God hath gyuen vs all things, as Paule witnesseth, Romains.8.f.32.

B. The yron mace wherewyth Christ is armed to breake his enemyes in peces, is his wordes, as it appeareth by Esai.11. a.4. Whose seruauntes are the Pastors or shepeherdes: not onely to put the enemyes in feare, but also to beate them downe, according as Paule teacheth 2. Cor.10.a.4. And they shall be broken as a potters vesselles. q.d. The power that I will gyue my seruauntes ouer the heathen, shall bee suche, as the wicked shall no more bee able to hurte them, than a Potters vessel can hurt a mace of yron, if it should rise vp against it. A. Great then is the comforte of all the godly, considering how they knowe that those proude Gyantes which go about to oppresse the Churche, are no better than potters vessells, which are very easely broken. Such maner of men then do but spit against heauen (as the prouerb sayth) whose fate is all one with his that plucketh downe a great stone frō aloft vpon his owne head, wherwithall he is crushed all to peces. For when the persecuters of the Churche thinke themselues to haue won the gole, and to haue dispatched their matters, & to bee quite out of gunneshot, then are they nerest a shrewd turne, and then is hastie vengeance readie to light vpō their heads. Therfore like as this lesson strengtheneth vs agaynst the furious assaultes and boystousnesse of the vngodly, who shall come to a terrible end at the length: euen so, it teacheth vs to yelde our selues meekely with a soft and lyght hart vnto Christ to be tamed by him.

Christes yron mace.

The weaknesse of the vngodly.

28. Euen as I haue receiued of my father: so will I also giue him the morning starre.

The godlie shall be partakers of Christes glorie.

Euen as I haue receiued of my father. A. These wordes are spoken according to Christes manhood: in respect wherof he

is

is wonte to attribute all things to his father. [c] And by this place he sheweth howe the faithfull shall be partakers of the kingdome which he nowe inioyeth. Rom.8.d.17.e. 2.Tim.2. b.11.which thing must asswage all the bitternesse of ỹ Crosse as ofte as wee shall bee driuen to suffer anye thing for hys names sake. So will I also giue him the morning starre. [5] That is to say, I will make him glorious aboue all others, lyke as that starre is bryghter than the rest: according as the Prophet sayth. And they that instruct many vnto righteousnesse. &c. Dan.12.a.3. [B] And Paule sayth, that one starre differeth frõ another in bryghtnesse.1.Cor.15.e.41. Howbeit, the simple meanyng of this place is, that although the faithfull be subiecte to sundrye slaunders, and to wrongs at many mennes hands: yet will God bring forth their righteousnesse into the open face of the world, lyke to the morning starre, according as it is written in Psalm.37.a.6.and Esai.58.c.8.

The morning starre.

29. He that hath an eare.&c. [M] He exhorteth men to heare and fulfill the things that are gone afore. See the seuenth verse of this Chapter.

The thirde Chapter.

AND too the Angell of the Churche that is at Sardis, vvrite. Thus sayth he that hathe the seuen Spirites of God, and the seuen starres. I knovve thy vvorkes, [that is too say] that thou hast the name to bee aliue, and art dead.

The Churche of Sardis.

AND too the Angell of the Church that is at Sardis. [A] Now foloweth the fifth Epistle, directed to the pastors of the church that was at Sardis. For Sardis looke afore in the eleuẽth verse of the first Chapter. [5] Among the Bishops of this Church

Church there goeth great renoume of one Melito, a man verie well learned and godly therwithall. Among many volumes which he did put forthe, hée wrate one Apologie in defence of the Christen profession to Antonius Uere Emperor of Rome. Also he wrate an other vpon the Apocalips of saint John, as Jerome witnesseth in his register of Ecclesiasticall writers. And Eusebius writeth many thinges of him in the xxvj. Chapter of the fourthe booke of his Ecclesiasticall historie. Of this Melito, Polycrates bishoppe of Ephesus (together with the rest of the Bishops of Asia) maketh mention in these words to Victor bishop of the Churche of Rome. What nédeth it (saye they) to make mention of Sagaris bishop & Partir, who slepeth in Laodicea, and of blissed Papyrias, and of Melito the Eunuch in the holie Ghoste, who alwayes serued the Lord, and is buryed in Sardis, looking to ryse ageyn at his comming? Thus muche out of Hierome in his register: But it is not wel knowen, eyther who went afore this Melito, or who succéded him in the ministerie of the sayde Churche. G. Moreouer by this Epistle are blamed all hypocrites and false christians, who being voyde of liuely faith, vaūt themselues to be faithfull people, and worshippers of God. Thus saith he that hath the seuen spirits of God. S. G. Sith Christ is he which quickneth the dead: in this place where he intendeth to quicken the dead, he doth aryght to glory, that he hath the spirit of lyfe in his hand, that is to say in his power. For the sonne of God giueth life to whom he listeth. John. 5. d. 21. And it is the spirite that quickeneth John. 6. g. 63. That is to saye, the power of the Godhead whiche lyeth hidde in the flesh, is it that quickeneth: but the flesh alone without the power of the Godhead hidden in it, coulde doe no such thing at all. Rightly therfore shall we take these seuen spirites, to be that seuen shapen spirite which Christe giueth, that is to say, the whole number of Gods gifts, by whiche the Church is garnished and made perfecte. Unlesse that by the seuen spirites, some man had leuer to vnderstand the whole araye of

Melito.

What is mēt by the spirites of God.

the

the heauenly spirites, by whose inuisible worcking, Christ disposeth and gouerneth the affaires of his Churche: or else the gouerners of the church, so as the seuen spirits, & the seuē starres should be al one thing: according to that which is said alredie, the seuen starres are the Angels of the seuen Churches, before. 1. d. 20. [A.] And so the copulatiue And, shall be taken for that is to say, like as it is in manie other places. And truly sometimes the name of spirit is conueyed ouer to prophets or teachers, bicause they glorie of the spirite, and beare out themselues vnder that title vnto the people. Of which thing see. 1. Tim. 4. a. 1. & 1. Iohn. 4. a. 1. 2. 3. And the seuen starres. Why this name is giuē to the pastors of Churches. I haue shewed afore. 1. d. 16. 20. I know thy works. All things bee they good or bad, are naked & apparant vnto Christes eyes. Like afore. 2. a. 2. That is to say, That thou hast the name to bee alyue and art dead. [S. G.] He findeth fault with the Sardians, chiefly for that they made a shewe of Christianitie in certayne outwarde rites and ceremonies, but were ignorant of the power of it: insomuch as they played the singular hipocrites, & were but whited Sepulchres, as Christe termeth the Pharisies, Math. 23. c. 27. [S.] After the same maner dothe Paule also call the liuing widdowe dead, which liueth in pleasures. 1. Tim. 5. a. 6. bicause that whereas in profession and outwarde shewe she promiseth holinesse, shee foloweth pleasure by the same shifte. And hereby wee learne, first that all those are dead, which want the fayth of Christ. For Christ only who is the euerlasting life. (1. Iohn. 5. d. 11.) quickeneth vs by fayth: inso muche that to knowe Christ aright, and to possesse him by fayth, is to haue euerlasting life. Iohn. 17. a. 3. and to pretend him but only in name, is to be dead, for he that beleeueth not, abideth in death, bicause the wrath of God resteth vpon him. Iohn. 3. d. 36. And he that hath not the sonne of God, hath not life. 1. Iohn. 5. b. 12. That fayth whiche is put into mans minde by the spirite of God, is a moste liuely and worckefull thing: but contrariwise, that fayth and beleefe which is historicall, and differeth nothing from opinion, is euermore accompa

Starres.

Workes.

Counterfeat Christianitie.

Spirituall fayth, and historical faith.

accompanyed with drowsynesse and dulnesse. G. And therfore the profession of the christen religion consisteth not in bare ceremonies or outward workes, but in the earnest feare of God, and in faith that worketh by charitie. Gal. 5.a.6. Agein it is to bee considered, that there is farre oddes betwixte the iudgement of God, and the iudgement of men: in so muche as it oftentymes betydeth, that the thing which men haue in high estimation, is abhominable before God. Luke. 16.d.15. Therefore the thing that is not before God, howe muche soeuer it seeme to be before menne, is sayd in the Scripture not to bee at all. So was Dauid a kyng before God, euen when hee was an outlawe, thoughe in the meane tyme Saule reygned as kyng to the outewarde appearaunce of the worlde, and yet perfourmed not the office of a kyng, whyche Dauid perfourmed all that whyle. For Dauid vanquished the enimies of Gods people, defended the realme, and succcoured suche as were oppressed with debte when they fled vnto him: all which things perteyned to the charge of a king. So Christe did in very deede supply the rome of the highe Priest, and expounder of the lawe before God, and contrarywyse the Priests, although they bare the office of the priesthod afore the worlde, yet bycause they were vtterly voyde of the holy Ghost, they performed none of the things whiche the spirite required by those outwarde things. A. Wherupon before God they were estéemed not only as vnworthy of the Priesthod, but also as dead men. S. Wherfore let no man rashly giue sentence concerning election or reprobatiõ by the outward works, séeing that the same things may happen both to the godly & the vngodly. Preacher. 9.a.2.

That whiche is not before God, is as good as nothing at all.

2. Bee avvake, and strengthen the residue vvhiche vvere readie to dye. For I haue not found thy vvorks full before God.

Bee awake. G. Quicken vp the other gifts of the holy Ghost by fayth and holding out, (which giftes will dye and vanishe away

I cauee, too suche as haue gift to edifie withall.

away out of hand, except liuely faith & charitie reſkue them) ſuche as prophecying, the knowledge of tungs, and certaine other giftes bée, which now and then are beſtowed euen vpon the reprobates, as vpon Balaam, Nume. 22. a. 5. Vppon Saule. 1. Sam. 10. b. 10. vpon Cayphas, John. 11. g. 51. & vpon Judas, Math. 10. a. 4. [A.] Wherfore let ſuche as haue receyued ſpiritual gifts, take very good héed that they abuſe them not, leaſt the thing that was giuen them to the common edifying of the Churche turne to their owne damnation. And

Diligence and watchfulneſſe

ſtrengthen the reſidue which were readie to dye, that is to ſaye, ſtrengthen thou with purenéſſe of doctrine and ſoundneſſe of lyfe, thoſe whiche are ſicke of the ſame diſeaſe that thy ſelfe art. [S.] For when the gouerners and elders of the Church are benommed, and ſerue ſlouthfully in their charges, the things that were bred vp by other folkes diligence, doe dye agayne. Wherupon Paule ſayd: I haue planted, Apollo hath watered. &c. 1. Cor. 3. b. 6. And Chriſt ſayth vnto Peter, And thou when thou art returned, ſtrengthen thy brothers. Luke. 22. d. 32. [A.] Alſo the Apoſtles were wont to viſite the Churches whiche they had gained vnto Chryſt, to the intente that the ſéede of the Goſpell that had ben ſowen, myght not periſhe, but that the godlie might be ſtrengthened more and more in the faith, and leade a lyfe beſéeming Chriſten folke. Acts. 14. d. 23. For I haue not founde thy workes full before God. [C.] Chriſt

The differéce betweene the woorkes of the godly and the woorkes of the vngodly.

examineth the woorkes as well of the faithfull as of the hypocrites, bicauſe the father hath put ouer all iudgement vnto him. John. 5. e. 27. [S.] Héere is complaint made, that the Hardians want faith, I méane liuely and effectuall faith: according to this saying, this people honoreth mée with their lips, but their harte is farre from mée. Eſa. 29. 13. and Math. 15. a. 8. Alſo they beléeue for a whyle, and ſtarte backe in the tyme of tryall. Luke. 8. b. 13. And ageyn, they profeſſe themſelues to know God, but they denie him in their déedes. Titus. 1. d. 16. Moreouer, he that hathe the ſubſtaunce of this worlde, and ſeeth his brother lacke. &c. 1. John. 3. c. 17. [C.] Notwithſtanding

ſtanding it is to bée noted, that the wo3kes of the faithfull are not found to bée full (that is to ſay perfecte) befo3e God, but by impu|tation. Fo3 inaſmuche as they bée done in the faith of Ieſus Chriſt, who hath perfo3med perfect obedience to the la we: they alſo be accepted of God himſelfe, as perfect. But fo3aſmuche as the hipocrites do by their wo3kes eyther ſtabliſhe deſeruyng, o3 hunt fo3 the p3ayſe of men, o3 at leaſt wyſe wo3ke them fo3 feare of puniſhment: their wo3kes p3oceede not of fayth, whiche ſéeketh ryghtuouſneſſe only in Chriſte. Wherfo3e they bée ſtinking and lothſome befo3e God, although that in mens eyes they be accounted very excellent, yea and wo3thie ryght greate reward. [3] The wo3kes therfo3e whiche bée full afo3e God, are ſuche as be done of intent to aduaunce Gods glo3ie, and to winne the ſoules of oure b3ethren vnto him, and ſo are done hartilye, ſyncerely, and vtterly withoute all manner of glo3ing: acco3ding as Paule teacheth, the end of the law is charitie o3 loue from a pure hart and a good conſcience, and an vnfayned faith 1. Tim. 1. a. 5. [G] And Chriſt ſayth, Let your light ſo ſhyne befo3e men, as they maye ſée your good wo3kes, and glo3ifye your father which is in heauen. Math. 5. b. 16. And Iohn: my little chil|d3en, let vs not loue in wo3d and in tung, but in déede and in truthe. Fo3 by this wée knowe that wée be of the truth, and ſhall perſwade our owne harts in his ſyght. 1. Iohn 3. c. 18, 19. [P] To bée ſho3t, like as it is not ynough fo3 a trée to liue and bée gréen, onleſſe it alſo b3ing fo3th due frutes: ſo is it not ynough to bée called a Chriſtian, & after a ſo3te to p3ofeſſe Chriſt, and yet to vtter no frutes beſéeming a chriſten man. [A] Sée Iames. 2. c. 17. and ſo to the end of that chapter, where theſe things be both trimly and largely diſcuſſed.

3. Beare in mind then, in vvhat ſort thou haſte receiued and herd, & kept it, & repent. For if thou vvatche not, I vvil come to thee like a theef, and thou ſhalt not knovv vvhat houre I will come vnto thee.

The pure doctrine must be helde fast.

Beare in mind then.[B] Bycause they had not earnestly observed the doctrine deliuered by the Apostels: now he exhorteth them to applye themselues diligently vnto it, and to defend it against the assaults of the false Apostles and deceyuers, and to maintayne the things stoutly, which they had gotte̅ by the trauell of the Apostles, and to indeuer by all meanes to am̄d things neglected.[A] Wherby we learne, how this one thing ought to be loked vnto inespecially in the Churche, namely that the faithfull may not by any meanes steppe aside from the pureneſſe of doctrine and playne meaning of the scripture according as the Apostle saithe. 2. Cor. 11. a. 3. 4. & 2. Timo. 4. c. 14. In what sort thou hast receiued and heard. Order sæmed to require that he should haue said, In what sort thou hast heard and receiued. For a man must nædes first heare the doctrine, before he cā receyue it, according to that which Christ sayth, euery one that heareth these sayings of me, and doth them. &c. Math. 7. d. 24. Also, happie are they that heare the worde of God and kæpe it. Luke. 11. d. 28. Ageine, he that heareth my word and belæueth him that sent me. &c. John. 5. d. 24. Vnlesse any man had leuer to take Hearing to be put for obeying, as it is put in many other places. And keepe it.[C] To kæpe Gods word or commandement is to frame a mans seife and his whole life according to the same. Herevnto perteyneth the parable of the Talents. Math. 25. b. 15. And repent. Must repentance then be preached to the dead? For loke whom he calleth hære to repentance, them did he in the last verse call dead men. The cace standeth thus. Certeſſe repentance is preached to suche as are dead, howbeit of the spirituall death, and not of the bodyly death: after whiche sort Christ himselfe sayd, The houre shall come, and it is euen now, that the dead shall hære the voyce of Gods sonne, and they that hære it shal liue. John. 5. e. 25. And Paule: and whereas you were dead in the misdædes and sinnes wherin ye walked in times past. &c. Ephes. 2. a. 1. 2. Also, they become straungers to the lyfe of God, by reason of the ignorance that is in them through the blindneſſe

Of hearing & receyuing.

Preachyng to the dead.

blindnesse of their owne harts. &c. Ephes. 4. e. 18. To such maner of dead men must repentance be preached, that they may haue remission of sinnes by turning vnto God, and be made partakers of ỹ happie life. For if thou watch not. It is a threatning against such as are reslie and slothfull. Truly considering how Satan the enimie of the Church walketh about cõtinually like a roring Lion seeking whome he may deuoure 1. Peter. 5. c. 8. it behoueth not only the pastors, but also al the faithfull to keepe watch, least he fall vppon them vnwares and destroy them. I vvill come vnto thee. [c] Christe is saide to come, eyther when he punisheth any man with some seuerall affliction, or with death: or when he is sayde to come to hys last iudgement. Such manner of comming is so muche the terribler to all the vngodly, as they haue the more carelesly despised God, and giuen ouer themselues to the pleasures of this world. And therefore here is added, that the Lorde wyll come vnto them as a Theefe: bycause they shall be oppressed with vengeance when they loke least for it. See the same similitude Math. 24. d. 50. &. 25. 13. &. Mark. 13. d. 33. 35. &. Luke. 12. e. 36. 40. &. 1. Thessa. 5. a. 3. &. 2. Peter. 3. c. 10. And thou shalte not know what houre I will come vnto thee. This belongeth to the wicked children of darknesse. For the faithfull (which are the children of light and of the day) do gladly wayte for the comming of the iust iudge, not only day by day, but also houre by houre, that their redemption may be made full and perfect in all points. Concerning which thing, see Luke. 21. f. 28. &. 1. The. 5. a. 4. &. 2. Timo. 4. b. 8. &. 2. Pet. 3. c. 11.

Restlesse and sloth.

Christes double comming.

4. Thou hast a fevve names yet in Sardis, vvhiche haue not defyled their garments, and they shall vvalke vvith me in vvhites: for they are vvorthy.

[c] Thou hast a few names yet in Sardis. He giueth vs to vnderstande, that this rebuke lighteth not vppon the whole Churche, but vppon some certaine of the Churche: least it might discourage the hartes of the good. And a feawe names

Names for persones.

are put for a fewe persones. [4] This manner of speaking is taken of the cõmon trade of men, who in chosing of officers, mustering of souldyers, and conueying of inheritances, are wont to cyte the parties by name out of a booke. Unto which maner the scripture doth oftentimes allude, where it maketh often mention of names written in heauen, and in the booke of lyfe. A fewe names therefore are as much to say as a few persons: that is to say, a few whom I know by name, whose faith and conuersation I like of, and whom I loue. For loke whom we loue, and specially whom we vouchsafe to haue in estimation, we call them by their proper names, and that with some stile of honour. [5] And by this and such like places it is gathered, that the number of the chosen is small in respect of the reprobates: in consideration wherof, Christ called his flocke a little flocke. Luke. 12.d.32. And in an other place, Manie (sayeth he) are called, but few chosen. Math. 20. b.16. and. 22 b.14. whiche maketh against those that ground themselues vpon multitudes. Which haue not defyled theyr garmentes. [6] that is to say, haue not consented to the errours of vngodlinesse, to steppe aside from the simple doctrine of the Apostles, and the pure seruice of God. For thus was it sayde to Salomon: thou hast bestayned thyne owne glorie: bicause he had builded Temples vnto Idols for his straunge wyues sakes. 3. Kings. 11. b. 11. for a stayne seemeth no where fowler than in silke: nor than in suche as boaste themselues to bee Gods people: and specially in those that are rulers ouer the reste. Whervnto perteyn the things that ar writtẽ in Leui. 21. b. 9. & 1. Tim. 3. a. 2. [7] Here we see how God did neuer so forsake his churche, but that among the vnbeleeuers, there remayned always some (though but a few) that were indued wyth the holy Ghost, and the earnest feare of God. Of which matter see Ro. 11. a. 1. And they shal walk with me in whites. The white colour serueth for innocencie and victorie, & therwithal also for felicitie. [8] Therfore to walk with Christ in whites, is to lyue innocentlye and vnblamably: whiche is the peculiar

Staynes be foulest in goodlyest thinges.

Christs vertues are cõmon to all his members.

proper-

propertie of those that belong to the body of Christ: according as it is sayd in another place, euery one that hath this truste in him, purifyeth or cleanseth himselfe, like as he also is cleane pure. And ye know how he appeered to take away our sins, & and there is no sinne in him. 1. Iohn. 3. a. 3. 5. For it is not sayd of Christes person only, that there is no sinne in him, but also it is sayd of his whole body. For wheresoeuer Christe sheddeth out his force, there is no more rome for sinne. And therfore such as belong to the body of Christ, are said not to sinne.

B. Truly it is a great commendation for those fewe, that among so many defyled persons, they abide in vnspotted garments through the continuall brightnesse of their vertues.

F. Where vnto belong the saying of Saint Paule. Philip. 2. b. 15. G. And that procedeth of the loue wherewith Christ loueth his Church. For whatsoeuer things Christ doth, they turne to the profit and glory of the godly: in somuch as euen the glory of Christ himselfe is extended vnto them: according as he auoucheth that his Apostles shall iudge the twelue tribes of Israel, Mat. 19. d. 28. When notwithstanding, his father hath appointed him to be iudge both of the quicke and the deade. Act. 10. g. 42. For they be worthy. M. G. Not by reason of their owne workes, but by mere grace. For they haue not any goodnesse, which they haue not receyued of God. 1. Cor. 4. b. 7. Worthinesse.

5. He that ouercommeth shall be clothed in vvhyte raymēt, and I vvill not vvipe his name out of the booke of lyfe, but I vvill confesse his name before my father, and before his Angelles.

He that ouercommeth shall bee clothed with white raymente.

A. Alwayes he exhorteth to perseuerance and stedfastnesse, least any man might quayle in the middes of his race. Loke afore. 2. b. 7. And I will not wipe his name out of the booke of life. Booke of lyfe and who bee written in it.

G. To be wiped out of the boke of life, is as much as not to be reckened among the liuing, blissed and happie sort. For the boke of lyfe is nothing else but the register of the righteous,

which are forordeyned vnto life, according as Moyses saith. [R] Exod. 32. g. 32. And as it is written in the Psalme. 69 d. 29. and in Daniel. 12. a. 2. and hereafter. 21. g. 27. [G] This Register doth God reserue in his owne kæping: and therefore it is nothing else but his eternall determination forepurposed in hys brest. In like maner Dauid sayth, Let them be wyped out of the booke of the liuing, and let them not be registred among the righteous. Psalm. 69. d 29. that is to say, let them not bee reckened among Gods chosen, whome he allotteth to the possession of his Church and kingdome. In this booke of life, that is to say, in this election or choyce, determination, purpose, knowledge, or predestination of God, there is not registred any misbelæuing Turke, any wicked Iew, any vnrepentant naughtipacke, nor any stubborne hypocrit, vnlesse they turne to the Lord and acknowledge Christ the only sonne of God. For none be writtē in it but such as belæue aright in Christ. And that we may reade this booke, we næde not to climb vp into heauen with the worldly wise men, to search out Gods secrets: but we must come with the plaine shepeherds to the Ore stall where Christ lay, Luke. 2. c. 16. We must loke vpon Christ, who is become man, and was crucifyed and put to death for vs: and if we find ourselues in Christ, then do we reade our owne name written in the booke of life. [A.] For hee that belæueth in the sonne of God hath euerlasting life. John 3 d. 36. And hee shall not come to damnation, but is passed from death into life. John. 5. d. 24. [S] And in this place Christs meaning is, that he whiche ouercommeth not, but like a weakling and coward shrinketh in this incounter by consenting vnto wicked error, shall be cast away with shame, and haue his name striken out of the booke of life. But I will confesse his name. [A.] Thys is added for the comfort of the godly, that they shoulde not shrinke for the shame of the world, seeing they shall bee partakers of all one glory with Christe. Luke Math. 10. d. 32. 33.

How to reade our names in the booke of lyfe.

Cowardlines or faynthartednesse.

7. And

7. And to the Angell of the Churche of Philadelphia, vvrite: Thus ſayth he that is holy and ſoothfaſt, vvhich hath the key of Dauid: vvhich openeth and no man ſhutteth: and ſhutteth and no man openeth.

And to the Angell of the Church of Philadelphia.[5] Concerning Philadelphia loke afore. 1.c. 11. There is an Epiſtle vnto this Church written by ſainct Ignatius the Martir, wherein hée treateth of Chriſts Godhead togither with his manhood, againſt the peſtilent hereſies of Simon Magus and Ebion, and moreouer againſt the vnlawfull minglings of the Nicolaites. And it were to be wiſhed that ſuch Epiſtles might be had out of the original greeke copies. For (as it appéreth) thoſe that be commonly abroade in mens hands, ſéeme to bée corrupted in certaine places by the Biſhops of Romes miniſters, to ſtabliſh their owne ſupremacie ouer all men. Thus ſaith he that is holy and ſoothfaſt.[6] Chriſte Jeſus is properly tearmed holy and ſothfaſt, bycauſe that all other things, yea euen the ſtarres of the ſkye, are defyled and vntrue, in compariſon of him. For his excellencie aboue all creatures is infinite, and he only is worthy to haue all honor and glory yéelded vnto him. For he is God bliſſed for euer. Rom. 9 a. 5.

Ignatius.

Why Chriſt is termed holy.

[B] Moreouer he only is holy in reſpect of hys manhood, bycauſe that being ſegregated from the number of ſinners, he alwais performed the things that pleaſed his father, and became obedient vnto him, euen to the death, he did no ſinne, neyther was there any guile found in his mouth. Heb. 7. d. 26. & John. 8. d. 29. & Philip. 2 a. 8. & 1. Pet. 2. d. 22. Héereby alſo hath he reconcyled vs vnto God, and obtayned fauor and grace at hys hande for vs, becomming oure righteouſneſſe and holyneſſe. 1. Cor. 1. d. 30. To be ſhorte, he is worthely tearmed the holy of holyes. Daniel. 9. d. 24.[5] Alſo he is called Soothfaſt, bycauſe hée onely teacheth vs true, certayne, ſubſtanciall, and infallible thinges: and therefore he auoucheth himſelfe to be the truth it ſelfe. John. 14. a. 6.[C] & only ſcolemaſter.

Why Chriſt is called ſoothfaſt.

Math.23.a.8. Whome all men ought to giue eare vnto, euen by the commaundement of the father. Math.17.a.5.[B.C.] Also God is said to be sothfast, bycause he kæpeth touch in his promises, notwithstanding mens iniquities. Ro.3.a.3.4. VVhich hath the key of Dauid.[C.] that is to say ful power ouer ỹ throne of Dauid, that is to wit, ouer the Church.[S.] For the matapho2 of keys, (not only in the scripture but also by the custome of men) betokeneth the full authoritie and o2dering of a kingdome, o2 a Citie, o2 a house: such as Joseph had in the Realme of Pharao king of Egipt, & Eliakim in the house of the kyng of Juda, acco2ding as it is said,[B.] I will lay the key of Dauids house vpon his shoulder: he shall open, and no man shall shut: and he shall shut, and no man shall open. Esay.22.f.22. Euen so Christ our Lo2d being of the sæde of Dauid acco2ding to the flesh, hath all power in the kingdome of the heauenly father.[G.] For loke whome the father hath fo2eo2deyned vnto saluation, them receyueth Christ into his flocke (that is to say into the Church) and thrusteth the rest out of the do2es: hæ openeth the vnderstanding of his seruants, that they may bæ enlightned and vnderstand the scriptures: the rest he blindeth by his secret (howbeit rightfull) Iustice.[A.] Wherevppon he sayth, All things are deliuered me by my father, Math.11.d. 27. And againe, All power is giuen vnto me both in heauen and in earth Math.28.d.18. And the Angell said vnto Mary, The Lo2d will giue him the seate of his father Dauid, and he shall reigne ouer the house of Jacob fo2 euer, and of his reigne there shall be none end. Luke.1.c.32. 33. To him alone therefo2e doth it apperteyne to rule the Church whereof he is the head: which thing he doth euen now by the seruice of hys ministers, to whome he hath therefo2e pro2mised the keys of the heauenly kingdome, to the intent they shoulde set apen the way fo2 the Godly vnto Heauen, and shut the vnbelæeuers out of Heauen, by the pro2eaching of the Gospell, VVhych openeth and no man shutteth. By these wo2des hæ meaneth that all thynges are ratifyed what soeuer

The key of Dauid. o2 the keyes of the Churche.

Election, calling, and enlightening.

Christ

Chriſt doeth in the gouernment of the Churche, accoꝛding as hath bin ſaid of Eliakim out of the Pꝛophete Eſai. B. When Chriſt hath determined tꝛo call any nation tꝛo the kingdome of heauen by the pꝛeaching of his woꝛd, there is no man that can withſtand him, that the Goſpell ſhoulde not bée pꝛeached vnto them. Wherevpon, when the reſidue wondered at the calling of the Gentils, wée reade that Peter anſwered thus: Seyng God hath giuen them the like gifte as he hath gyuen vnto vs whē wée had beléeued in the Loꝛd Ieſus Chriſt, who was I that I ſhould reſiſt God? Acts. 11. c. 17. And ſhetteth and no man openeth. Like as Chriſt taketh vpon him the charge of his electe, defending them, cheriſhing them, inlightening them, and by his ſpirit teaching them the things that belong to the atteinment of ſaluation: ſo leaueth he the repꝛobates and ſuche as are none of his ſhéepe, in their owne naturall blyndneſſe, and ſheweth that they bée excluded out of Gods kingdome. Foꝛ thus ſayde he to his Diſciples: vnto you it is giuen to knowe the ſecretes of the kingdome of heauen, but vnto them it is not giuen. Math. 13. b. 11.

Repꝛobation, hardening, blynding and darkening.

8. I knovve thy vvorkes. Behold I haue ſet a doore open afore thee, and no man can ſhut it: bycauſe thou haſt a little ſtrength, and haſt kept my vvorde, and haſt not denied my name.

I knowe thy workes. S. This is ſpoken in way of commendation accoꝛding as the ſequele ſheweth. Behold I haue ſet a dore open afore thee. Paule gloꝛieth that a doꝛe was opened vnto him, 2. Coꝛ. 2. c. 12. that is to ſay, that occaſion was giuen hym by God, whereby to enter into the heartes of the heathen by the woꝛd of the Goſpell. In this wiſe muſt this pꝛeſent place bée taken: namely that Chriſt had opened a way, whereby the Church of Philadelphia might allure other Churches tꝛo the faith of Chriſt by hir owne example, how much ſoeuer their aduerſaries bꝛabbled againſt them, whither they were Iewes, oꝛ Gentils, oꝛ falſe Apoſtles. And therfoꝛe by ſaying,

A dooꝛe opened.

and no man can ſhut it, his meaning is this: namely, no man ſhall bee able to let you, but that you ſhall preferre my Goſpell vnto manie. [5.] So at this day there is a great dore ſet open vnto Gods ſeruaunts, while the Antichriſtes and perſecuters burſt aſunder: that is to ſaye, the way is opened for them to enlarge the boundes of Chriſtes kingdome by preaching his worde, and to beate downe the groſſe errors of vngodlineſſe, by the brightneſſe of the Goſpel, [G.] becauſe ẏ when God determineth to inlarge the borders of Chriſtes kyngdome, there is no power ſo highe that is able to let it. By-cauſe thou haſt a little ſtrength. [5.] It is a rendering of the cauſe q.d. forasmuch as thou haſt a deſire to bring many to ẏ doctrin of ẏ Goſpel, whervnto notwithſtanding thou feeleſt thy ſelfe not to haue ſtrength ynough by reaſon of ẏ ſtoutneſſe & multitude of thine aduerſaries: behold I haue ſet ẏ dore open before thee, ẏ thou maiſt perce vnto ẏ harts of thoſe whō I haue choſen vnto me, euen maugre thine aduerſaries. Herevnto perteineth that which Chriſt ſpeaketh of a little doue, & of a graine of muſterdſeede, Luke. 13. d. 19. e. 21. And alſo ẏ parable of ẏ Talents. Namely ẏ ſuch as vſe wel the gifts ẏ God hath beſtowed vpon thē be they neuer ſo ſmal, ſhal receiue greater giftes. Mat. 25. b. 21. [G.] Alſo this ſmal power, ſtrēgth or vertue may betokē lowlineſſe or abacing of thēſelues, or the ſcarcenеſſe of ẏ gifts of the holy Ghoſt. For they be not delt to al mē alike, but according as the holy Ghoſt thinketh meete. [A.] And yet it oftētimes falleth out, ẏ ſome do more good with ſlender gifts of the ſpirit, thā otherſome do with ſingular & excellent gifts. For the ambition and lewdneſſe of many men wil not ſuffer the ſpirit which is ẏ giuer of their giftes, to vtter forth his power in them. Wherfore let no man ſtand in his owne conceit nor flatter himſelf for the diuerſitie and great number of his giftes: but loke what gifts euery man hath receiued of God, let him modeſtly & reuerently apply the ſame to ẏ common edifying of the Church. And haſt kept my word. What it is to kēepe the word of the Lorde, I haue told alreadie, in the

Chriſtes goſpell can not be ſtopped or ſuppreſſed by mā.

Some edifie more with ſmall giftes, than other ſome do with many & great.

third

third verse of this present chap. And hast not denyed my name. This part of the commendation fighteth openly against such as teache, that it is ynough for men to haue a certeine fayth which they terme a faithe or beléefe by implication: as who should say, it were ynough for thée to protest that thou beléeuest as the Church beléeueth: and in ỹ meane while to be vtterly ignorant, not only what the Church beléeueth, but also what the Church is. For the Lord requireth a far other beléef at the handes of those ỹ be his: namely that we should knowe him, and confesse his name openly as oft as néede requireth, for we be iustifyed by beléeuing in hart, & saued by confessing with the mouth. Rom. 10. b. 10. Also sée. 1. Petr. 3. c. 15.

Fayth by implication.

9. Beholde I sende of the Synagog of Satan, vvhich say they bee Ievves and are not, but lie: beholde I vvill compell them to come and vvorship at thy feete, and to knovve that I haue loued thee.

Beholde, I sende of the Synagog of Satan. A. In this place is foretolde the fruite of the doctrine which Christes seruaunts do preache, (in déede) simply, how be it vnfearefully and constantly. For although their labour do commonly seme vaine: Yet will God neuer suffer his word to bée so without fruite, but that some shall repent and turne to hym at the héering of it. May rather it commeth oftentimes to passe, that such as ere whyle were thoughte to bée nothing else but Satans instrumentes to assault the truthe, do afterwarde at the héering of Christes worde, become stoute mainteyners, yea & preachers of ỹ same, according as it is shewed in this place.

The fruite of preaching.

A. The worde sende is put héere for to stirre vp, as if it were said, behold I stirre vp certeine of Satans Synagog against thée, to the intent that thy fayth being tryed as it were by fyre, maye become more lyghtsome vnto other Churches. After this manner dyd he in olde tyme stirre vp Pharao against the people of Israell, Exodus. 9. d. 16. and Roma. 9. d. 17. And it is a greate comforte, that wée knowe for a certeintie

The reprobates cã neyther doo, saye, nor thinke any thing agaynst Gods chosen without gods leaue.

certeintie, howe our aduerſaries are not able ſo muche as to thinke any thing againſt vs, except God himſelfe ſtir them vp for the exerciſe and tryall of his Church. [A] Wherevpon Paule wryteth to the Corinthians in this wiſe. There muſt néedes bée ſectes among you, to the ende that ſuche as are tryed may bee made manifeſt among you. 1. Cor. 11. d. 19. Merely Satan and as many as fighte vnder his ſtandarde, (as Tyrantes, Perſecuters, Heretikes, Deceiuers, Hipocrites, and the reſt of the enemies of the Churche,) practiſe vtterly to oppreſſe al the godly, and to quenche the light of the Goſpell. But God according to his goodneſſe & incredible wyſedome, taketh occaſion of their naughtineſſe, yea and of their wickednelle, to ſpred his owne glorie further abrode. For it commeth to paſſe, that the faith of the godly beeing tryed by aduerſitie, becometh more apparant, and that the Hipocrites be diſcerned from the faithfull. VVhich ſay they bee Iewes and are not. Loke before, 1. c. 9. Behold I will compell them too come. That is to ſay, it ſhall at length come to paſſe, that being inwardly conuicted and aſhamed of themſelues, they ſhal be inforced to acknowledge that thou ſtandeſt in the truth. By meanes whereof many alſo ſhall leaue the vntruth, and imbrace this doctrine, the reſt ſtriuing continually againſt thée, and yet hauing not what to alledge againſt thée. This thing doth the father promiſe vnto Chriſt, Pſa. 72. b. 8. 9. & 110. a. 2. Alſo, Philip. 2. b. 10 and in other places it is written, Vnto mée ſhall all knées bow, Eſai. 45. d. 23. & Rom. 14. b. 11. So alſo Paule being erſt a ſtout mainteyner of the Law, came humbly to the feete of Ananias to take the Baptime of Chriſte, Acts. 9. c. 17. And the kéeper of the priſon falling downe at the feete of Paul & Silas, ſayd, my Maiſters, what muſt I do to be ſaued? Acts. 16. f 29. 30. So the Galathians receiued Paule as an Angell of God. [A] Galat. 4. b. 14. wherevnto perteineth alſo that which is written of the effectualneſſe of Gods word, 1. Cor. 14. e. 24. & Hebr. 4. c. 12. And too knowe that I haue loued thee. [S] 9. d. Truely as for thoſe that are ageinſt thée, I will

The benefite of perſecution.

The inuincible force of truthe.

driue

dziue manie of them to such a point that they shall acknowledge thée to teach the truth, and shall set themselues downe at thy féete to héere the doctrine of saluation, and so shall confesse how much store I haue set by thée for standing stoutly in defence of my name. M. Wée see this thing to haue bin and dayly to bée fulfilled in especially in these our dayes, (if wée bée not wilfully blind) while many men resort with vs into the flocke of Christ, and profesſe the same doctrine which they sought by all meanes to oppresse as long as they liued vnder the kingdome of Antichrist.

10. Bycause thou hast kepte the vvorde of my patience, I also vvill keepe thee from the houre of temptation, vvhich shall come into the vvholè vvorld, to trie the dvvellers vpon earth.

Bycause thou hast kepte. &c. G. That is to say, bycause thou hast bin patient in aduersitie after mine example. S. Or else the word of patience is the doctrine of the Crosse, according as Paule termeth it, 1. Corin. 1. c. 18. And the wisedome of a Christian hart is this: namely to knowe that Iesus Christ, and that he was crucifyed for our sinnes. 1. Cor. 2. a. 2. Ye that beléeueth this word with a simple faith setting curiousnesse aside, shall stand safe frō all temptation of Heresies that shall come into the whole world for the tryall of the chosen, according as Christ promiseth in this place. I also will keepe thee from the houre of temptation. A Ye sayth not, I will kæpe thée from being tempted: but I will kæpe thée from the houre of temptation. B. For it is no harme to bée tempted: but woe is them that are not kept or preserued in the houre of temptation: for they faynte and flyde at euery little blast of Satans breth. Therfore the faithfull are kept frō the houre of temptation, when they be not led away by the false errors and deceites of Antichrist, but continue stedfastly in the faythe of Christ. VVhich shall come into the whole world. C. Truely this séemeth to perteine to the whole Churche in generall at the last

Patience.

Temptation. and Tryall.

laſt perſecution of Antichriſt, (according as it is ſet forth the ſixth in order) at which time a great ſorte of the Iewes, (after that the Church is purged from their Popiſhe ſuperſtitions and abhominations, and brought backe ageine to ỹ pure vnderſtanding of the ſcriptures,) ſhall imbrace the faythe of Chriſt, according as Paule ſæmeth to ſay, Rom. 11. d. 31. Too trie the dwellers vpon earth. [A] That is to ſay, that ſuch as are tryed may bee manifeſt, [M] ſo as the reprobates may bee diſcerned from the choſen. Loke the tenth verſe of the ſeconde chapter heretofore.

11. Beholde, I come ſhortly: hold faſt that vvhych thou haſte, that no man maye take thy Crovvne [from thee.]

Comforte of aduerſities.

Beholde, I come ſhortly. Theſe bee wordes of comfort, that ſuch as are troubled by Tyrantes, ſchiſmatikes, & Heretikes might in the meane while beare all aduerſities ſtoutly: [B] as if it were ſaid, be not diſcoraged, I will ſuccor thee ſhortly, if thou confeſſe my name with a ſtedfaſte and ſtoute mynde. [G] Hereunto perteineth that which ỹ ſcripture ſpeaketh euery where concerning the ſhortneſſe of afflictions. Rom. 8. d. 18. & 2. Cor. 4. d. 17. & Heb 11. g. 35. & 1. Pet. 1. a. 6. & 5. c. 10. Holde faſt that which thou haſt. [A] Forſake not the faith which thou haſt receiued, at the cõmaundement of the perſecuter: or elſe, goe honeſtly through with the charge committed vnto thee, whatſoeuer aduerſitie betide thee. That no man may take thy crowne from thee. Becauſe it is a very harde matter to holde out in temptation, we haue more than neede of continuall exhortation to perſeuerance. [M] For wee ſee dayly howe ſome waxe lazie, and ſome ſhrinke quite and cleane away from the profeſſion of the Goſpell, and ſome alſo beare moſt bitter hatred to the doctrine which they had profeſſed, and perſecute ỹ godly as much as in them lyeth. Neuertheleſſe the caſe is in good plyght, in as muche as when one man happeneth to reiecte Gods worde, another receyueth it, and that which ſome men

None of the choſen can fall quite away.

do as it were trample vnder their feete to theyr owne losse, that ow otherſome take vp and imbrace wyth reuerence and deuotion: accordyng as Christ sheweth, Math.21.d.43.and 22.a.9.10. [s] And Paule, Acts.13.g.46.48.and Rom.11.b.11.12. So was Matthie put in the rome of Iudas. Acts.1.d.26. Therefore let no man gather vpon these and such like places of Scripture, that Gods predestination can bee disappointed or ouerturned by anye man: which must of necessitie bee infallible and vnchaungeable: accordyng to this saying [A] All that euer my father gyueth mee, shall come vnto mee, and hym that commeth vnto mee I will not thrust out of the dore. John.6.d.37. [s] and no man shall plucke them out of my hande, John.10.e.28. and Roma.8.g.35. and 2. Timo.4.b.8. And whosoeuer they bee that fall awaye, they were neuer of the number of the predestinated and chosē sort, howbeit that they were for a time accounted to be of the chosen sorte, after the outward appærance of the Church: accoʀding as John writeth. They went out from among vs, but they were none of vs, for had they bin of vs they had doubtlesse abiden with vs. 1. John.2.c.19.

12. He that ouercommeth, I vvill make him a piller in the Temple of my God: and he shall not go out any more, and I vvyll vvrite vpon him the name of my God, and the name of the Citie of my God, the nevve Ierusalem vvhiche commeth dovvne out of heauen from my God, and mine ovvne nevv name.

He that ouercommeth, I will make him. &c. [A] Agein he exhorteth to constancie, by promising a large & excellent reward. Pillers of Gods church. [s] It behoueth Pillers not only to be strong of thēselues, but also to beare vp the whole weight of the building: So also are those to be accounted as pillers in the Church, which not only deale constantly in aduersitie in respecte of themselues, without giuing waye at all to the enemyes of the truthe:

but

but alſo ſtrengthen others that are readie to quaile, by putting them in minde of Gods promiſes, for the greatneſſe of their reward, of the ſhortneſſe of their afflictions, and of ſuch other things: like as our ſauiour Chriſt doth, Math. 10. c. 22. 32. & Iohn. 15. d. 21. & 16. d. 33. and as Paule doth, Rom. 8. d. 18. & Ephe. 3. c. 13. and 2. Theſſ. 1. c. 7. and as the author of the Epiſtle to the Hebrues doth, 10. g. 34. and 11. g. 35. and 12. c. 11, 12. G. Then let the paſtors and miniſters take hæde, that they be not a ſtumbling blocke to any man, ſeyng that they muſt bee as it were pillers not onely to beare out the aſſaultes of their enemies, but alſo to ſtrengthen the faint hearted and weakelings in the faith. In the Temple of my God. That is to ſay in the Churche, whereof Salomons temple was a figure. G. In likewiſe, Paul termeth the Church of the lyuing God, Gods houſe. 1. Tim. 3. d. 15. A. And Chriſt calleth him his God, in reſpect of his owne manhod (which he had taken vpon him, as it is to be ſeene in Iohn. 20. d. 17. and afore, 1. chapt. b. 6. And he ſhall not go out any more. G. That is to ſay, he ſhall be mine for euer, and he ſhall be ſafe vnder my protection, ſo as he ſhall neuer miſcarie. For although the faithfull ſeeme now and then to retire from God, by reaſon of the daungers and ſundry terrors of the worlde that hang ouer them; yet doth the Lorde neuer caſt them awaye, but kæpeth them becauſe they bee committed to his charge, and gathereth them togither againe into his flocke, that they may not lye open to the crueltie and craftineſſe of their enemies. For whoſoeuer be endued with the ſpirite of regeneration and ſanctification, they neuer fall ſo quite away, but that at length they ryſe againe and are ſaued. And I will wryte vpon him the name of my God. That is to ſay, he ſhal alwayes bee ſure of Gods fauor, and he ſhall liue in ſafetie vnder the defence and protection of God, he ſhall hang altogither vpon Gods prouidence, and he ſhall eaſely ouercome all his enemies through the aſſiſtance of heauenly ſtrength. And the name of the Citie of my God. q. d. He ſhall bee a Citizen of the Citie of God, according as Paule writeth

None of the chozen fall quyte away.

Gods fauour.

Citizens of Gods Citie.

wryteth to the Ephesians: nowe are yée no straungers and soiourners, but felowcitizens of the Sainctes, and Gods housholde meynie. Eph.2.d.19. The happie and blessed felowship of the godly is likened to a Citie: first bicause all things are dwne there decently, honestly, and in excellent good order: and secondly bicause the mutuall communion of Saincts is kept, and brotherly loue is mayntenéd there among them. The new Ierusalem. Forasmuche as this Citie was in time past counted holy: it dothe well shadowe Christes Churche which he him selfe hath made holy. Eph.5.f.26. Whiche thing wée shall sée more at large hereafter. 21.a.2. VVhich commeth down out of heauen from my God. [A.] These things séeme to haue an eye to the eternall election, according wherunto the chosen are sayde to haue béene euermore with God. For he chose vs in Christ before the making of the world. Eph.1.a.4. [M.] And Christ sayth, They were thyne, and thou hast giuen them to mée. &c. John.17.a.6. And mine owne newe name, [A.] verily wyll I write vpon him. Bicause Christ is God manifested in the flesche, he hathe chalenged to him selfe a certayne newe name, in asmuche as he sheweth him selfe to bée the true mediator betwéene God and man, like as when he auouched him selfe to bée the bread of lyfe, the light of the worlde, the féeder of shéepe, the way, the resurrection, and the life: which thing to beléeue, is not giuen to any, but to suche as were foreordeyned to saluation from euerlasting: according as he sayde to the vnbeléeuing Iewes, He that is of God heareth the word of God: the cause why you heare not, is for that yée bée not of God: John.8.f.47. And agayne, But you beléeue not, bicause yée be not of my shéepe. My shéepe heare my voyce, and I knowe them, and they followe me. John.10.e.26.27. And in these words Christ teacheth that which is sayd by John, That which wée haue séene and heard, that dw wée declare vnto you, that you also may haue felowship with vs, and that our felowship may be with the father, and with his sonne Iesu Christ. 1.John 1.b.3. [3.] Notwithstanding there séemeth in this

Ierusalem.

Christes newe name.

Electiō is the cause of fayth.

place to bee an allusion to the maners of men, among whom it was grown into custome, that the valiant Princes which had deliuered their countrey from any sore daunger shoulde haue pillers, houge images, and arches of triumph ingrauen with their noble dædes, set vp vnto them by publike decrée in the open market stædes, to the intent to incourage others to do the like dædes.

13. He that hath an eare, let him heare vvhat the spirite sayth to the Churches.

The reuerẽce and credite that is to be giuen to Gods worde.

He that hath an eare. &c. [s.] Euen by the often repetition of this parcell, we bee put in minde of this thing also which the Prophetes so oftentimes rehearse, namely, Thus sayth the Lord: least we should take Gods word slouthfully or slightly, as though they were but mans deuises. For Satã seeketh nothing more, than to bring Gods word out of credite, as it appeareth by the story of the serpẽt, Ge. 3 a. 1. 2. 3. 4. Which thing is almost wrought in vs about the authoritie of this booke. And that is ths cause why the holy Ghost repeateth so often, that these are not words of mans deuise.

Who they bee that loue Christ and his lawe.

[M.] And by this warnyng giuen to the Citie of Philadelphia (which word signifieth brotherly loue, or sauing an inheritance) it is manifestly picked out, who they be that be in loue with the euangelicall lawe of their brother Christ, and who they be that make sute for the sauing of the heritage of the Church (which is the number of those that are to be saued) by keyghting agaynst Antichrist. Namely those that lyue according to the Gospell, caring for none earthly things more than meate and drinke and apparell: whiche for any temporall punishment cease not to impugne the horrible abuses of the Popishe Cleargie: whiche discouer and warne men of the mysteries of Antichrist: which yælde not vnto temptations, but withstande them: whiche holde fast true patience, notwithstanding their dayly persecution; which in feighting agaynst Antichrist continue to the ende: which encourage other men to attempt the like thing

agaynst

agaynſt Antichriſt: and which are of ſo ſingular cõuerſation, that after a ſort they may be termed Gods.

14. And to the Angell of the Church of Laodicea, vvrite: Thus ſayth Amen, the faythfull and ſoothfaſt vvitneſſe, the beginning of Gods * creatures.

* Workmanſhipt

And to the Angell. &c. A. Of Laodicea wée haue ſpoken before. 1. c. 11. S. Of this Citie, Melito the Paſtor of the Church that was at Sardis maketh mention in his booke of the Paſſeouer, with theſe words: Vnder Sergius the Vicepreſident of Aſia (ſayth he) at what time Sagaris was crowned with Martyrdome, there aroſe a great ſtrife at Laodicea about the kéeping of the Eaſter. &c. Read Euſebius in the. xxvj. chapter of his. iiij. booke of Churchmatters. And concerning Socrates, Euſebius, Anatolius, Stephanus, and Theodorus Biſhops of the ſame Churche, looke the ſame Euſebius in the xxviij. and. xxix. Chapters of his ſeuenth booke of Churchematters. Thus ſayth Amen, the faythfull and ſoothfaſt witneſſe. This is another deſcription of Chriſt, whereby is expounded the Hebrewe words Amen, which implyeth as muche as trueneſſe and faythfulneſſe, A. as hath béene ſayd oftentymes alreadie: and by exchaunge of name, it agréeth vnto Chriſte, or rather the termes of ſoothfaſt and faythfull are the peculiar ſtyle of Chriſt. For he in very déede proueth and witneſſeth the father to be a kéeper of his promiſe, in aſmuch as he (who had bin promiſed) was come to performe his charge. A. Concerning whiche matter ſée Rom. 15. b. 8. & 2. Cor. 1. d. 20. Alſo looke the. 7. verſe of the firſt chapter hérefore. S. Beſides this, he is alſo the beholder, witneſſe & iudge of our harts, yea & of our whole life. A. In reſpect wherof he ſaid a little before: And al Churches ſhal know how I am he that ſercheth mens raynes and hearts. 2. f. 23. Therfore not he that prayſeth himſelfe, but he whome God prayſeth, is allowed. 2. Cor. 10. d. 18. The beginning of Gods creatures. S. G. Chriſt is called ſo, partly bicauſe he is ỹ word & almightie power of god, wherby al things were

Biſhops of Laodicea.

Chriſt only is faythfull and ſoothfaſt.

Why Chriſt is called the beginning of Gods creatures.

were made. Pzouerb.8.a.22.&c. John.1.a.3. And alſo in reſpect of his manhod which he toke vpon him, he is called the firſt begotten of all creatures, & Coloſſ.1.b.15. in whom all things are renued and reſtored to their former ſtate. Roman.8.f.21. Ephe.1.b.10. [G] And he is adorned with theſe titles of commendation in this place, to the intente that the fayth of the godly may bee cheered vp, ſo as they may not doubte at all of his trueneſſe, but flee vnto him alone in their aduerſities, aſſuring themſelues that they ſhall not ſeeke his helpe in vayne. Nothing at all then dothe this title maynteyne the Arrians, who denie Chriſtes Godhead.

15. I knovv thy vvorks: namely that thou arte neyther hote nor colde. I vvould thou vvert eyther colde or hote.

Imbracing of mens owne deſeruings.

I know thy works. [A] Agayne he auoucheth that he knoweth well what the works of men bee. Thus dothe Gods ſpirite diſgrace mens priuie thoughts and intents, and caſt them in the teeth with them, to the ende they ſhould make ſmall accompt of them ſelues. Thou haſt an example hereof in Dauid, whom Nathan chargeth openly with his ſinne that was ſecret.2.Sam.12.b.7.8.9. [A] Then let vs learne to walke earneſtly in the feare of the Lorde, ſeeing wee haue Chriſte the head of the Churche euery where preſent as a witneſſe and iudge of all things that we do, yea and thinke, Namely that thou art neyther colde nor hote. [G] That is to ſay, thou haſt no force at all in thee. For he findeth faulte with the Laodiceans for doing all things faintly and ſlackly, and bicauſe they proceeded not luſtily in the way of the Lorde. For eyther they ſeemed to wiſe in their owne conceyte, and helde ſcorne to be taught or counſelled at other mens hands, as it commonly commeth to paſſe: or elſe they were ſo fearefull and hartleſſe, that they durſt not ſet them ſelues agaynſt manifeſt errours, for feare of afterclaps: according as Paule alſo vpbraydeth certayne men, Galath.6.c.13. [A] And truly ouerfearfulneſſe is

Lukewarme Protestants.

a token

a token of diſtruſt. For he that beléeueth Gods promiſes, ſhall eaſily deſpiſe all the manaces of men, becauſe he is ſure that God is higher and ſtronger than the whole worlde. In reſpect wherof the Apoſtle writeth thus of Moſes: Through fayth he forſoke Egypt, and was not afrayd of the kings rage: for he endured in like cace as if he had ſéene him that is inuiſible. Hebr. 11. c. 27. And where as daſtardie or ſlouthfulneſſe is ſhamefull in all men: truely it is ſinfull and moſte worthy of blame in Paſtors, accordyng as hathe béene ſhewed in Matthew. 10. b. 16. I would thou wert eyther colde or hote. In ſome mens opinion, to bée colde is as muche as to bée vtterly voyde of fayth: and to be hote is to perſiſt ſtedfaſtly and ſtoutly in fayth that is worckfull by loue: and to be lukewarme, is nothing elſe but to be a counterfeter and diſſembler, that is to ſay, to be hote and faythfull to outwarde appearance, and inwardly to be voyde of fayth. Furthermore it is an eaſier matter to bring a man to a ſound minde which is an vtter infidel, than ſuche a one as will nédes be counted a beléeuer, and yet is nothing elſe but a diſſembler and an hypocrite. Of which ſort a man may ſée many in theſe dayes, whiche go about to maynteyne their errors vnder pretence of fayth & godlineſſe. And therfore byandby there is added.

Fearefulneſſe and daſtardie in Chriſtians.

Doubleface Protеſtants.

16. Seeing then that thou art but lukevvarme, and neither colde nor hote, it vvill come to paſſe that I ſhall ſpevv thee out of my mouth.

Seeing then that thou art but lukewarme. &c. S. He alludeth to the nature of lukewarme water, which commonly is wont to prouoke him that drinketh it, vnto ſpewing and vomiting. M. Therefore like as the drinking of warme water prouoketh a faſting ſtomake vnto vomiting: euen ſo the men that be Chriſtians in profeſſion, and yet performe nothing perteyning to their profeſſion, do after a ſort prouoke God to thruſt them out of the body of his Church. S. And let all them looke to be ſo ſerued which are Chriſtians but in title only, and pro-

Chriſtians in title and not in liuing.

lesse themselues to knowe God, but denye him in their dee-
des Tit. 1.d.16. [A] Which loue their brethren from the harte
outward, but not in deede and in truthe. 1. Iohn. 3.c.18. Which
saye vnto Christ. Lorde Lorde, and yet do not that whiche
he commaundeth them. Math. 7.c.21. And, Luke. 6.g.46.
This thing hath Christ shewed in another similitude saying:
noman that putteth his hand to the plowgh and looketh backe,
is meete for the kingdome of heauen. Luke. 9.g.62. And Pe-
ter: it were better for them not to haue knowen the way of
truthe &c. 2. Petr. 2.d.21. But contrariwyse Paule speaking
of himselfe sayeth: forgetting the thinges that are behind me,
and making shift towarde the thinges that are afore me, &c.
Phil. 3.c.13. [A] And in another place he exhorteth the faithfull,
that they should not be slouthful in indeuer, but feruent min-
ded, Rom. 12.b.11.

17. For thou sayst, I am riche, and increased in goo-
des, and I vvant nothing. And thou knovvest not hovv
thou art vvretched and miserable, and poore, & blynd,
and naked.

For thou sayest I am riche. &c. [s] Such as forsake the occu-
pying of the goodes committed vnto them, by reason of the
dulnesse and vaine restynesse of the flesshe, are reiected as vn-
profitable seruants and made poore, like as Christe sheweth
in the Parable of the Talents. Math. 25.c.26. And I wante
nothing. [a] It is the propertie of hypocrites to boaste of their
owne riches, that is to saye, of their owne merites and sa-
tisfactions, and to set lyght by the grace and mercie of God,
and to make Christe of no valewe to themselues. For they
thinke themselues to bee holy, wyse, learned, and righteous,
and they trust to their owne workes, whereas notwithstan-
ding their holinesse is starke abhomination before God. Of
these kyndes of men Christe speaketh thus: They that be
whole, haue not neede of a Physitian, but they that be sicke,
Math. 9.b.12. And again, you be they that iustifie your selues
before

The selfe soo-
thing or selfe
flatterie of the
Hypocrites.

before men, but God knoweth your heartes. Luke.16.d.15.
And thou knowest not how thou arte wretched. Lyke as there is no disease more daungerous or more deadly in a mannes bodie, than that whiche is so hidden inwardly as the cause and worcking thereof is vtterly vnknowne: euen so can nothing happen worser vnto man, than to haue a slæppe conscience, and to bæ touched with no fælyng of sinne: but to laye aside all feare of Gods iudgemente, and to soth himselfe, as though he were in a league with death and Hell, as the Prophet sayeth, Esai. 28.d.15. And therefore suche a one is worthily sayd hære to bæ wretched: for hæ is far off from the true blissednesse. And miserable. [A] that is to say, worthie to bæ pitied of others, [B] bycause others ought to haue compassion of him beeing so miserable. For suche is the myldenesse of Gods children, and so incredible is they charitie, that they pitie euen the wicked. Like as Samuell bewayled Saule, who notwithstanding was iustly reiected of God. 1. Sam.16.a.1. So also reade wæ of Moyses and Paule, Exodus.32.g.32. and Rom.9.a.3. and.2. Cor. 12.g.21. And poore, that is to saye, voyde of Gods spirite. And blynde, that is to saye, one whom Chryste enlightneth not, whiche knoweth not God, nor Jesus Christ, whom he hath sent. Concerning blindnesse sée John.9.g.41. And also the .xviij. verse of the xxj. Chapter hereafter. [M] Also he is called blynd, which sæth not how miserable and nædy himselfe is. And naked. [B] That is to saye, voyd of faith that worketh by loue. These are the tytles of a lukewarme persone. Paule vpbrayding the Corinthians with the same thyng, vseth a figuratiue spæche, saying: Nowe yæ bæ full, nowe yæ bæ riche, yée reygne without vs. 1. Cor.4.b.8. for he meaneth that they reigne only in their opinion, and not in verie dæde: and so standeth the case with the Laodiceans.

A sleepie conscience.

Or ruefull.

Poore & blind.

Naked.

(*) Or tryed in the fyre.

18. I councell thee to buy golde of mee (*) fyred out of the fyre, that thou mayſt become riche: and vvhite rayment that thou mayſt be clothed, and the ſhame of thy nakednesſe may not appeare: and anoynte thyne eyes vvith eyeſalue, that thou mayſt ſee.

Why God requireth diligence in good vvorkes.

I counſell thee to buy. &c. Great is the gentlenesſe of Gods ſpirite, vvherethrough he is vvont to counſell men in their aduerſities without ſtriuing. By the vvorde buy, hee ſheeweth howe liuely and vvorkfull fayth, is required at our hands. Not that we be able to deſerue Gods fauour, or to purchaſe his beneſites by our owne pollicie or power: but becauſe God will not that any dulneſſe or drouzineſſe ſhoulde remayne in his ſeruaunts. By the way wee muſt beare in minde, that nothing happeneth vnto vs but by the free fauour of God. Wherupon when the Lord by his Prophet willed all ſuch as were a thyrſt to come vnto him: he vſed likewiſe the vvorde buy, ſaying: Come, buy yee, and eate yee: and immediatly he added, come I ſay, and buy wine and milke without money, and without paying any thing for it. Eſay. 55. a. 1. Then if any man ſay, what manner of buying can there be where there is no paying? Wee anſwere, that buying is vnproperly called heere the manner whereby wee compaſſe any thing: and that the price is put for the labour, pollicie, or any other wage whereby wee attayne to it. Fyred out of the fyre, that thou mayeſt become ryche. A. Yee ſheweth in what wyſe wee maye growe riche to Godwarde. And hee vſeth an enlargement, as he did in the laſt verſe before, matching golde agaynſt pouerty. VVhyte rayment agaynſt nakednesſe, and Eyeſalue agaynſt blyndneſſe: by all whiche thinges there is nothing elſe ment, but the pure feeling of fayth: and the true vnderſtanding of the Scriptures, that is to wit, concerning God, and alſo concerning his Chriſt, and concerning as well his kingdome, as the true worſhipping of him in ſpirite, that the ſame fayth beeing tryed as it were by fyre, mare

Of buying without paying.

Rayment and eyeſalue.

be

bée able to ſtande ſtedfaſt in temptation: accoꝛding tœ thys ſaying, The woꝛdes of the Loꝛd are pure, tryed in the fire. &c. Pſalm. 12. b. 6. alſo accoꝛdyng tœ this: fire ſhall trye euerye mans woꝛke what it is. 1. Coꝛ. 3. c. 13. Alſo concerning the raiment, the ſame thyng appeareth by hym that was thꝛuſt out from the mariage, bycauſe he had not on hys weddyng garment, that is tœ ſaye, that whereas he beléeued not from his hart, yet he durſt put hymſelfe intœ the companie of the beléeuers, Math. 22. a. 11. 12. 13. Such men were Iudas, Mat. 10. a. 4 and Iohn. 6. g. 70. and 13. a. 2. Ananias, Acts. 5. a. 1. 2. and Simon Magus, Acts. 8. b. 9. furthermoꝛe it is manifeſt alſo, that in the Scriptures blyndneſſe is matched as a contrarye againſte faythe, as in Eſai. 6. b. 10. and Iohn. 9. g. 41. So the pꝛoude Phariſies bæyng puffed vp wyth the knowledge of the lawe, and wyth ryghtuouſneſſe of woꝛkes, are reiected, and contrarywyſe the fooles that diſtruſted bothe their owne knoſoledge and theyꝛ owne deſeruings, and truſted onely tœ the mercye of God thꝛough Ieſus Chꝛiſt, are inlyghtened: accoꝛdyng tœ thys ſaying. Ye that will bæ wyſe among you, let him become a fœle, that he maye bæ made wyſe. 1. Coꝛ. 3. d. 18. So lykewiſe at this daye our religious folkes, and the faction of the Anabaptiſtes, (who boaſt of the ſpirite in all things that they doe but dꝛeame of, and which thꝛuſt in their owne woꝛkes) are like to the Laodiceans.

The malapertneſſe of Hypocrites.

19. As many as I loue, I rebuke and chaſtiſe: be zelous therfore and repent.

As manie as I loue. &c. S.G It is a qualifying of the thyngs that went before. Foꝛ in reſpect of thoſe which eyther were not in fault, oꝛ elſe were curable, he qualifyeth thoſe things agayne whiche he ſæmed tœ haue ſpoken ſomewhat rigorouſly: leaſt their heartes myghte haue fayled them, if they ſhould haue thought themſelues vtterly caſt away. In ſuche wiſe it is ſayd of Chꝛiſt, he ſhall not breake a crazed rœde,

The chaſtizing of the godly, and the puniſhing of the vngodly.

neyther ſhall he quench ſmoking flaxe, Eſay.42.a.3.e. Pſalm. 12.b.20.[c] To chaſtize, is to correct one to his behoſe. And therefore heere is to be noted the difference betweene the afflictions of the godly and the vngodly. For the godly are afflicted to their owne profyt: namely that they may be murthered vnto patience: and hild faſt in the feare of the Lorde: according as ye may ſee in Job.5.c.17.e. Jeremy. 31.c.18.e. 46.g.28.e. Proverb.3.b.11.e. Hebr.12.b.6. But the correction of the vngodly is called a conſuming of them. Jerem.30.d.23. 24.e.46.c.10. And therfore the chozen do amend at the Lords chaſtizement: as did Dauid, 2. Sam.12.d.13. but the reprobats are hardned the more by Gods ſquorges, as Pharao was. Exod.9.b.7.e.g.35. Be zelous therefore and amend. He meeneth by theſe words, that there were in that Church ſome godly men whoſe earneſtneſſe and diligence ought to prouoke others vnto zelouſneſſe, ſo as they which woulde not do it, might be the leſſe excuſable.[c] *q.d.* Be not luke warme anye more, but imploy thine indeuer diligently to aduance Gods glory: hate the thing that is euil, and do the thing that is good, without any feare of men.

The contrarie effects of gods correction in the chooſen and the reprobats.

Zelouſneſſe.

20. Behold I ſtand at the dore, and knocke: if a man heare my voyce and open the gate, I vvill come in vnto him, and ſuppe vvith him, and he vvith me.

Behold I ſtand at the dore.[s] By theſe words he harteneth vs with boldneſſe to aſke the things that we haue neede of, in aſmuch as he preuenteth vs of himſelfe, and prouoketh vs freely to aſke: doing vs to vnderſtande, that he himſelfe is altogither more forward to pitie vs and to ſuccoure vs, than we ourſelues be to demaunde.[G] *q.d.* Thou needeſt not to ſeeke me in mountaines or vallies, or in any farre places: for I am at hand with thee to help thee. [A] Likewiſe we reade in the Prophet: And it ſhall come to paſſe that I will anſwer them before they crye, and I will heare them whyle they be yet ſpeaking, Eſay.65.d.24. And knocke.[G] By the name of dore, he

Chriſtes good neſſe in preuēting vs with mercy.

he méeneth mans hart. That doth the Lorde knocke at by the preaching of his worde, crying out and bearing witnesse of the force and effectualnesse of it to our spirit. And the same preaching is neuer fruteleſſe. For the godly receiue comforte by it, and the vngodly are condemned by it. If a man heare my voyce. A. It is the propertie of Christes sheepe to heare hys voyce and to follow him, Iohn. 10. v. 27. And open the gate. That is to say, willingly receiue the worde that he hath heard, and beléeue in me, as they dyd of whome Luke speaketh, Act. 17. c. 11. I will come in vnto him and sup with him. He that receyueth Christe by faythe is made all one wyth hym, and enioyeth the true rest and calmenesse of minde, whyche thing he meant to signifye in this place by the tearme of supper.

We must herken to Christ when he calleth.

21. He that ouercommeth, I vvill graunte him to sit vvith me in my throne: in likevvise as I also haue ouercome and am set vvith my father in hys throne.

He that ouercommeth. A. In all these Epistles which Iohn is willed to send to the Churches, there is put an incouragement to perseuerance and constancie, to the ende we mighte knowe, that Christes Church is exercised with continuall encounters. Wherefore we had néede to watch and to be sober, least we be oppressed vnwares by Satan that olde enimie of the truth, who worketh so effectually in his stubborn harted children, that many are deceyued by theyr wylinesse and naughtinesse. I will graunt him to sit with me in my throne. S. G. To sit with Christe is to be copartner of his kingdome. M. This hath he promised in other places to those that be hys, Mat. 19. d. 28. f. Luk. 22. c. 30. In likewise also as I haue ouercome. A. Victory ouer our enimies, that is to wit ouer sin, death, Satan & hell, is attributed properly vnto Christ. Neuertheless for asmuch as he is ỹ head of all the godly, ỹ fruite of his victory redoũdeth vnto them: & for asmuch as they fight vnder hys anteſigne,

Perſeuerance and cõſtancie.

To sit with Christ.

Christs victorie is common to al the faithfull.

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Perseuerance and cõstancie.

To sit with Christ.

Christs victorie is common to al the faithfull.

anteſigne, they alſo are ſaide to ouercome, and their faith is ſaid to be the thing that ouercōmeth the woꝛld. 1. John. 5. a. 4. Foꝛ thus ſpeaketh Chꝛiſt: In the woꝛld yée ſhall haue trouble, but bee of good cheere, I haue ouercome the woꝛld. Joh. 16. d. 33. By the way wée bée warned, that we muſt firſte fight as Chꝛiſt did, befoꝛe we can reigne with him. Foꝛ like as it behoued Chꝛiſt to ſuffer firſt, and then to enter into his glozie (Luke. 24. d. 26.) ſo muſt we enter into the kingdome of God by manye tribulations: Acts. 14. d. 22. and Rom. 8. d. 17. and 2. Tim. 2. b. 11, 12. and Jacob. 1. b. 12.

22. He that hath an eare let him heere, vvhat the ſpirit ſayth to the Churches. Looke beſoꝛe. 2. b. 7.

The fourth Chapter.

AFter this I looked, and behold, a dore vvas open in Heauen, and the firſt voyce vvhich I herd, vvas as it vvere of a Trumpet talking vvith mee, vvhich ſayde: come vp hither, and I vvyll ſhevve thee the things that muſt bee fulfilled hereafter.

The effect of this chapter.

AFter this I loked. [A.] In this Chapter is deſcribed the woꝛthineſſe and excellencie of the ſonne of God, vnto whō al the heauenly ſpirits & faithful men yéeld teſtimonie with pꝛaiſe & thankſgiuing, plainly acknowledging themſelues to haue nothing but of his mere goodneſſe & goodwill, wherby alſo all things were made, And behold, a dore was open. [a.] Foꝛaſmuch as in this Reuelation there bée many things ỹ far ſurmount all capacitie of man: John ſayth he ſaw a doꝛe open in Heauen: by which maner of ſpéeche, the holy Scripture is wonte to betoken a moꝛe lyghtſome knowledge of Gods Myſteries oꝛ ſecretes: accoꝛding as hath bin ſaid, Mat. 3. d. 16. And the firſt voyce that I herde. In ſaying the firſte voyce that

The opening of Gods miſteries.

he

he herd, he gyueth vs to vnderſtand that he heard many voyces. VVas as it were of a trumpet. The voyce of a miniſter of Gods woꝛd muſt be like a Trumpet: that is to wit, ſtoute, manly, not fearefull, not flattering like a ſlaue, noꝛ concealing the truth like a traytoꝛ. [A] Concerning whiche matter ſee 2. Coꝛ. 4. a. 1. 2. f. 1. Theſſa 2. a. 3. 4. 5. 6. 7. 8. Alſo loke the fifthe verſe of the firſt chapter heretofoꝛe. Come vp hither. [B] q. d. Lay away mans reaſon, that thou mayſt be able to vnderſtande Gods ſecrets. And I will ſhew thee. Againe we ſée howe it was not man but God that was the authoꝛ of this pꝛophecie, to the intent we ſhuld not receiue it as a thing pꝛoceeding from men, but as a thing that came from God, who can neyther lye noꝛ deceiue. Paule alſo to mainteine the certeintie of hys owne calling and doctrine againſt the falſe Apoſtles, doth after the ſame manner oftentimes auouche, that he was called to the charge of Apoſtleſhip, not by men, but by God: Gala. 1. a. 1. f. 2. a. 5. f. Epheſ. 1. a. 1. So alſo Eſay to aſſure the truth of his pꝛophecie ſayth, he ſaw the Loꝛd ſitting in maieſtie and gloꝛy. Eſay. 6. a. 1.

The voyce of a miniſter.

Mans reaſon.

The dignitie of this pꝛophecie.

2. And immediatly I vvas in the ſpirit: and beholde, a throne vvas ſet in heauen, and one ſitting vppon the throne.

And immediatly I was. [A] What is meant by being in the ſpirit, it is ſaid afoꝛe. 1. c. 10. And behold, a Throne. The throne oꝛ ſeate betokeneth the authoꝛitie of the Judge Chꝛiſt, whoſe gloꝛy the vnrighteous ſhall not be able to endure. He is appointed of God to be the iudge of all men: and therefoꝛe hys thꝛone is exalted aboue all the heauens, yea and aboue all creatures. And one ſitting vpon the Throne. [B] By this maner of ſpéech héere is betokened the ſtablenelle of Chꝛiſts kingdome, like as alſo in another place wher it is ſaid, Thy kingdome is a kingdome of all woꝛlds. Dan. 7. g. 27. [C] Yet muſt we not conceyue any fleſhly opinion concerning the kingdome of Chꝛiſt, as though he ſate in ſome chaire of eſtate af-

Chꝛiſtes Iudiciall authoritie.

Chꝛiſtes kingdome.

ter

ter the maner of Kings. For suche descriptions tende to none other purpose, than to make vs understande, that the things which the Prophets and holy mē of God haue conueyed vnto vs, were not emptie dreames, but a heauenly and diuine reuelation applied to their age and nature. For God discouereth his presence vnto men, sometime one way, and sometime another, according as it lyketh him selfe best. So was he seene of Moses after one sorte, of Abraham after another sorte, of Esay after another sorte, and of Daniell after another sorte: In likewise, the holy Ghost appeared vnto Iohn Baptist in the likenesse of a Doue, Iohn. 1.e.33. and afterward sate vpon the Apostles in fyrie tungs. Act. 2.a.3.

Gods discouering of his presence by sundry ways.

3. And he that sate, vvas too looke vpon like vnto a Iasper stone, and a Sardine stone. And there vvas a raynbovve about the Throne like to the sighte of an Emeravvde.

And he that sate. s. Christes Iudicial power which the father hath bestowed vpon him, & wherby he defendeth his Church from the aduersarie power, is royally described by Iohn, and yet but in such words as mans weaknesse is able to vtter so great matters withall. Like vnto a Iasper stone, and a Sardine stone. s. g. This signifieth nothing else but that there was a certayne heauenly and godly brightnesse in the Iudge Christ, representing both a maiestie & a puissance terrible & vtterly inuincible to al men. For kings Thrones are wont to be garnished with a certayne wonderous decking, to the intente the kings themselues may be both the more reuerenced and the more dreaded of all men. In which respect it seemeth that God appeared vnder the shape of such figure vnto his seruant Moses, and the threescore and ten Elders. Exo. 24.d.15.16. and afterward agayn vnto the Prophet Esay & Ezechiel. Esa. 6.a.1. & Ezech. 1.b.4. p. Moreouer men say, that the Iasper stone resembleth the likenesse of water, & the Sardine stone the likenesse of fyre: wherby we may vnderstande, that the Lorde is

Christes Maiestie and puissance.

The Iasper stone.

The Sardine stone.

wont

wont to execute his iudgements in fyre and water, according as we we reade in Gen. 7. b. 11. f. 19. e. 24. f. Exod. 14 f. 27. and 4. Kings. 1. b. 10. f. 2. Peter. 3. c. 12. f. 2. Thes. 1. c. 8. And there was a raynbow about the Throne. [f] The Raynbow is a token of Gods reconciliement through Christ: which thing the beleeuers vnderstande well inough. Gen. 9. b. 13. Like to the sight of an [g] Emerawde. They say that an Emerawde is of such an orient greenenesse, that it maketh all things loke greene whiche are layde by it. Euen so the worlde is renued and made fresh and flourishing agayne by Christ, and we become new creatures in him. [h] Concerning which matter loke the. 21. chapter and 19. verse hereafter.

The raynbow.

An Emerawde

4. And about the Throne vvere foure and tvventie seates: and vpon the seates I savv foure and tvventie Elders sitting, clothed in long vvhite robes: and they had crovvnes of golde vpon their heades.

The Church.

And about the Throne. [g] Christ sitteth to iudge the earth, & so do all the faythfull sit with him, iudging the whole worlde by the fayth which is in them: like as Noe is sayde to haue condēned the world by fayth. Heb. 11. b. 7. This copartnership of Iudiciall power with Christ, is promised to the faythful in Mat. 19. d. 28. f. 1. Cor. 6. a. 2. [s] Iohn therfore alludeth to the custome of a wel ordered kingdome, where Kings and Princes when they intend to giue sentēce, specially in any case of great weight, do it not without a great assembly of auncient personages that excell in experience of matters by practize, and in knowledge of good lawes, least they may seeme to condemne any man vpon their owne head. In respect whereof (euen by this allusion also) he declareth God to be a moste iust Iudge, whose sentence (as of all sentences the rightfullest) all iust men must needes allowe and commende. We reade of the lyke thing in Daniell. 7. f. 22. And by the foure and twentie Elders, heere are betokened bothe the Patriarkes and Prophets of the olde Synagogge, & also the Apostles, Euangelists, and Pastors,

The faythfull are partners of Christes Iudicial law.

God is a moste iust & vpright Iudge.

Pastors and teachers of the Church of the new Testamẽt, togither with the godly kings and Iudges both of Iewes and Gentiles. For these are reckened by the name of Elders, as well in the old law as in the new. Exod. 24. a. 1. & Num. 11. b. 24. & Act. 20. b. 17. & 1. Pet. 5. a. 1. & 1. Thess. 5. c. 12. and oftẽtimes elsewhere in the writings of the Apostles. Clothed in long white robes.[a] By these robes is betokened pureness and vncorruptness of mind, that they should iudge all thinges vprightly and not affectionatly, Exod. 18. c. 21. And they had Crownes of gold vpon their heads. By the Crownes of gold is betokened the most pure mæning of faith, wherethrough they iudge of all things according to the apointment of God, so as whatsoeuer they shall haue iudged vpon earth, may also in likewise be ratifyed in heauen, according to this promis of Christs, whatsoeuer you bind vppon earth, shall also be bound in heauen, &c. Math. 18. c. 18. Besides this, they may also signifie both the prerogatiue of Christes victories, and the copartnership of his kingdome, according to that whyche is said in Heb. 11. f. 33. By fayth the Saincts haue subdued kingdomes, &c.

Pureness and vncorruptness of minde.

Soundness of iudgement.

5. And out of the Throne proceeded lightnings, and thunderings, and voyces: and before the throne there were seuen lamps of fire burning, which are the seuen spirits of God.

The force and terribleness of Gods worde.

And out of the Throne.[c] Out of this Throne, that is to say out of this Church, proceedeth the power of Gods word or the force of the doctrine of the Gospell, whereby the enimies of the truth are put in feare, and the faithfull enlightned. For the holy Ghost, which dwelleth in the seruants of God, reproueth the worlde of sinne, of righteousnesse, and of iudgement, John. 16. a. 8.[s] In respect whereof, their preaching is likened to thunderings, voyces, & lightnings.[p] For in times past at the preaching of the Apostles, there went forth wonderfull thunderclaps and lightnings of manaces against the vnbe-

vnbeléeuers. Act.2.c.19.f.3.c.14.f.10.f.39.f.14.c.15.f.28.f.26. And no leſſe terrible is the iudgement which the Churche of Chriſt hath at this day. For when it is pronounced according to Gods appointment, it is ratifyed alſo euen in heauen. Whiche thing the Romiſh biſhop chalengeth to himſelfe without cauſe, verily bycauſe he knoweth not God. And truly it is a full wicked ſpeech, to ſay that his ſentence is to be feared though it be giuen wrongfully. When Chriſt ſayth, Receiue ye the holy Ghoſt, whoſe ſinnes ſoeuer ye releaſe, they are releaſed vnto them, and whoſe ſinnes ſoeuer ye holde backe, they are hild backe. Iohn.20.d.23. he ſheweth by whoſe guiding the Church cannot erre in giuing ſentence. A. In conſideration whereof it is rightly ſayd of Chriſt, Bliſſed ſhall you be when men hate you, and put you out of their compa-ny, and rayle vppon you, and put out your name as an euill thing, for the ſonne of mannes ſake: Reioyce ye in that day and be glad. &c. Luke.6.d.22. B. And héere Iohn alludeth to the iudgements of God whiche he executed euen in olde time in Noes floud, in Sodome, in the red Sea, in Egypt, in the wilderneſſe, againſt Sennacherib, and vtterly againſte all rebelles and vnbeléeuers. Of whiche terribleneſſe yée maye reade in Exodus.19.c.18. and Pſalme.18.a.8. and.29.a.5. and 97.a.3.4. and in other places. And before the Throne there were ſeuen Lampes of fyre burning. &c. M. Héereby is meante the fulneſſe and perfection of the heauenly graces and gyftes of the holy Ghoſte, wherewith Chriſts kingdome is garniſhed. C. For theſe are the faithfull enlightned, who elſe ſhoulde bée blynde and ignorant of Gods myſteries as well as all other men bée. For theſe ſthynges. loke Romaines 12.b.6.7.8. and. 1. Corin. 12.a.8.9.10. and Epheſians. 4.b.11. A. And it is a greate comforte vnto all the godly, that the Church is neuer ſo bereft of the lyghte of Gods worde, but that there bée alwayes ſome Lampes ſhyning in it, to the ende that ſuche as belong to the body of the Church may not be vtterly ouerwhelmed with the thicke darkneſſe

The Popes vſurpation.

The light of Gods worde, and of his heauenly giftes.

of this woꝛld. I graunt indéede, that very great ſtoꝛe of Tyrants, perſecutoꝛs, deceiuers, and heretikes imploy theyꝛ foꝛce to the deſtroying of this light: but yet the ſpirit of lying which woꝛketh in them, is not of ſo great ſtrength, that he can quench the cléere light of Gods woꝛd: nay rather the truth alone dothe alwayes get the victoꝛy, whyle the authoꝛs and followers of erroꝛ do dayly periſh and come to naughts.

6. And in the ſight of the Throne there vvas as it vvere a Sea of glaſſe like vnto Chriſtall: and in the mids of the throne and round about the throne vvere foure beaſts full of eyes before and behind.

The name of Sea.

And in the ſighte of the throne there was as it were a Sea of glaſſe, &c. G.S. The Hebꝛewes betoken all manner of gathering togither of waters by the name of Sea, accoꝛding to this saying, and the gatherings togither of waters he called Seas. Gen. 1.b.10. And the veſſell wherein the pꝛéeſtes waſhed themſelues when they went about their holy miniſtrations, was called the bꝛazen Sea. 3. Kings. 7.d.23. In thys place the woꝛd Sea is taken foꝛ a company of much people, whome the ſpirit of God enlightneth. And theꝛefoꝛe they bée cléere as glaſſe like vnto Chꝛiſtall, that is to ſay, they be deliuered from darkneſſe, ruſtineſſe and foule ſpottes, by Chꝛiſt Jeſus reigning in the Church. Alſo this ſimilitude of the Sea may reſemble baptim, which is called the Lauer of regeneration oꝛ new birth. Tit. 3.b.5. Lꝛoke the. 1. Coꝛinthians 10.a.1.2. Beſides this, Like as glaſſe is cléere: euen ſo baptim clenzeth mens harts by the woꝛking of the holy Ghoſt and maketh them cléere, yea euen in the outward conuerſation and behauioꝛ: accoꝛding as it is ſayde, Let your light ſo ſhyne befoꝛe men, as they may ſæ your good woꝛks, &c. Math. 5.b.16. M.S.G. Laſtly, lyke as Chꝛiſtall is made of water, congealed by long continuance of time: euen ſo the faith that is

The likening of the Church vnto cleere glaſſe.

Baptiſme.

vnder

vndertaken in baptim, is brought to perfection by long continuance of time, and many tribulations. [c] Whereunto perteyneth that singular exhortation of Paules which is written. Ephesians. 4. c. 14. And whereas this sea is sayde to haue bin in the sight of the Throne: it signifyeth that the power of Christ is effectual in the ministration of baptim. [A] For Christ hath not ordeyned that Sacrament in vayne: but he hath so linked the signe and the thing it selfe togither, as no man that beleeueth the promis which is wont to bee made there, can be without frute. For Christe is presente, who is euermore readie to play his part by the secret working of the holy Ghost, so that fayth be there, which alone maketh vs partakers of Gods grace and benefyts. And in the middes of the Throne and round about the Throne were foure beastes. [c] Wherby we may gather that the beasts whych Iohn saw, had their backes vnder the Throne, and their faces as it were rounde about the throne. [B] Moreouer the thrones of kings haue bin accustomed to be both vnderset and garnished with the images of some kind of liuing creatures. 3. Kings. 10. c. 18. 19. 20. [A] So also it is registred in histories, that diuers beasts were wont to be coupled to chariots of triumphe, and that conquerors were receyued into the Citie with such pomp. After the same manner the Scripture seemeth to attribute both chaire of estate and chariot of triumph, vnto God himselfe in the Psalme. 68. b. 18. Which place Paule alledgeth, speaking of the triumph of our Sauioure Christ. Ephes. 4. b. 8. Furthermore, there is mention made of a like solemnitie in Salomons Ballade in. 3. c. 9. Whereuppon, those foure beastes are (not amisse) thought of some, to bee the heauenlye and seruisable spirites whych are sente forth to the foure coastes of the Heauen, through whych the kyngdome (that is to say the Church) of Christ is dispersed, to execute the things that are determined to be done in mens affaires, by the vnsercheable and euerlasting purpose of God: according to that which the Apostle writeth, that the Angelles are ministring

The maiestie of Gods presence.

The Angels do seruice to the chozen sorte.

oz seruisable spirites, sent fowth to do seruice foz their sakes
which shall receiue the heritage of saluation. Hebz. 1. d. 14.

Christ. P.M. Neuertheless, there are that would haue Christ to be be-
tokened by these foure liuing wights. Foz (say they) he was
bozne of the virgin as a man, he suffered death as a calfe, ry-
The foure Euangelists. sing agayne as a Lyon, and mounting vp as an Egle. M. The
old doctozs haue taken them foz the foure Euangelistes, and
haue likened Mathew to a man, Marke to a Lyon, Luke to
an Oxe, and John to an Egle. But like as the first exposi-
on which we haue set downe of the heauenly spirites, is the
The holy spirites indued with knowledge, and reuelers of gods secretes vnto vs. simpler: so it fitteth the pzesent text better. Full of eyes before
and behind. Ye meeneth that those heauenly spirites are ende-
wed with knowledge both of thinges past and of thinges to
come, as whereof they haue neede foz the well ozdering and
administring of Christes kingdome: A. Accozding as the holy
Scripture declareth howe many thynges haue bin fozeshe-
wed by them.

7. And the first beast vvas lyke a Lyon, and the se-
cond beast vvas lyke an Oxe, and the third beast had a
face as a man, and the fourth beast vvas lyke a flying
Egle.

And the first beast was lyke a Lyon. G. The same vision al-
most is repozted by Ezechiell. 1. b. 5. ℭ. 10. b. 9. sauing that the
same ozder is not obserued euery where: besides also that
John saw foure faces in foure beastes, whereas Ezechiell
saw four faces in one beast, oz foure beasts hauing foure fa-
ces apeece. Lyke a Lyon. G.S. In a Lyon there is cozageousnesse
Things needfull in the execution of any charge. and strength, in an Oxe peinfulnesse and diligence, in a mãs
visage wisdome and right iudgemẽt, in an Egle swiftnesse oz
easinesse in doing his seruice: which things they had neede of
which will gouerne any kingdome well and happely. In this
respect ẏ Lozd is euery wher: said to sit vpõ the Cherubins ℭ
to ride vpõ them. Ps. 80. a. 1. ℭ. 99. a. 1. foz ẏ by thẽ he executeth
his

his iudgements corageously, heedefully, vnwearyably, wisely, and very swiftly. Such doth the prophet Ezechiell paint out the Cherubins holding vp and garnishing the throne of God the iudge, and drawing his chariot of triumph. Neither is it amisse for vs to take these foure beasts to be Cherubins, folowing Ezechiel, who saith: And I vnderstood that they were Cherubins. Ezech. 10. d. 20. Also he maketh the foure beastes to be but all one, which one neuertheless hath all these foure faces or shapes, by reason of the foresayd operations, wherewith those seruisable spirits whose seruis Christ vseth in gouerning his kingdome, are indewed.

8. And the foure beasts had each of them sixe vvings a peece round about them, and they vvere full of eyes vvithin: and they had no rest day and night, saying: Holy, holy, holy, Lord God almightie, which vvas, which is, and vvhich is to come.

In what sort wee ought to searche and consider Gods Maiestie.

And the foure beastes. [A] In the same forme doth Esay also peint out the Seraphins, saying. [A] And the Seraphins stode ouer him: each of them had sixe wings apeece: with two of them they couered their face, with other two they couered their feete, and with the other two they flew. Esay. 6. a. 2. [B] Which figure is not without a meening. For these wings disposed in that wise, conteyned some mysterie, whiche the Lord would not haue to be vtterly vnknowen. [B] The paire of wings wherewith the Angells flewe, betoken nothing else but their quickenesse and prestnesse to execute Gods iudgements. The two wings wherewith they couered their faces, bewray right well, that not euen the Angelles are able to abide the brightnesse of God, and that they are so dazeled at the sight of God, as we be at the beholding of the sunne when he shyneth out. Now if the Angelles be not able to endure the maiestie of God: what a rashnesse is it of man, to go about to rush so far forth? We may learne therefore, that we ought not to search for any more of God, than is meete and expedi-

ent: yet did not the Angels so hyde their faces, but they had some sight of God: for they slew not at all aduentures. So also must wee looke vpon God, howbeit no more than the abilitie of our nature will beare. [A] His maiestie shall be euident inough vnto vs, so long as we bee in this worlde, if we set it before vs to looke vpon in the glasse of the Gospell, according as Paule full excellently teacheth. 2. Cor. 3. d. 18. The other payre of wings that were nethermost, had a contrarie vse to the vppermost. For lyke as with the vppermost winges, they couered their faces, that they might not bee ouerwhelmed, with the brightnesse of God: so also haue they their nether wings to hide themselues from the sight of vs. Nowe if the case stande so, that the small rayes of Gods brightnesse which shine forth in the Angels, can not be seene of vs without ouerwhelming vs out of hand: howe should wee behold that most bright and lightsome maiestie of his? Then let men learne, that they bee exceeding farre off from the perfect knowyng of God, seeing they attaine not so muche as to the Angells. And they were full of eyes within. [S] These eyes betoken their fulnesse of knowledge in doing things, lyke as a little afore in the sixthe verse. And they haue no reste. [B] Here is an inckling gyuen of their earnestnesse and diligence in magnifying and setting oute the goodnesse of God the creatour. And therfore John vseth a worde of the tyme presente, saying they haue no reste. [A]. *q.d.* They neuer cease from setting forthe the prayses of GOD. [E] Esaye sayth they cryed out. Esaie. 6. a. 3. Holie, holie, holye. [C] This stile agreeth aryghte, onely vnto God. For hee onely is holye: and all other things are after a sorte vncleane in comparyson of him, according as hathe bene sayde alreadie heretofore. 3. b. 7. The olde fathers vsed thys Texte when they woulde proue the three persones in the one substance of the Godheade agaynste the Arrians. Whose opinion although it be not to bee myslyked: yet were it better to vse stronger textes againste heretikes. For they bee made more

The fulnesse of knowledge in the Angels, and their praysing of him without ceassing.

God only is holy.

more stubborne, and they triumphe in themselues, when they bee pressed with textes that bee scarse euidente. For it had bin easye for them to haue answered, that the number of three betokeneth heere perfection, as it doth in other places of scripture. Therfore although wee doubt not but the Angels betoken God heere in three persones (as doubtlesse God can not bee praysed, but that the prayses of the Father, the Sonne, and the Holy Ghoste muste needes bee blazed altogether:) yet notwithstandyng, it woulde behoue vs to vse more euident textes, least the heretikes laughe vs to scorne for oure laboure. Lorde God almightye. [A] Loke afore in. 1. b. 8. VVhiche was, whyche is, and whych is to come. [C] The Iewes quarelling alwayes agaynst the truth, imagine thys to bee spoken of the creation of the three partes of the worlde, that is to witte aboue Heauen, and vnder Heauen.

But by these wordes is mente nothyng than the euerlastyng and vnchangeable Godhead, accordyng as is sayde afore. 1. b. 8. [C] Howebeit when wee heare, that the Angelles are occupyed in settyng forthe Gods glorie: it behoueth vs to followe theyr example. For to bee occupyed in magnifying his name is the holyest of all seruices that wee can do vnto him: [A] Accordyng as it is sayde in the Psalme. 50. c. 14. and Hebrues. 13. c. 15. and. 1. Peter. 2. a. 5. [C] And so muche the lyker shall wee bee vnto the Angelles, whose example is heere sette forthe for a patterne to vs. But the praysing of him must not be restrayned only to the tung: for it must be referred to all the doings of oure lyfe, so as wee may haue an eye chiefly to the prayse and glorie of the Lorde. The right maner of praysing God.

9. And vvhen those beastes gaue honour and glory and blissing vnto him that sat vpon the throne, vvhich liueth for euer and euer.

And when those beastes. [S] That is to saye, when they aduaunced To glorifie God.

vaunced as well the power as the bounteous goodnesse of him alone with singular commendations: and magnifyed him alone as of all persons the noblest, with triumphāt talke and songs of reioycing. For to giue him glory, is to bestowe themselues and all that they haue vpon him, with singular reuerence and seruisablenesse. And to giue him honor, is (whatsoeuer they be, or whatsoeuer they haue) to father the same vpon his only blissing, and to yeelde him thankes for it. And to giue blissing vnto God, is to aknowledge with thāksgiuing, that we be that which we be, and that we haue that which we haue, by his good will. The blazing abroade of hys prayses, the worshipping and seruing of hym, and consequently the acknowledging of his bounteous goodnesse together with thanksgiuing, is very rife both in the psalmes and in the writings of the Apostles. Vnto him that sate vppon the throne. A. That is to wit, to God or to Christ: For the maiestie and puissance of eyther of them is all one, bycause there is but one God which liueth for euer and euer. A. So sayd he erewhile: behold I am aliue for euer and euer, loke afore, 1.d.18. 5.G. And this is added for the comforte of the godly, bycause they shoulde not sticke to giue glory, honor and blissing vnto God whyche liueth for euer and euer, euen mawger the worlde, although the world should threaten to kill them for their labor. For God who is their life continueth still alyue, and cannot be pluckedfrom them, but will reuenge the sheading of theyr bloud. A. And therefore Dauid saide, I wyll bisse the Lord at all tymes, his prayse shall euermore bee in my mouth, &c. Psalme. 34.a.1. Also, Prayse thou the Lorde O my soule, I wyll prayse the Lord whyle I liue: I will sing vnto my God as long as I shall haue any beeing. Psalme. 146.a.1. Therefore whatsoeuer thing breatheth, let it prayse the Lorde. Psalme. 150.a.6.

To honor God.

To bisse God.

An incorragement to prayse God.

10. The foure and tvventie elders fell dovvne before him that sate vpon the throne, and vvoorshipped him that liueth for euer and euer, and threvv dovvne theyr crovvnes before the throne, saying:

The foureandtwentie Elders fell downe. &c. A. What wée ought to vnderstande by these.xxiiij.elders, it hath ben sayd alreadie in the fourthe verse of this présente Chapter. And woorshipped him that. &c. For it is good reason that men vpon whom God hath so greatly vouchsafed his vnspekable goodnesse aboue the Angels (as the Apostle sheweth plainly Heb. 2.d.16.) should prayse him from the bottome of their hearte, and with feruent desyre, and yelde as greate thankes as they can deuyse, vnto him whom those holie & heauenlye powers neuer cease to aduance with commendations, nor neuer are wearie of praysing him at all tymes: and that so much the rather, séeing that they aduaunce his goodnesse so mightyly, for his benefites bestowed not so much vppon themselues as vpon vs. Therfore séeing that the holie Angels beginne the quéere vnto vs: now let vs also answere them with godlie and continuall deuotion of our harts. Moreouer after the example of the Elders (which fall downe before the face of him that sitteth, woorshipping him, casting down their crownes, and confessing his singular and inestimable goodnesse, namely that they be that whiche they bée, not by their owne deserues, but by the grace and mercie of God:) let vs fall downe before his face, let vs woorship him, and let vs caste downe our crownes, if we haue receiued any at his hand, acknowledging the goodnesse of him only, and yelding him thankes, and from henceforth leading a lyfe that may beséeme such as be set frée from endlesse death. Rom. 6.a.4 and Ephe. 4.k.32. & Coloss. 3.a.2.3. And threwe downe their Crownes before the throne. That is to say (as we haue haue touched alredy) they reuerently yéeld vnto God alone, the victorie whereof, they themselues reape the frute: and they playnly confesse themselues

Causes to moue vs to prayse God.

* That is to say, notable and excellent gifts, benefits, or blessings.

Crownes.

ſelues to haue receiued al theyr titles of honour and al their wiſedome at Gods hand only, [M] according to this which the Apoſtle ſayth, What haſt thou, whiche thou haſt not receyued? 1. Cor. 4. b. 7. And, by the grace of God I am that I am. 1. Cor. 15. b. 10. And euery good gift (ſayth ſainct James) & euery perfect gifte is from aboue, and cōmeth from the father of light. &c. James. 1. c. 17. [S] Now let the wicked flatterers of the Pope goe, and make Rome the throne, and worſhip theyr God the Romiſh biſhop that ſitteth vpon the throne, O blaſphemie, O wickednesſe, which God ſhortly deſtroy. Amen.

11. Lord thou art vvorthie to receyue glorie, and honour, and povver, for thou haſte created all things, and for thy vvill they bee, and are created.

Lorde thou art worthie. [L] Some Greek copies haue heere a fewe mo wordes: namely, thou oure holie Lorde and God art worthye to receyue, Glorie, and honoure, and power. [S] In the nynth verſe he had put Glorie, honour, and bliſſing: And heere in ſteade of bliſſing, hee hathe put power: verily bycauſe hee hathe ſubdewed the aduerſarie powers, and recouered vs into the freedome of the chyldren of God. [A] For he is the kyng of glorie, the myghtie and ſtrong Lorde, the Lord myghtie in battel. Pſalm. 24. c. 8. who hath aboliſhed euen death it ſelfe, and brought lyfe and immortalitie abroade into the worlde, by the Goſpell, 2. Tim. 1. c. 10. For thou haſte created all things. Wee ſee in this place, for what purpoſe God created all things: namely to the intente that vppon the creation of things, men ſhoulde take occaſion to ſette forth his prayſes: lyke as it is alſo to bee gathered by the Pſalme. 8. a. 3. and. 19. a. 2. Also this place maketh against the two beginnings of the Manicheis. For heere God is expreſſely auouched to bee the only Creator of all thynges, lyke as in Geneſis. 1. a. 1. And for thy wyll they bee. Lyke as nothyng enforced God to create the worlde, but his owne infinite goodneſſe: ſo alſo muſte the preſeruation

Glorifying of God.

The cauſe why God created all things.

The Manichees.

Gods good will is the preſeruation of all things.

and

and good plyghte of all things bee fathered vppon the goodnesse of him in likewyse, s. accozding to this saying of Paules, who hath knowen the Lozdes mynde, oz who hath bin a counsell with him? oz who hathe giuen firste to hym, and hee shall bee recompensed? For, of him, and by hym, and foz him are all things. Rom.11.d.34.35.36. Therefoze like as all thynges were created at the firste, vtterly withoute the aduice, helpe, oz deserte of any wyght, by Gods owne onely good and free will: euen so also are all thyngs repaired and restozed to their fozmer dignitie by the spirit of Christ. Coloss.1.b.16.c.17. Looke pzouerbs.16.a.4. & Iohn.1.a.3.

The fifthe Chapter.

AND I sawv in the ryght hand of him that sate vpon the throne, a boke vvritten vvithin and vvithout, sealed vvith seuen seales.

Christe is the discouerer of the fathers will both to men and Angels.

AND I sawe.&c. A This chapter teacheth, that it is the peculiar office of Christ, to open the wil of his father, which else should be hidden and vnknowne to men. s. Truely the miseries of Christes kingdome are described in the olde Testament, howbeeit so wzapped in sundzy figures and shadows (& that so darkly & riddlelyke) as the glozie of the Gospel, & the renoume of Chzysts kingdom, was scarse throughly perceyued of the verye Angels, befoze the death of Christe as Paule witnesseth Eph.3.b.10.&.1.Peter.1.c.12. Of which mysteries of Chzystes kingdome there is somewhat wzitten in the Psalms.2.b.6. and 22.g.28.29.&.45.b.8.9.&.110.a.2.&.118 d.25.& also in the pzophets. Esa.9.b.6.&.11.a.3.&.53.c.8.& Dan.7.d.14. But at the cõming of Christ, these mysteries began to be made moze open from time to tyme, wherupon he sayd to his disciples, Blessed are your eyes, foz manye kings and Pzophets would fayne haue seene the things that you see now.&c. Mat.13.b.16.& Luke.10.d.23.24. Also Abzaham your father

father was deſirous to ſée my daye: he ſawe it, and was glad of it. John.8.g.56. Ageyn, he that is leſſer in the kingdome of heauen, is greater than John Baptiſt. Math.11.b.11. Moreouer when the vayle of the temple was rent aſunder at the death of Chriſte, then were the holie of al holies diſcouered, that the thinges whiche were done within, myght appeare to the ſight of men. After he was riſen again, then did hée open the vnderſtanding of his diſciples, that they myght perceyue the miſteries of the ſcriptures, Luke.14.g.45. And when Chriſt was gone vp into heauen, and had ſent downe the holie Ghoſte to teache them all truthe, then vnderſtode they manie, both of his ſayings and doings, which they were ignorante of before, accoording as they themſelues do diuers tymes confeſſe. Of theſe things Paule openeth some verye well in the.2.Cor.3.b. 6.& Gala.4.c. 22. and in other places. And ſo doth the author of the Epiſtle to the Hebrues.10.a.1. In the ryght hand of him that ſate vpon the throne. Lyke as no man knoweth the things that belong to man, but the ſpirite of man, which is within him: euen ſo no man knoweth the things that are in God, ſaue the ſpirite of God. 1. Cor.2.c.11. Therfore the knowledge and vnderſtanding of Gods myſteries, muſt be ſought for at the right hande and power of god, who gouerneth al things accoording to his owne wonderfull wiſdome, and not at the will and ſtrength of our owne ſelues. A booke. No doubt but the booke betokeneth whatſoeuer God hath left in writing vnto vs by the Prophets and Apoſtles for the ſtrengthening of oure ſaluation. Aſke counſell (ſayth the Prophet) out of the Lordes booke, and reade it.&c. Eſai.34.d.16. Vvritten within and without. So reade wée of a ſcroll in Ezechiell, And it was written both on the foreſide and on the backeſide, Ezech.2.d.10. that is to ſaye, on bothe ſydes as wel without as within. Which thyng some refer both to the things going afore, and to the things following after: and other ſome will haue theſe words to betoken the great multitude of afflictions: as if it had bin ſayde, there were

Where true knowledge is to be ſought.

Gods booke.

Things paſt, and thyngs to come.

Multitude of afflictions.

were so many and so great troubles hanging ouer the world, that the booke was not able to holde thē within it. Othersome vnderstande therby as well the greatnesse as the great numbers of the mysteries of Christs kingdome, and they will that by this similitude, it should be sayd thus: For as much as we want paper of the one side to write the things that were to be written, wee write it also on the other side. Which selfesame thing Iohn hath vttered in a surmounting maner of spéeche concerning the notable sayings and dooings of Christ, saying that the world were not able to holde the bookes that were to be written of such maner of sayings and dooings, if all of them should be written. Iohn.21.d.25. Many holde opinion that by this figure is mente, that the Gospell lyeth hidden inclosed within the olde testament. [A] But moste rightly of all others do they séeme to déeme, which distinguish the outwarde letter in Gods worde, from the inwarde meaning which the only elect perceyue in the lawe of God. For it is certayne that the lawe of the Lorde is vnto some men but a dead letter, bicause they béeing voyde of Gods spirite, can not perceiue the mysteries that are hidden there. For God imprinteth his lawes in the only hearts of the elect, by the holy Ghost, like as he also enlightneth their minds: according as it is playnly set out in Jerem.31.f.33. and Hebr.8.c.8.9.10. and.10.c.16. Hærevpon commeth so often mention of the spirite and the letter in the scriptures, and specially in the Epistles of the Apostles, when mention is made of Gods lawe. Rom.2.d.29.and.2.Cor.3.b.6. whervnto perteyneth that which is added immediatly. Sealed with seuen seales. [M] Many referre these seuen seales to the seuen chiefe mysteries of Christ, which are his Incarnation, his Passion, his Resurrection, his Ascention, his sending of the holy Ghost, his calling of the Gentiles, and his comming vnto Judgement. Of al which things the whole summe is conteyned in the Articles of our belæfe. [C] Howbeit for as muche as the number of seuen betokeneth perfection (as hath bæne sayd héeretofore) they déeme more right, which expound it, that the bookes

The multitude of Gods mysteries.

A distinguishing of the outward letter of the scripture from the spirite or meaning of the same.

Of sealing, & of the number of seuen.

booke was fully and throughly shet, as if John should say, this booke was shet and sealed treble and fourefolde. 5. So reade we in the Prophet treating of the blindnesse of the Jewes, The vision is become vnto you as the words of a booke that is sealed vp: which if they deliuer to one that can reade, and saye, I praye thée reade in it: then will he answere, I can not bicause it is faste sealed. And if the booke be deliuered to him that hath not learned to reade, and one say vnto him, I pray thée reade in it: then wil he answere, I know no letters.

Mans wit is vtterly vnable to searche out Gods mysteries.

Esa. 29. 11. 12. Also see Ezechiel. 2. 10. c. Dan. 12. c. 9. 10. And what else is ment hereby, than that the whole summe of the mistories conteyned in the scripture, can not be serched out by any wit of man, except Christ only (who hath the key of David) do open the locke from time to time? A. For he onely is the teacher and master of the Church, who is giuen vs of God to bée a witnesse and controller of our dooings. Esa. 55. 4. in whome all the treasures of wisedome and knowledge are layde vp. Colos. 2. a. 3. Also this booke is sayde to bée sealed with seuen seales, to giue vs to vnderstande, howe it is not lawfull for vs to take any thing from it, or to put any thing to it, lyke as no man addeth or diminisheth any thing when letters bée closed vp and sealed. Finally, nothing is conteyned there, which must not be fulfilled in hys due tyme. Math. 5. c. 18. and 24. c. 35.

2. And I sawe a strong Angell, crying with a loude voyce: Who is worthy too open the booke, and too looze the seales of it.

The zelousnesse of Christes ministers in seeking to haue his word published and knowen.

And I sawe a strong Angell. &c. A. Forasmuche as the foresayde written and sealed booke could stande in no stead, except the mysteries that were hidden in it were disclosed: nowe John sheweth how & by whom it was opened, to the end that some knowledge and comforte might redounde thereby vnto men. In the meane season he bringeth in a strong Angell, demaunding with a loude voyce, who he was that were worthy

worthy to open the closed booke, and to lowzen the seales of it? This strong Angell crying with a loude voyce, betokeneth any faythfull minister of Christ, which béeing inflamed with inuincible constancie of mynde, and with great desirousnesse to aduaunce Gods glorie, and with earnestnesse to further the profite of his brethren, must by all meanes foresée and séeke (yea and also endeuer) that this booke may bée opened: that hée maye minister true doctrine out of it to the people, according to the charge enioyned him of the Lorde. A. Whereunto perteyneth this saying of S. Paule, I cease not to giue God thankes for you, making mention of you in my prayers, that the God of oure Lorde Iesus Christ, the father of glorie, shoulde giue you the spirite of wisedome, and open vnto you the knowledge of himselfe, enlightning the eyes of oure myndes that you maye knowe what the hope is wherevnto he hath called you, and howe riche the glorie of his heritage is among the Saincts, & what is the exceeding greatnesse of his power to vswarde, &c. Ephe. 1. d. 16. 17. 18. For so bée the Seales of the booke opened vnto vs by little and little, when wæ growe from day to day in the knowledge and fauour of God: according as wée bée wylled to do by Peter. 2. Epistle. 3. d. 18. VVho is worthy too open the booke. S. G. This demaunding by way of wondering, increaseth the hardnesse of the matter. And too looze the Seales of it. A. That is to saye, to open the meanyng of mysteries that lye hydde in it, and to expound them vnto others.

3. And no man, neyther in heauen, nor in earth, nor vnder the earth, vvas able to open that booke, nor too looke vpon it.

Onely Christ can vtter the mysterics of God.

And no man neyther in heauen. A. So greate was the worthinesse and prerogatiue of that thing, that it excelled all creatures. S. Wherby it appereth also (according as we haue said a little afore) that ỹ foresaid superexcellẽt brightnes of ỹ Gospel was

was vnknowen euen to the very Angels, vntyll they had learned it of Christ, as Paul teacheth Eph. 3. 10. & 1. Pe. 1. c. 12. Nor in earth. [A] If none were founde in heauen, able to open the booke, howe muche lesse in earth, which is wholly ouerwhelmed with ignorãce? Nor vnder the earth. [B] This is added to enlarge the matter: as if he should say, there was no creature found worthy of this honour. VVas able to opẽ that booke. That is to say, eyther to reade in it, or to expounde it vnto others. Nor to looke vpon it. *q d.* So farre is any man off from disclosing the mysteries of that booke vnto other men by his owne power, that no man in the worlde is able to looke vpon the booke. Which thing was after a sort betokened in the trãsfiguration of Christ, when his Disciples were so wonderfully stricken in a maze at his brightnesse, that they were not able to endure it. Math. 17. a. 6. [C] Euen so all the wise men & Philosophers of this world, which vpon trust of their owne sharp wit haue attempted to know euen the heauenly things, were striken with greater blindnesse at the sight of this booke, because they went about, both to comprehende, and also to teach other men the truthe, without the spirite of God. Hereupon Paule most rightly sayth, when they thought them selues to be wise, they became fooles. Rom. 1. c. 22. The Iewes also haue a vayle drawen before their eyes, that they can not take holde of the truthe whiche is conteyned in this booke. 2. Cor. 3. d. 14. The Hypocrites likewise take vpon them the abilitie to open this booke: howbeit in vayne: for they come so farre short of comprehending Gods mysteries, that they attayne not so muche as the certayne knowledge of them selues: [A] As we haue shewed afore. 3. a. 1. & d. 17.

The vnability of man to find out Gods misteries without Gods spirite.

4. And I vvept sore, bycause no man vvas founde vvorthy to open and to reade the booke, nor to see it.

And I wept sore, bicause. &c. [C] For as muche as in this storie there were many darksome and intangled things, whiche no man was able to vnfolde: Iohn was sory and wept: wishing

The affection of godly ministers towards the Church.

thing that the Churche might knowe the mysteries whiche were hidden in the booke. [s] For so are the godly wont to bewayle the common miserie of mankinde. So were Moses, Dauid, Esay, Ieremie, Daniell, yea and euen our Sauiour Iesus Christ wont to do. After whose example, the faythfull must also bewayle the blindnesse of men, and learne to know, that whatsoeuer the worlde wondereth at and commendeth, it is nothing else but vanitie, considering that the true and substantiall knowledge of things is hidden from it. Math. 11. d. 25. and. 1. Cor. 2. d. 14.

5. And one of the Elders sayd vnto mee: vweepe not: Beholde, a Lyon of the tribe of Iuda, the roote of Dauid, hathe obteyned too open the booke, and too looze the seuen seales therof.

The duetie of the ministers towarde suche as seke Christ

And one of the Elders. &c. [s] After that the faythfull haue wayted pacientlye: in the ende they be rewarded with true vnderstanding: and after warde they receyue comfort, specially at the mouth of the Ministers, whose duetie it is to open him vnto the faythfull, which is the welspring of all wisdome and knowledge. VVeepe not. [A.] q. d. Let not thy heart fayle thée, although there be none founde in heauen, or in earth, or vnder the earth, that can open the booke or lowzen the seales of it. Beholde, a Lyon of the tribe of Iuda. The Elder calleth him héere a Lyon, whome John beholdeth anone after in the shape of a Lambe, too the intent too rippe vp agayne the prophecie of Jacob concerning the tribe of Juda, partly fulfilled in Dauid as in the figure: but chiefly to bee afterwarde throughly fulfilled in Christ. For thus sayth that righteous Patriarke: Juda is a Lyons whelpe: my sonne thou hasse gone vp too thy pray, and hasse couched thée downe too resse as a Lyon, and as a Lyoness. Who wyll awake him? Gen. 49. b. 9. Moreouer, Christ is a Lion, for his strength, and a Lambe for the meekenesse of his minde, and for the suffrãce

How Christe is both a Lion and a Lambe.

of his passion. His Lyonlike strength is shewed by vanquishing death. For he was shewed to be the son of God through power, according to the spirite of sanctification, in that he rose agayne from death. Rom.1.a.4. And he shewed himselfe a Lambe in lowlynesse of patience, according to this saying, He was dumbe and opened not his mouth, lyke the sheepe before the shearer. Esai.53.b.7. Also, beholde the Lambe of God Joh.1.e.36. The roote of David, That is to say, of the sede of David. [A] For he hath an eye to the foresaying of the Prophet concerning the Messias that was to come, where he sayth thus: But there shall spring a twigge out of the body of Jesse, and a braunche shall beare fruite oute of his rote, Esai.2.a.1. Hathe obteyned too open the booke, and too looze the seuen seales thereof. [s] The time woulde come that the booke which (to the Prophets seeming) was not possible to be opened (and therfore muche lesse to be read of any mortal man) should one day be layde open to many men. For he prophecyeth, that the tyme will come, that euen the deafe shal one day heare the wordes of this booke, Esay.29.f.18. which thing John testifieth in this place to haue beene fulfilled by Christ. For the Gentiles, who in times past had beene deafe in hearing the worde of God: beeing nowe turned vnto Christ, herkened to the wordes of this booke, which the high minded doctors of the Lawe were not able so muche as once to open.

The conuersion of the Gentiles.

6. And I looked, and beholde in the middest of the throne, and of the foure Beastes, and in the middes of their Elders, there vvas a Lambe standing as though he had been slayne, hauing seuen hornes, and seuen eyes, vvhiche are the seuen spirites of God, sente into all the Earth.

How Christ is both a lamb and a Lyon.

And I looked, and beholde. &c. [A] Now John taketh heart to him agayne, and considereth aduisedly, who he is that is able to do that which no creature can do. A Lambe standing. He that a whyle agoe was called a Lyon, is nowe called a Lambe, which

wbich muſt not ſæme agaynſt reaſon. Certeſſe Chriſt is both a Lyon and a Lambe: a Lyon truly (as hath bæne ſayd alreadye) for his valiancie, ſtoutneſſe, and incredible ſtrength. For he hath abolished ſinne, ſwalowed vp death, and vanquiſhed that ſturdie armed champion Satan: binding him, and making him as weake as a kit. [A] Chriſtes enimies then may be afrayde: for whome they deſpiſed in times paſt as a baſe and caſt away Lambe, him ſhall they one day fæle to be a moſte puiſſant Lyon, that is to ſay, a ſore iudge and puniſher. Contrarywiſe all the godly which dwel vnder Chriſtes protection may reioyce. For they bæ out of daunger, bicauſe they haue a moſte puiſſaut defender, that is to wyt, the Lyon of the trybe of Iuda, who wyll not ſuffer the thing to bæ plucked from him whiche he hath taken of his father to kæpe, lyke as no man aduenturcth vpon a Lyon with his eaſe, to plucke the pray away from him. Eſai. 31. b. 4. In reſpecte whereof Chriſte ſaythe moſte truely of hys ſhæpe, no man ſhall plucke them out of my hande. Iohn. 10. e. 28. Alſo let the faythfull vnderſtande, that they haue to deale with the Lambe, as ofte as they muſt come into the preſence of God. For God who otherwiſe is a conſuming fyre to the vngodly, Deut. 4. d. 24. and Hebr. 12. g. 29. is become a mercifull father vnto vs, bicauſe the ſacrifice of this Lambe whiche was offered for vs, coulde not bee but moſte acceptable vnto hym. [B] And therfore in the holy Scriptures Chriſt is called a Lambe, bothe for his perfecte innocencie and ſoundneſſe of lyfe, and alſo bicauſe hæ was made a ſacrifice and peaceoffering for oure ſinnes. [C] This Lambe is ſayd to ſtande in the middeſt of the throne, and of the foure beaſtes, to doo vs to wit, that hæ is not idle in heauen, as ſome heathenyſhe men ſurmiſe, but ſtandeth and careth for the things that hæ knoweth to bee for the profite of his Churche. As thoughe hee hadde beene ſlayne. Chriſt was ſlayne and dead in very dæde: according as hæ hym ſelfe confeſſeth afore. 1. d. 18. But it was Johns mynde to vſe the wordes, as thoughe, to the ende hæ

The ſureneſſe and ſafetie of ſuch as Chriſt hath taken charge of.

Why Chriſt is ſayd to be a Lambe.

Chriſt was not quite for-done or diſpatched by death.

might giue vs to vnderſtande, that Chriſt was nothing leſſe than quite forſone by death. A. Albeit that it were the thing which the Scribes, Phariſies, Prieſts, and chiefe Elders of the Iewes moſt wiſhed. After the ſame maner, although the faythful which are dayly haled vnto death for Chriſtes names ſake, ſeeme quite made away in the iudgement of the repro-bates: yet in very deede they liue with their head Chriſt, and ſhall one day triumph ouer their enimies. Wherevpon the Apoſtle ſayth: For thy ſake are we deliuered to death all the day long, and we haue beene counted as ſheepe appoynted to the ſlaughter: but yet in all theſe things we gette the vpper hande through him which hath loued vs. Rom. 8. g. 36. 37. And agayne: as dying, and lo we liue. 2. Corinth. 6. b. 9. Hauing ſeuen hornes. S. By theſe is the prerogatiue of power (wherby Chriſte reigneth ouer all things) aptly betokened. For Chriſt is the heyre of all things. Hebr. 1. a. 2. Into whoſe handes the Father hath deliuered all things. Math. 11. d. 27. and. 28. d. 18. and Iohn. 13. a. 3. and. 17. b. 10. And hee hath giuen him a name which is aboue all names that are named, not only in this world, but alſo in the world to come. Phil. 2. b. 9. & Eph. 1. d. 21. A. Chriſt then is a Lambe, howbeit indued with ſingular ſtrength, leaſt any man might preſume to make warre agaynſt him. And ſeuen eyes. By theſe words he meaneth, that the fulneſſe of all knowledge reſteth in Chriſt. For he knoweth as well things paſt and to come, as things preſent, neyther are the ſecret thoughts of mens hearts hidden from him. 1. Cor. 4. a. 5. and Heb. 4. b. 13. and heeretofore. 2. 23. Moreouer theſe two things, that is to wit, wiſedome, that he can not by any meanes bee deceyued, and ſtoutneſſe, that he may not be ouercome, are chiefly commended in a King and a Iudge. Whiche are the ſeuen ſpirites of God ſent into all the earth. Hee meaneth the giftes of the holy Ghoſt, whiche bee diſtributed to the godly through the whole earth. A. Of which gifts, ſee the. 1. Cor. 12. a. 8. 9. 10. 11.

The godly do liue euen in death.

The Prerogatiue of Chriſtes power.

The fulneſſe of al knowledge is in Chriſt.

The gifts of ye holy Ghoſt.

7. And he came and toke the booke out of the right hande of him that sate vpon the throne.

Christ hath receyued all knowledge.

And he came. &c. M. Because Christes manhode hathe the knowledge of all the mysteries in the Scriptures, by vertue of the vniting of it vnto the worde: A Christe is sayde to haue taken the booke of the ryght hande of God that sate vppon the throne. In respect whereof, he himselfe said, my doctrine is not myne owne, but his that sent mee, euen the fathers. John. 7. c. 16. And againe, The word which you haue hearde is not myne, but his that sente mee, &c. John. 14. d. 24.

8. And vvhen hee had taken the booke, The foure beastes and the foure and twentie elders fell downe beefore the Lamb, hauing eche of them harpes and golden vyols full of odoures, vvhiche are the prayers of the Saincts.

Of the outward worshipping and reuerencing of God.

And vvhen he had taken the booke. G. As oft as it is the Lordes pleasure to disclose his will, all creatures ought to submitte themselues before him, and to yelde all glorie and honour vnto him. Therfore when the Lamb had receyued the booke, The foure beastes, And the xxiiij elders fell downe, witnessing the pure worshipping of their hartes, by this outwarde humbling of themselues: according as it oftentymes befalleth the faithfull, who being inflamed with greate zeale of loue towardes God, do without colouring or superstition, vtter the deuotion that lyeth hid in the hart, now and then by the outwarde gesture of the bodie, according as wee reade of Moyses, and of Anne the mother of Samuell. Exodus. 14. 15. and 1. Samuel. 1. 13. Hauing eche of them harpes. S. G. By the harpes wee maye ryghtly vnderstande the heartes that bee thoroughly mortifyed by denying themselues, and which do father all their righteousnesse only vpon their sauior Christ alone. For thys Sacrifice of prayse and ryghteousnesse, is

Humblenesse depending wholly vpon God.

the only song of the saincts that ringeth so shirle and swéete in the eares of God: as it is written in the Psalmes. 50.14.15. & 51.d.17.19. And when it is sayde, Unto thée O Lord be righteousnesse, but unto us open shame. Dani.9.b.7.8. Such maner of sorowfull and troubled heartes God wyll not despise. Psalme.51.17. In whiche respecte the Elders are sayde to laydowne their Crownes heretofore, 4.b.10. And golden vyals full of odours. By these vyalls may bée understoode the spirituall seruice of God, which was shadowed in olde tyme under the incense and perfumes of the Tabernacle. And it comprehendeth the prayses and prayers wherewith the saincles do magnifie God, and call upon him in the faith of Christ Iesu, whom they acknowledge to bée the onely Mediator betwixt God and man. And such manner of prayers cannot be but most acceptable unto God: nay rather he receyueth them as a swéete odour, and graunteth them for Christes sake. Therefore Dauid sayde, Let my prayer bée caryed up as the frankincense in thy sight, and let the lyfting up of my hands bée as an euening Sacrifice. Psalme.141.a.2. And ageine, the Lord is néere unto all them that call upon him, yea unto all them that call upon him in truthe. Psalme. 145.d.18.19.20. whiche thing Christe himselfe confirmeth more than once. Math.18.c.19.20. and 21.c.22. and Mark.11.c.24. and John.15. b.7. and. 16.c.23. also loke James.1.a.5.6. and.1.John.5.c.14.

The spirituall seruice of God

Praying to Saincts.

Nowe to drawe this to the intercession of the saincles that bée deade, is to fond a mockerie. For under these figures and visions, John describeth unto us, not in what plyghte the Church shall bée in heauen: but in what plyght it is in this worlde, according as shall bée tolde more largely hereafter.

9. And they sing a newe song, saying: worthie art thou to receyue the booke and to open the seales of it: for thou wart slayne, and thou haste redeemed vs vnto God, by thine owne bloud, out of all kinreds, and tunges, and people, and Nations.

And

And they ſung a newe ſong. [a] He calleth that a newe ſong, which is vttered vpon the benefite of Redemption. [b] Beſides this, the truthe whiche had beene vnherde of from the beginning, or rather incredible to the worlde, was auouched to the whole world by the holy men of God and made a comm̃ matter to ſing of: namely that in onely Chriſt crucifyed, remiſſion of ſinnes, all righteouſneſſe, yea and euerlaſting ſaluation ſhoulde bee beſtowed vpon them that beleeue. Thys truthe (I ſaye) dyd all the Prophetes beare witneſſe of, though ſomewhat darkely, accordyng to that which is ſayde in Luke.24.f.44.and Rom.1.a.2.But the worlde hath not beleeued it, according as Eſay complaineth, Lord who hath beleeued at the heering of vs? Eſai.53.a.1. Alſo at what tyme Chriſte teſtifyed the ſame truthe of himſelfe, and auouched himſelfe to bee ſente for the ſame purpoſe, and the Iewiſhe Lawyers (who had the ſayings of the prophets dayly in their handes) beleeued him not, but ſaide, thou beareſt witneſſe of thy ſelfe, and therefore thy witneſſe is not true, John.8.13. Of whom alſo John Baptiſt ſpake afore, ſaying: and no man receyueth hys witneſſe, John.3.d.32. And Chriſt himſelf ſayth, If I ſpeake the truthe why beleeue you mee not? John.8.46. But what ſpeake wee of the Lawyers, ſeeyng that not euen hys owne Diſciples were ſufficiently aſſured of this truthe, before his death and reſurrectiõ, namely that forgiueneſſe of ſinnes, righteouſneſſe, and ſaluation were to bee aſked and obteyned by hys name? Wherefore when he ſhoulde anone after go to his paſſion, he ſayde: Hitherto yee haue aſked nothing in my name, aſke & yee ſhall receiue, that your ioy may bee ful, John.16.26. for although they called not vpon God but by meane of the Mediator: yet notwithſtanding, the knowledge of Chriſt, was as yet ſo darkſome, that they wiſt not as yet howe to frame their prayers a ryghte vnto hys name. Of this newe ſong we bee put in minde in the Pſal. 96.a.1.and.98.a.1.and.149.a.1. whiche do treate of Chriſtes kingdom. VVorthie art thou to receiue the booke. [c] After beleef

The ſong of ſaluation, and how hardly the worlde is brought to beleeue the Goſpell.

Beleefe in Christ breedeth prayſing of God.

folowyth vtterance of prayſe. And therfore the foure beaſtes and the .xxiiij. Elders[s] ſing a ſong of victorie and gladneſſe, together with thankſgiuing, bycauſe the Father hath exalted his ſonne into his kingdome, for performing full obedience, and for humbling himſelfe vnto death: and alſo hathe of good right deliuered vnto him all power bothe in heauen & earth, forasmuch as it is he onely that hath fulfilled the fathers will in all poyntes, and wholly giuen vp himſelfe to the aduauncing of his glorie: And to open the ſeales of it. This did Chriſt bring to paſſe, at ſuche tyme as becomming man accoording to the foreſayings of the Prophets, hee ſuffered death for witneſſing the truth, and after he had triumphed ouer death, returned from the graue with conqueſt, and mounting vp into heauen poured down the holie Ghoſt, the bountiful beſtower of heauenly graces vpō his ſeruant, fulfilling the Scriptures, and making them ſo manifeſt, that henceforth, were things neuer ſo farre hidden out of ſight, yet are they eaſyly ſeen of them that beleue in Chriſt. For as Paule ſayth, the ende of the lawe is Chryſt. Rom. 10. a. 4. Alſo, All of vs beholding the glorie of the Lord in a mirrour with open face, are chaunged vnto the ſame ſimilitude from glorie vnto glory, as of the ſpirit of the Lord. 2. Cor. 3. d. 18. For thou wart ſlain.[A] Then doth Chriſts death miniſter vs large matter of prayſing God. For herein appeered his wonderfull goodneſſe & incredible regard towards vs, that he ſpared not his owne ſonne, but gaue him for vs al. Rom. 8. 32. And thou haſt redemed vs. Chriſt ſuffred not at al aduentures: but to redeeme vs, which erſt were the diuels bondſlaues, and to ſaue vs that were forlorne. For the ſonne of man is come to ſeeke and to ſaue that whiche was loſte. Luke. 19. 10. Alſo he hathe plucked vs out of the power of darkeneſſe, and conueyed vs into the kingdome of his beloued ſonne, in whome we haue redēption & remiſſion of ſins. Colo. 1. 13. 14.[A] Here we ſee how ther hath bin no mā ſo holy & excellent in gods church, but he had need of redemption: and alſo that forgiueneſſe of ſinnes

Chriſt hauing opened heauen by his paſſion, giueth abūdāt knowledge to them that beleeue in him.

Gods loue towards mankinde.

Euen the holyeſt men haue neede of redēption by Chriſt

depen-

dependeth vpon the only sacrifise of Christes death: according as it is sayd. Rom. 3. 25. Vnto God. The end of the redemption purchaced by Christ, is not that we should be seruants to the lusts of the flesh: but like as Christ being once dead vnto sin dyeth now no more, but lyueth euermore vnto God: so must we also walke in newnesse of lyfe, Rom. 6. a. 4.[B] Wherevpon Zacharie said, That we being deliuered out of the hande of our enimies might serue him in holinesse. &c. Luke. 1. 74. And Paule speaketh of Christ thus: who gaue himselfe for vs, to redeeme vs from all iniquitie, and to clenze vs vnto himselfe, that we might be his peculiar people and followers of good workes. Tit. 2. 14. That is to say, (as it is sayd in the Hebr. 9. 14.) he hath clenzed our consciences from dead workes, that we might serue the liuing God.[A] Therefore we be not redeemed, neyther to the flesh, no nor yet to our selues, but to God the father, according to the apointment of whose will it becommeth vs to frame all the doings of our life. Wherevppon we gather also, that Christes death is after a manner renounced of all suche as liue to any thing else than to God only. The ende of our redemption.

By thine owne bloud. This parcell is worth the considering, againste the popish purgatorie and the vaine satisfactions of men. Also the bloud of Christe is matched againste all the offerings and sacrifices of the old law. Herevppon the Apostle saythe, Christe being an high prieste of good things to come, came by a greater and perfecter tabernacle, not made with hands, (that is to say not of this manner of building:) neyther by the bloud of Goates and Calues, but by his owne bloud entered he once (for all) into the holy place, and founde euerlasting redemption. Hebr. 9. c. 11. 12. And Peter: for asmuch as ye know that ye were not redeemed with corruptible things, (as siluer and gold,) from your vayne conuersation which ye had receiued by the traditions of your fathers, but with the precious bloud of Christ as of a lamb vndefyled and without spot. 1. Peter. 1. 18 19.[A] Also lowke afore in. 1. b. 5. Out of all kinreds, and Tungs, and people, and nations.[B] Ye shew-

Popish Purgatory, and satisfaction, and the sacrifices of the old law.

Christs churche is gathered out of all Nations.

weth that the Church of Christ is gathered out of all people and all nations. Which thing had bin prophesyed long age, Gen. 22. d. 18. f. 49. b. 10. f. Esay. 2. a. 2. For he is not the God of the Iewes only, but of the Gentiles also. Rom. 3. d. 29. And he hath shut vp all vnder vnbeléefe, that he might haue mercie on al. Rom. 11. d. 32. Herevpon Christ sayd, I haue other sheepe which are not of this fold, and I must bring them to it, and then shall there be one fold and one shepeherd. John. 10. c. 16. And Paule calleth the Ephesians that were conuerted to the Christian faith, felowcitizens of the Saintes, and the houshold, meyny of God. Eph. 2. 19. And Peter in expresse wordes auoucheth, that there is no accepting of persons with God, but that in all nations he that feareth God and worketh righteousnesse is accepted of him. Act. 10. e. 34. 35. John therefore in these words (lyke as Paule doth dyuers tymes) commendeth the inestimable richnesse of Gods goodnesse, wherethrough he is bountifull vnto all them that call vpon hym, whither they be Iewes or whither they be Grækes. And suerly it was no trifling miracle, that so dyuerse superstitions and trades of liuing, could linke togither into one Religion.

No accepting of persons with God.

10. And hast made vs kinges and preestes vnto oure God, and vve shall reygne vpon the earth.

And hast made vs kinges and preestes. [A] Loke before. 1. b. 6. And we shall reigne vppon the earth. [S] Some of the auncienter bookes haue, And they shall reigne vpon the earth. For whereas otherwise it should haue bin said, we shall reigne: the godly, for modesties sake, speaking of thēselues by way of imbacement, (as it were of other men,) sæme to alter the person, saying: And they shall reigne. [P] Othersome reade it, And wee haue reigned. But the verb of the tyme to come agreeth better with the text. For this is added in way of comforting, to the end that al the godly may vnderstand, how ẏ wicked shal not euermore beare sway, but that the mightie shall one day bee pulled downe from their thrones, and the lowely bee exalted in

A comfort for such as bee wrongfully oppressed and persecuted for Christes sake.

in their steades: according to that which the prophet saythe, thou shalt saue the poore people, and thou shalt bring the loftie eyes low. Psalm.18.c.26. And againe, The Lorde loueth his people, he shall glorifie his meeke ones in welfare. The Sainctes shall triumph in glorie, they shall sing in their beddes. The aduauncings of God shall bee in their mouthe, and two edged swords in their hands. &c. Psal.149.a.6. Also, Marie the mother of Christ saith thus in hir song: he hathe pulled downe the mightie from their seate, and hathe exalted the lowly and meeke, Luke .1.c.52. [A] And yet wee must not thinke, that the godly shall so reigne vpon earth, but that the world shall always put them to trouble. By reason whereof they haue euer need of pattence, that thereby they may possesse their soules and enioy true peace in Christ.

11. And I looked, and heard the voyce of many Angelles about the throne, and about the beastes, and the Elders, and I heard thousands of thousands.

And I looked and hard the voyce. &c. [A] Johns drift is altogither this: namely, to shewe that Christ (as to whome the Angelles do diligent seruice) is bothe more excellent than the Angelles, and also lord ouer them; contrarie to the error, as well of the Iewes as of the Cerinthus and of other heretikes. Which thing euen Christ himselfe doth, in Math.24.31. c.26.c.53. and also his Apostles, Eph.1.21. and Coloss.1.b.16.c. Hebr.1.b.4. [B] Therefore he bringeth in the Angelles yeelding prayse vnto Christe, and thanking him for the benefyte of mans redemption. About the throne and about the beastes and the elders. [C] The ministers of the Lorde which are round about his throne, readie to do whatsoeuer he commaundeth them, do magnifye and aduaunce hys maiestie: according to the saying of the prophet, Blisse yee the Lord yee Angelles of his, mighty in strēgth, which do his commandemēt & are obedient to ỹ voice of his saying. Blisse yee the Lord all yee hosts of his, ye seruants of his which do his wil. Psal.103.d.20. And

Auouchment of Christes Godhead.

Gods ministers doo set foorth his prayse.

I hard

I heard thousands of thousands. [M] Hee putteth a number certein for a number infinite to himselfe, howbeit not infinite vnto God. For all the Angels confesse the same thing with one minde and consent, according to this saying of the Apostle, And let all tungs confesse that the Lord Jesus is Christe, to the glory of God the father. Phil. 2. b. 11. See Dan. 7. c. vo. [A] There be some which following other Greeke copies translate it, In number a thousand times an hundred thousande, and ten times an hundred thousand.

12. Saying vvith a loude voyce, The Lamb that vvas killed is vvorthy to receiue myght, and (*) Godhead and vvisdome, and strength, and honour, and glorie, and blessing.

(*) Some reade riches.

The gladnesse of the godly.

Saying vvith a loud voyce. [G] This loud voyce betokeneth the exceeding great and incredible gladnesse, which maketh all the righteous to leape for ioye, as well at the opening of the booke, as for the victorie atcheeued by the Lamb. Also therby is signifyed the pure and stedfast profession of the truthe, and earnest thanksgiuing. The Lamb that was killed is worthie.

Why Christs death is mentioned so oftē.

[A] Bycause the welfare of all the godly is grounded vpon the death of Christ: there is often mention made of it in the scriptures, to the intent the faithfull should learne, not to hope for life elsewhere than in his death. To receiue might and Godhed.

Christes singular prayse.

[G.G.] Here be seauen notable and deuine titles attributed vnto Christ: namely, might, Godhead, wisedome, strength, honor, glory, and blessing: wherein is comprised the whole summe of all things that may be atributed vnto Christ to his praise.

Myghte or mightinesse.

Might or mightinesse is that power which is the maker and lifegiuer whereof John speaketh in his firste chapter and fourth verse, and whereof mention is made in the Epistle to the Hebrewes the first chapter and third verse. And

Godhead.

Godhead (for so must we say if we folow the old Interpreter) is attributed vnto him, bycause the same belongeth vnto him by nature, whereas others haue it but by adoption or participa-

tion,

tion. For the word was God, Iohn. 1.1. And wisdome, which appeareth in the distinguishing, ordering, beautifying, operation, and interchange of things created, and consequently in the most agreeable gouernment of the whole. By reason whereof he is also called the very wisedome of God. Luke. 11.49. And strength in vanquishing his aduersaries powers, and in ministring Iustice. Of which strength ye haue in Ephes. 4.10. & Coloss. 2.14.15. H Honor, Glory, and Blessing, belong to the commendation of hys bounteous godnesse, wherethrough he prouideth for al things by him created, like a kindhearted and liberall father, according to this saying, All things wayte vppon thee, that thou mayest giue them fode in due time. Psalm. 104.d.27. And agayne, The eyes of all things trust in thee O Lord, and thou geuest them fode in due season: thou openest thy hand, and fillest euery liuing thing with thy blessing. Psalm. 145.15.16. Those so great royalties do those heauenly spirites both witnesse and commend in our Lord Christ the maker and preseruer of all things: as if they should say, Thou onely among all the sonnes of God, art worthy to be honored with these renowned titles, and to be called the might of God, Rich in al things, wise, strong, honorable, and blessed or commendable. M This is it that Paule meeneth by saying, he hath giuen him a name which is aboue all names, that in the name of Iesus all knees should bow. &c. Philip. 2.9.10. & Ephes. 1.d.21,22. And (sayth the prophet) his name shall be called the wonderfull, the counseller, the mightie God, the father of the world to come, the prince of peace. &c. Esay. 9.b.5.

Wisdome.

Strength.

Honor, glorye, and blessing.

13. And all the creatures that are in heauen, and on the earth, and vnder the earth, and in the sea, and all the things that are in thē I hard saying, blissing, and honor, & glorie, and powver, be vnto him that sitteth vpon the throne, and vnto the Lamb for euermore.

And

In what sorte all creatures honor Christ.

And all the Creatures that are in heaven. For asmuche as Christ is ordeyned by the father to be the heire of all thynges Heb.1.2. It is good right that all creatures should yelde him his due honor. Therfore not only holy men & those heauenly powers (of whom according to the Prophet Dan.7.10. the multitude is innumerable) acknowlege Christ for their king, and with all good lucke and prosperitie to his kingdome: but also al the vnreasonable and speacheles creatures do also aduance him their maker & preseruer, according to the measure of their capacitie: that is to wit, in mouing and working according to the boundes that are appointed vnto them, whyle they be ready at his becke: whyle they minister vnto the godly, things needful to the honoring of his name: and while they fight against the vngodly for the maintenance of his glory. A. For the Lord preserueth both man and beast. Psal.36.b.6. And the Rauens birds are sayd after a sort to call vpon him. Psal.147.a.9. B. Papish purgatorie. Neuertheles vpon this place the papists labor to build their forged purgatory. But how fondly (& much more wickedly:) the matter itselfe bewrayeth. For what maner of creatures suppose they to be reckened vp here? It is as certaine as certeintie itselfe, that here are comprehended both the things that want reason & the things that want lyfe. B. Wherby nothing else is auouched, but that all parts of the world from the highest top of heauen to the lowest poynte of the earth, do after their manner shew forth the glory of their maker. A. After whiche manner Dauid also speaketh of the heauens: The heauens declare the glory of God, and the firmament sheweth forth his handy worke. Psal.19.a.1. Wherfore letting those blind hasteles alone, let vs admit none other fire of purgatory, thā the bloudshed of Iesus Christ, wherby we know that the clensing of our sinnes was fully perfected, according as it is written in Coloss.1.b.14. & Heb.1.a.3. Blessing, and honor, and glory. &c. B. Blessing of dumb creatures. Blessing, is when they be so diligent in laying to continue their posteritie for euer by begetting their like, that they resemble the starres, whiche by their

their returning about againe, do after a sort renew agayne.
Honor, is when the creatures imploy themselues to mãs behoofe. Glory is when they performe Gods commaundemẽts. Power or might is when they either cease or fayle at hys appointment, according to this saying, Thou shalt take away their breath, and they shall decay and returne into their dust. And againe, thou shalt send forth thy spirit, and they shal bee created. Psal. 104. d. 29, 30. So also is there much of this matter in the psalmes. 29. b. 8. 4. 149. b. 5. Moreouer it is to be considered, that the same titles and the same prayses that are giuen to him which sitteth vpon the throne, are also gyuen vnto the Lambe: which thing Iohn obserueth continually in this booke. To the intent we may vnderstand, that no man serueth, prayseth, & honoreth God aright, which holdeth skorne to honor Christ. For this saying is knowen, He that honoreth not the sonne, honoureth not the father which sente him, Iohn. 5. d. 23.

How ỹ dumbe creatures honor God.
How they yeelde glory vnto God.
There is no honoring of God without honoring of Christ.

14. And the foure beasts sayd Amen. And the .xxiiij. Elders fell downe vppon their faces, and worshipped him that liueth for euer and euer.

And the foure beasts sayd Amen. For asmuch as this vtterance of prayse wherwithe all creatures giue to the liuing God, differeth not from that prayse wherwith the foure beastes gaue in the twelfth verse of this present Chapter: they do not amisse to adde this word Amen, which among the Hebrues implyeth the force, both of wishing, and of consenting. And the .xxiiij. elders fell downe, &c. Thus farre at length doth the order lineall, beautie, and obedience of things created, leade vs of necessitie, to feare, honor, and aboue all things to loue the one God the father, and his sonne Iesus Christ, according as the Apostle sayd, Vnto God the king of all worlds, immortall, inuisible, and only wyse, be honor and glory for euer and euer. Amen. 1. Tim. 1. c. 17.

All the godly consent in the honoring of God and the Lambe.

Wherevnto the consideration of Gods creatures leadeth vs.

The

The sixthe Chapter.

AND I sawv vvhen the Lamb had opened one of the Scales, and I heard one of the foure beastes saying as it vvere the noyse of thunder, Come and see.

The summe of this chapeer.

AND I saw when the Lamb had opened one of the Scales. A. In this Chapter is described how miserable and despised the estate of the Churche is to see to, by reason of the great troubles, wherby Satan laboreth to abolish the truth of the Gospell, and to wipe it quite and cleane out of mēs harts. Herevpon all the godly make incessant prayer, that all wickednesse may be taken away, and the glory of the Lorde be only advanced, whiche thing notwithstanding shall not come to passe, before the appointed day of iudgement, which as all the vngodly do now cast farre off from themselues, so shall they not be able to abide it in his season when it commeth. B. And heere John seemeth to lay forthe the thinges in order, whiche he had spoken very briefly afore: namely that the Lamb tooke the sayd booke, & was iudged by all the sitters by, to be worthy to open the seales of it. C. Now although thys vision be somewhat darke: yet notwithstanding (by Gods grace) wee shall easily perceyue what it betokeneth, by laying other scriptures vnto it. As it were the noyse of thunder. A. Seeing that the Lord filleth heauen and earth with his maiestie, it must not seeme straunge if his voyce be lyke the noyse of thunder, when he goeth about to vtter his will vnto men. Lyke as in old time when he was about to giue hys Lawe to his people, we reade he did the like in Exod. 20. c. 18. Therefore although one of the foure beastes be sayd to haue vttered thys voyce: yet no doubt but there appeered a certayne power of the Godhead, whych did both shew the greatnesse of the thinges that were to be spoken, and also make

The maiestie of gods voyce.

John

Iohn the more attentiue to heare them. Come and see. [1.] He admoniſheth vs, firſt that wee muſte come, by beléeuing the Scriptures ſimply: and ſecondly that wee muſt take heede to ſuche myſteries as lye hidden and ſhutte vp within the letter of them. Come by beleuing, and see by taking heede.

2. And I ſawe, and beholde a vvhyte horſe, and he that ſate vpon him had a bowe: and there vvas giuen vnto him a crovvne, and he vvent out conquering, and too conquere.

And I ſawe, and beholde a vvhyte horſe. [A.] Omitting the diuerſitie of interpretations, whiche hathe ouercaſt things with a greater darkneſſe, wee will holde vs contented with the playne expoſition, and alleage only ſuch things as ſhall ſeeme to make to the aduauncement of Chriſtes glorie, and to the edifying of his Churche. For ſure wee are, that it was Johns purpoſe, to deſcribe the ſtate of the Churche vnto vs, and as it were to lay it forth before the eyes of the faythfull vnder ſundry figures, viſions, and Types. Wherfore the ſimplyer that theſe things be layde forth, ſo much the greater fruite do wee hope that the Churche ſhall reape by them. And ſéeing that Chriſt is the marke whereat all things ame that are written in the Scripture: we muſt thinke it is he that is deſcribed vnto vs in this place, vnder the figure of the white horſe, and the ryder that ſittes vpon his backe. [B.] For the white horſe chadoweth vnto vs the Apoſtles and ſhepheards, and all the faythfull miniſters of Gods worde, whome Chriſt vſeth as his horſes in that ſpirituall encounter, which he vndertaketh agaynſt the world, the diuell, and ſinne. And theſe horſes are called whyte, for the purenéſſe of the doctrine whiche they preache, and for the ſoundneſſe of their lyfe. For the herdmen of the Churche ought to be ſuche, as (if it were poſſible) they ſhould giue no cauſe of ſtumbling vnto others, but bée founde vnblamable bothe in conuerſation and doctrine: according as it is written. 2. Corinth. 6. a. 3. and, 1. Tim. 3. a. d. The ſtate of the Churche vnder the Apoſtles. All faythfull miniſters are Chriſtes horſes.

and Tit. 1. b. 6. and 2. b. 7. and 1. Peter. 5. a. 3. In consideration whereof Christe tearmeth them the light of the worlde, and the salte of the earth. Math. 5. b. 13. [G] Therefore lyke as a horse obeyeth his ryder, and is readie to serue his master at all assayes: to runne if he will haue him runne, and to stand still if he will haue him stande still: [A] Euen so the Apostles and Shepheardes haue respecte onely vnto Christ, and bende themselues wholly to the executing of his commandements. Wee reade howe it was sayde of the Apostle Paule, hee is a chosen vessell of myne to carie my name before Kinges and Nations, and before the children of Israell. Acts. 9. c. 15. And to the rest of the Apostles commaundement was giuen: Go and preache the Gospell vnto all creatures. Mark. 16. c. 15. Teache ye all people, baptizing. &c. Math. 28. d. 19. Whiche thing howe diligently they performed, Marke him selfe declareth, saying: And they going their wayes preached euery where, the Lorde working with them, and confirming their sayings by miracles that insued after. &c. Marke. 16. d. 20. Lo heere the whyte horse and his Ryder. Besides this, lyke as a horse goeth not whyther he lysteth himselfe, but is guyded and ruled at the pleasure of the horseman: euen so of the Apostles, some were sent to the Iewes, and some to Nations farre off: and so also were they directed by their Ryder Christ, so as they wente whither soeuer it lyked him. Heerevpon Luke writeth thus of Paule and Silas: When they had trauelled ouer Phrygia, and the Countrie of Galatia, and were forbidden by the holy Ghost to preache the worde in Asia: they toke their way into *Mysia*, purposing to go into Bithynia: But the holye Ghoste suffered them not. Acts. 16. b. 6. 7. Furthermore lyke as a horse is nowe and then pricked with the spurre, that hee maye do his duetie the rightlyer and clearelyer: euen so are afflictions nowe and then layde vpon the Pastors, that they should not bee lazie in the charge that they take in hande, but bee quickened by more and more. In whiche respecte wee reade how

it was

it was sayde of Paule, I will shewe him how great thinges he muste suffer for my names sake. Acts. 9. c. 16. And he him selfe wytnesseth of him selfe, Least I should haue béene exalted out of measure throughe the excellencie of Reuelations, there was gyuen vnto mée a pricking throughe the fleshe, the messenger of Satan to buffet mée, least I might bée exalted aboue measure. 2. Corinth. 12. c. 7. And vnto Peter Christe sayde: Verily I saye vnto thée, when thou werte yong thou dyddest gyrde thy selfe, and walke whither thou wouldest: but when thou arte olde, thou shalte put forth thy handes, and another shall girde thée, and leade thée whither thou wouldest not. Iohn. 21. 18. And hee that sate vpon hym hadde a bowe. Wée haue sayde alreadie, that the Ryder of the Whyte horse is Chryste, [5.] whome Iohn armeth wyth a bowe of warre lyke a conquerour. [A.B.] The bowe is Chrystes Gospell, the preaching whereof is disposed at hys pleasure. [5.] Therefore lyke as the enimies bée ouerthrowen by the arrowes whiche the bowe shooteth oute a farre off: euen so the Nations that were farre off, are subdued vnto Chryste by the preaching of the Gospell. Ephes. 2. 13. [B.] Thys dyd Christe promise to hys Disciples, saying: I wyll gyue you a mouth and wisedome, whiche all they that shall bée agaynst you, shall not bée able to gayneseye nor gaynestande. Luke. 21. 15. And Paule following the Prophet saythe, I wyll destroy the wysedome of the wyse, and shake off the vnderstanding of the skylfull. Esai. 29. 14. and. 1. Cor. 1. 19. Also the weapons of oure warfare are not fleshely, but myghtie to Godwarde. &c. 2. Corinth. 10, 4. [A.] Wherevnto perteyne those thinges whiche are written of the power and efficacie of Gods worde, in the Psalme. 45. b. 6. and. 1. Corinth. 14. c. 24. and Heb. 4. c. 12. And there was giuen vnto hym a Crowne. [5.] A Crowne whiche is the token of the attaynemente and quiete possession of a kingdome, is iustly attributed vnto Christe, [A.] bicause it is onely he that hath vanquished sinne,

Christes Gospell is likened to a bowe and arrowes.

Christes conquest.

death and the Diuell, as it hath bene sayde alreadie. And he went out conquering, and for too conquere. It is an Hebrue phrase, whereby the Hebrues are wont to betoken aswell vehementnesse and holding on, as also certeintie or assurednesse. Christ therefore incountreth not with his enimies of euen hande, but as one that is sure of the victorie beforehande. For it could not otherwise come to passe, but that righteousnesse should ouercome sinne, the light it selfe ouercome the Prince of darkenesse, and lyfe ouercome death. Euen so at this day the faythfull (and specially the ministers of the word) which fighte vnder Christes banner agaynste the power of the worlde, muste assure them selues of the victorie, although they bee fayne to endure many things from tyme to tyme. But nowe a dayes in the Popedome a man shall not finde white horses among them that brag them selues to be the heromen of Churches. For their doctrine is vncleane and their lyfe lothsome to God, and all godly men. And therefore they glorie in vayne of the succession of the Apostles, as wee haue shewed oftentimes alreadie.

No true whitnesse in the Popish Clergie.

3. And vvhen he had opened the second seale, I herd the seconde beast saying, Come and see.

The state of the Churche in martyrdome vnder the Romane Emperours.

And when he had opened the seconde seale. 2. This seconde seale signifieth the state of the Churche (whiche is Christes kingdome) in the tyme of the Martyrs vnder the Romayne Emperours, from Steuen the fyrst Martyr, vnto Constantine the great, and so forth vnto the ende of the worlde. 11. For the truthe of the Gospell could not bee preached, but the worlde muste bee set on a roare, and the wicked ministers of Satan bee inflamed with madnesse agaynst the preachers and professours thereof. Wherefore it stode all the godly in hande, specially to haue singular patience, whereby to stande inuincible agaynst so many lettes whiche the worlde dyde caste in their wayes. Hereof Iohn treateth in this seconde seale. Come and see. q. d. Marke aduisedly what I

shall

shall shewe vnto thée, that thou mayest open them vnto o-thers also.

4. And there vvente foorth an other horse vvhich vvas redde, and vntoo him that sate thereon, it vvas gi-uen to take peace from the earthe, that they shoulde slea one an other: and there vvas giuen vnto him a greate svvorde.

And there went forth an horse which was red. A. Like as the whyte horse did figure vnto vs the faithfull Apostles and ministers of Christ, which bring tidinges vnto men, of nothing but peace and attonement, Christ their rider sending them and guiding them at his pleasure: so nowe the red horse betokeneth the cruell tyrantes and persecuters of the Churche, whiche are neuer satisfied with the bloud of Christes seruantes, but are alwayes breathing out manaces and slaughters, imploying their whole force to this poynt, namely to do all things as they list themselues, and to take their plesure without care, by quenching the truth of the Gospell. This is the fourth beast of whom mention is made in Daniell. 7.7. By which is betokened the Romaine Empire. And vnto him that sate theron. A. This rider is the deuill, the prince and head of all the vngodly, who worketh what he listeth in the stubborn-harted children. It vvas giuen too take peace from the earth. M. That is to saye, God had giuen him leaue to sette men at oddes among themselues, and to stirre vp verie great troubles, that therby the patience of the godlie might be tryed. S. For that moste vngracious and cruell horseman, was a murtherer from the begynnyng and abode not in the truthe: John. 8. 44. So hathe he easyly driuen the Princes of this worlde vnto horrible slaughters, which of their owne accorde haue alreadie bin to headstrong agaynst the truthe. For howe the Romaines haue demeaned themselues that they myght reigne ouer the whole worlde alone, it is easy to bee gathered by histories. They haue shed muche

Cruel tyrants & persecuters of the church.

The Diuell & hys inflaming of Princes agaynst the Gospell.

bloud in all places of the earthe: and alſo they haue diſpatched one another with ciuill battell. And in the meane whyle they haue alſo made innumerable ſlaughters of Martyrs, vnder Nero, Domitian, Traiane, Antonine, Seuerus, Maximine, Decius, Valerian, Diocletian, and Marent: of whome ye ſhall finde in order in the Eccleſiaſtical hiſtorie of Euſebius.

The diuel can doe no more than God wil gyue hym leaue.

But by the way it is a comfort, that the diuell can do nothing at all againſt the godly, further than God giueth him leaue: that is to wit, that the glorie of God, and the vertue of the godly may become the more apparant, according as a man may ſee in Job. 1. 12. and in other places. A. Wherevpon Chriſt ſaide vnto Peter, Simon, Simon, beholde, Satan hath craued you, that he myghte boulte you as Wheate is boulted: but I haue prayed for thée that thy faythe may not fayle. Luke. 22. d. 31. That they ſhould ſlea one another. B. Many vnderſtande thys to bée ſpoken of the Iewiſhe Natiõ, which murthered themſelues myſerably by inwarde ſeditions, before they were aſſayled wyth warre by the Romanes: which thing Joſephus reporteth them to haue done euen wythin theyr owne walles, when they were nowe beſieged by the Romane armie. A. But more rightly do others referre it to the perſecutions that were rayſed for the Goſpells ſake. For to ſet oute the crueltie of men more at large, John ſéemeth to glaunce at thoſe diuiſions whiche happen for the Goſpell euen in theſe our dayes, when the father is diuided from the Sonne, the Sonne from the Father, and the Mother from the Daughter: when the brother delyuereth the brother vnto death, when the children ryſe vp ageynſt their parentes and put them to death, and when a mannes owne houſeholde bée hys enemyes, according as Chriſt hath tolde vs afore hande, Math. 10. 35. 36. A. Neyther muſt it ſéeme ageynſt reaſon, that thys place auoucheth the ſame thyng to bée verifyed vpon Satan, which Chriſt after a ſorte attributeth to hymſelfe. For one ſelfe ſame worke (howbeit in farre diuerſe reſpectes) is ſometyme fathered bothe vpon God, and

Perſecutions for the Goſpels ſake.

Howe God & Satan maye worke bothe one thyng.

and vpon his enemie Satan accordyng to the saying of the Prophet, Blind thou the eyes of this people, that in seeyng they may not see, and in heering they maye not vnderstande. etc. Esai. 6. c. 9. and also accordyng to Paule who saythe, In whome the God of this worlde hathe blinded the wyttes of the vnbeleeuers, that they might not bee inlyghtened by the glorious brightnesse of Christes Gospell who is the image of God. 2. Cor. 4. a. 4. In which sentences the blinding of the vnbeleeuers is fathered bothe vpon God and also vpon Satan. And the scripture teacheth that Satan blindeth men, not only by Gods sufferance, but also by his cõmaundement, to the ende to execute hys vengeance. So was Achab deceyued by Satan. But coulde Satan do that of himselfe? No truely. But when he had profered his seruice to do harme, God sent him to bee a lying spirit in the mouthes of all Prophets 3. Kings. 22. d. 22. And surely the cause why God is sayde to blynde men, is for that when he hath bereft them of righte vnderstanding of minde, and of the lyght of his holy spirit, he gyueth them vp to the diuell to bee caryed away into a wilfull wicked mind, Rom. 1. d. 28. and sendeth them strong illusions, 2. Thessa. 2. c. 11. and so executeth iust vengeance vpon them by the minister of his wrath. And there was giuen vntoo him a great sworde. By the terme sworde, is betokened the power to hurte and to slea, wherewyth the deuill and the vngodly are armed by Gods permission. But wee muste marke what Christ sayth to comfort vs withall. Bee not afrayde of suche as kill but the bodie, and cannot kill the soule etc, Math. 10. c. 28.

Why God is sayde to blynde men.

Power to doo harme and mischiefe.

5. And vvhen he had opened the thirde Seale, I hearde the third beaste, saying, Come and see. And I savv, and beholde a blacke horse, and he that sate vpon him had a payre of balances in his hand.

And when he had opened the third seale. Forasmuch as the persecutiõ of ỹ church is not at one time only nor of one sort.

Inward persecution by Heretikes and false teachers.

but Satan assaulteth it diuers wayes to oppresse it vtterly, and to put it quite out of estimation: John speaketh of another spyce of persecution which is done by heretikes, deceyuers, and maisters of lying. And such manner of persecution is so muche the more noysome and daungerous than the former, as it stealeth vpon men with lesse adoo. For now & then it falleth out, that they which with a stout corage despysed the outward persecutiō of the sword, and yelded not to any terriblenesse of mē, are infected with mens venemous doctrine, & imbrace lyes in sted of the truth. Besides this, the wounds that are smitten by heretikes are scarce euer healed. Wherefore we must take good hēde, that Satan assaile vs not this way, and put vs to the foyle. Come and see. This parcel is repeated, to make him the more attentiue. A.q.d. Se thou let not slip the things that are shewed thee. And beholde a blacke horse. A.B. Here he shadoweth vnto vs all deceiuers, heretikes, false Apostles, and workfolkes of Satan: who forasmuch as they bee of the deuils sending into the worlde, can bring nothing vpon it but darkenesse. Concerning these, see Math. 7. b. 15. and 24 b. 24. also Rom. 16. c. 17. 18. and 2. Cor. 11. c. 13. and Philip. 3. d. 18. 19. and 2. Petr. 2. a. 1. 2. 3. and 1. John. 2. c. 18. and Jud. a. 4. And he that sate vpon him had a paire of balances. This giueth vs to vnderstand, that the deceiuers and maisters of lying are much set by among ỹ people, who hang altogither vpon their mouth, and receiue all their decrees as an answer from God: whiche thing is to bee seene in the Popedome, where the determinations of the M. of the faculties (as they terme it) are preferred before the holy word of God, not without horrible dishonor to the sonne of God. And no marueil, seeing that their high byshop the Pope maketh his vaunts, that he himselfe may iudge all men, and no man maye iudge him. Now then seeing he hath so easely obteined this thing at the handes of them which worship him as God: what wonder is it if he haue spred abrode innumerable errors, & thereby quenched the light of the Gospell in his kingdome?

The diuels workfolks.

False apostles much set by in the worlde.

The Popes Luciferlike pride.

6. And

6. And I hearde a voyce in the middes of the foure beastes, saying: a Chænix of VVheate for a pennie, and three Chænixes of barly for a pennie, and vvyne and oyle hurt thou not.

And I herde a voyce. &c. [c] This voyce is (by some mennes iudgement) attributed to the deceyuers and heretikes, who in the middes of the Churche, chalenge to themselues authoritie to iudge all men, and at their owne pleasure sell VVheate and barley wherewith the people is susteyned, that is to say, they offer their owne wicked traditions for the hungrie in sted of Gods holie wordes, as thoughe there were in them some souereine power to fede the soules that couet to be saued. But more rightly do others attribute thys voyce vnto Christ, who is wont to open vnto his seruauntes the things that are to come, to the intente they may laye for themselues in tyme. A Chænix of VVheate for a Pennye. A Chenix is a measure of all manner of grayne, conteyning as muche as may suffise for one dayes foode. Budæus in his fifth booke *de Asse*, deemeth a Chenix to weye foure pounde: and Pollux thinketh it to weye but three pound. And three Chænixes of barley for a Pennye. [b] When the Prophete Elizeus ment to betoken abundance of grayne, he sayd, By to morrowe thys tyme there shall be a bushell of fine flower for a Sycle, and two bushelles of barley for a Sycle in the gate of Samaria. 4. Kings. 7. a. 1. And Iohn purposing to betoken the dearth of victualls, sayth, that one Chenix of Wheate shall bee worthe a pennie, and three Chenixes of barley worthe a pennye for (as wee haue touched alreadie) Christ is wonte to forewarne hys faythfull (of whom he hathe a speciall care) of inconueniences to come, and to prouyde foode for them in due tyme: according as he dyd in olde tyme for the householde of Iacob by Ioseph, in Egypt, Gene. 41. d. 38. And in the tyme of Helizeus for the people of Samaria, 4. Kings. 7. a. 1. And for his owne Disciples af-

A Chenix.

Christes forecare for his chosen.

Gods mercyfulnesse in chastising.

ter his ascention. Act. 11. d. 28. And wyne and oyle hurt thou not. By this parcell an intiling is giuen, that things are hygotby neuer so scarse, but that there is alwayes some ouerplus remaining. For although men prouoke Gods wrath by their wicked dedes: yet is hee not wont to punishe them with extremitie: but euen when he is angrie, he remembereth his mercie, and bothe them good euen when hee chastizeth them, least they should vtterly faint by casting away all hope. And so it commeth to passe, that when Wheate is at a high price, the abundance of Wyne or Oyle cheereth them: and contrariwise. Neuertheless it is not done without good reason, that after the seducing by deceyuers and Heretikes, John maketh mention of the scarcitie of temporall goods. For wyth suche manner of temporall plagues, is God wont to chastise hys people, for despysing the simplicitie and puretie of the Gospell, and for giuing eare to seducers.

The contempt of the Gospell is punished with scarcitie of temporall foode.

7. And vvhen he had opened the fourthe Seale I heard the voyce of the fourth beast, saying, Come and see.

8. And I looked, and beholde a pale horse, and the name of him that sate vpon him vvas death: and Hell followed him: and povver vvas giuen them ouer the fourth part of the earth, too kill vvith the svvorde, and vvith famine, and vvith death, and by the beastes of the earth.

And when he had opened the fourthe seale. A.M. The opening of thys seale also perteyneth to the state of the Churche, the which God exerciseth sundrie wayes, that it maye depende vpon him alone. Come and see. This is expounded in the first verse. And I looked, and beholde a pale horse. Under the shape of the pale horse, are described the Hypocrites in whome there thriueth no power of the holy ghost, and in whom there appeareth no sparke of spirituall lyfe. G. For when Satan hath

A description of Hypocrites

hath once set vp his kingdome by the cruell persecutions of Tyrantes, and false doctrine of heretikes: he indeuereth to stablishe the same by Hypocrites and counterfet Christians. And surely such peinted people do much harme to the Church because that whereas they be vtterly voyde of godlinesse, yet neuertheles they beare such a face of godlinesse to the world warde, that they can scarcely bee discerned from the deuout and pure worshippers of God. Such were they which in the time of Christ dyd disfigure their faces, that they might seeme vnto men to haue fasted. Math. 6. h. 16. which prayed in the Lanes and open stretes, that they myght deuour widowes houses by long praying. Luke. 20 g. 47. which honoured God with their lippes onely, whereas their heart was all ẏ while farre from him. Math. 15. a. 8. And (to bee shorte) which dyd all thyngs to the intent to bee seene of men. Math. 23. a. 5. Of these kynde of men there hath alwayes béene great store in the worlde, and Christes faythfull Ministers haue suffered manie things at theyr handes. And the name of him that sate vpon him was Deathe. For as muche as the Hypocrites are voyde of the holie Ghost, it is thereby certeine, that they bee estraunged from the lyfe of God, and alwayes bounde vnto death. Therefore althoughe suche men bee counted the holyest and ryghteousest of all men to the face of the worlde, in so much as they are not ashamed euen to set out parte of theyr holynesse to sale vnto other men: (for they sell bothe their merites, and their prayers, and theyr fastings:) yet in verie deede they dwell in death, because there dwelleth in them no loue of God and theyr neyghbour. For they burne in the lustes of the flesh, which are accompanied wyth death: according as the Apostle sayth, if yee line after ẏ flesh, yee shall dye, Roma. 8. c. 13. for lyke as a pale horse, although he haue a faint hew, doth neuer the more withhold himselfe from ẏ beate of lust to the mare. Euen so although hipocrites séeme holie outwardly in countenance, gesture, and apparell: yet are they driuen no lesse wyth the lustes of the flesh, than

The liuely patterne of the popish Votaries & Cloysterfolke.

than ſuche as are not afrayde to doe the deedes of the fleſhe openly. And therfore Chryſte ſayeth, that ſuche are lyke to whytelymed tumbs. Mat. 23. c. 27. And hel followed him. The wages of ſinne is death, after whiche followeth hell, that is to ſaye, the full meaſure of all miſeries and tormentes. And this ſeemeth to bee added, to put the hypocrites in feare, that they may know for a certaynetie, how that hell fyre is readie for them, except they amende betymes. Herevpon did Chriſt ſo often manace them Wo, wo, to the intent to ſhewe howe abhominable they were in the ſight of God, albeit that they were taken for Gods in the ſight of men. And power was giuen them ouer the fourth part of the earth, to kill. [s] The old Latin tranſlation writeth it, Ouer the foure partes of the earth. meening, Eaſt, ſouth, weſt, and north. But the greeke copies haue, Ouer the fourth parte of the earth: in whiche maner of ſpeeche, the number certaine is put for a number infinite, whiche thing is founde ryfe in the Scriptures. John then meeneth, that a great parte of men were corrupted with hypocriſie, and abondoned to innumerable miſeries. [M.] For in all coaſtes and in all ſectes there be ſome ſuche hipocrytes, who in theſe dayes as well as in Johns tyme, doe kill ſome with the materiall ſworde, ſome with hereticall perſuaſion, ſome with want of Euangelicall doctrine, some with their deadly example, and ſom with their beaſtly miniſters, which ſauour nothing but fleſhly things. [A.] And all theſe things are befalne by the rightfull iuſtice of God. For ſeeing that ſcarce the hundreth perſon of thoſe to whom the Goſpel is preached, indeuereth himſelfe to frame his lyfe accordyng to the rule thereof: it is no wonder though many bee led away, partly by heretikes and partly by hipocrites. And truly wee ſee that the greater parte of Chriſtendome was vtterly ſeduced by thoſe diueliſh doctrines which Paul toucheth lightly. 1. Tim. 4. a. 1. for ſince the time that the tirannous law of ſingle lyfe was crouded into the world, & the choice of meates receiued with ſo great conſent, that men beleued the whole ſumme of holi-

What hell is, and to whome it is due.

The ſucceſſe of hipocriſie & falſe doctrine.

The cauſe why ſo many be led away by hypocrites and falſe teachers.

holineſſe and Religion to conſiſt therein: and alſo ſince the time that the lay men (as they tearmed them) were forbidden to reade the ſcriptures: noman can eaſly tell, how many millions of ſoules haue miſerably periſhed with the ſword, and with famin, and with deathe, and by the beaſtes of the earth. Although all theſe things be layde vpon men by Gods right-full iuſtice, for their hypocriſies ſake: yet notwithſtanding Iohn ſæmeth in this place to repeate againe the three former afflictions, wherewith the Lord will punish the vnbeleefe of the world: according as it is writtē in Ezech. 14. d 21. Wherevnto agree the wordes of our Sauiour Chriſt: Nation (ſayth he) ſhall riſe againſt nation, and kingdome againſt kingdom, and in all places ſhall be great earthquakes, and peſtilences and famin. &c. But firſt and formoſt they ſhall lay hands vpon you, and perſecute you. &c. Math. 24. a. 7. 8. 9. And thus he doth as it were adde the cauſe why ſuche calamities ſhoulde come vppon the world. All whiche things Ioſephus in his booke of the warres of the Iewes witneſſeth to haue come to paſſe vppon the Iewiſh nation the mutherer of the prophetes and Apoſtles, yea and of the Lord himſelfe, and the continuall ſtriuer againſt al wholeſome aduertiſements. Neyther is it to bee doubted, but the Romayne Emperoures and their preſidents that perſecuted Chriſt, ſuffered the like: whiche thing will appeere manifeſtly vnto him that readeth the ſtories of the Emperoures. For when Nero vnderſtood how the Senate had proclaymed him enemye, and condemned him to the Gibet, he ſlew himſelfe. Domitian was murthered by his owne chamberlaynes, as an effeminate and vnprofitable perſone. Maximus and his ſonne were killed by their owne ſouldiers at the ſeege of Aquileia. As Decius was fighting a battell in *Myſia*, he ſunke into a quamyre periſhed, ſo as his body was neuer ſeene after. Valerian in making warre vppon the Perſians, was taken priſoner by them, and made the Kyngs foteſtole as oft as he toke his horſe backe. Aurelian was ſlayne by the conſpiracie of a feaw men.

Calamities that come vpō the world, and the cauſe therof.

The luſte reward of perſecuters.

Nero.

Domitian.

Maximine.

Decius.

Valerian.

Aurelian.

When

Diocletian. When Diocletian had resigned vp the Empire, he was tormented with many and sundry diseases, and at length beeing out of his wittes, forsdid himselfe with his owne hands at *Nicomedia*. Which things doubtlesse were done by the vengeance of God, whereas in the meane while diuers of the Apostles (through Gods mercifull protection) hilde out euen in the middes of persecutions, till they were crooked for age. Notwithstanding yet by the way, it shall not be amisse (as I sayd afore) to vnderstande by this place, the fourthe state of the Church. For after Constantine had set the Church in peace, many men imbraced the lyfe of Hermits, who afterwarde degenerated into sundry sects of Monkery, by whome heresies were brought in against the wholesome and sounde doctrine of faith. For the rekesse of which maladie, the Lorde stirred vp the Gothes and the Vandales the wasters of the world. Afterward also in the necke of it, was brought in the sect of the Sarzins by Sergius the Monke, the scholemaster of Mahumet in religion: by meanes whereof, the world hath bin vexed with innumerable mischeues euen vnto this day. Wherefore all these sorowfull and hypocriticall sectes of Monks may aptly be vnderstode by the pale horse, whome death and hell do folow. Which thing is easy to be gathered, if we consider throughly how muche euill the Empyre of Rome hath sustayned by those kind of men in these latter times when the Benets, Eugenies, Sixts, and other Monks and maisters of mischeuous heresie ruled the reynes of the Church, who haue outraged in the slaughter of the godly and giltlesse, no meeldyer than a sort of cruell beastes. And euen at this day still, ye may easly find many in Cloysters and Abbeys, which exceede euen the brute beastes in vnclennesse and filthinesse of lyfe: and yet in the meane while, the world wondereth and gazeth at them as the holiest of all men.

Hermites and Monkes.

The Gothes, Vandals and Sarzins.

Mischiefe by Monks.

9. And vvhen he had opened the fifth Seale, I ſavv vnder an Altar the ſoules of them that vvere put too death for the vvord of God, and for the vvitneſſe which they (*) had.

(*) Some reade, hilde.

And when he had opened the fifth ſeale. G. To the intent the faythfull ſhould not eyther faint in trouble, or gyue credite to deceyuers, but rather be ſtrengthned more and more in the doctrine of faythe: he ſheweth that there is a plentifull reward layde vp for the patience of thoſe, that haue taken vpon them the mayntenance of the truthe, with a ſtoute and ſtedfaſt courage euen vnto the deathe. For deathe doth not quench thoſe quite, which ſhrinke not to die for Chriſtes name ſake: but they quietly wayte for the day of the reſurrection, wherein they ſhall take their bodyes agayne, and be rewarded with euerlaſting and moſt perfect felicitie. They that dye for Chriſt obteyne reward.

I ſaw vnder an Alter the ſoules of them that were put to death. O. P. The word Soule is put ſometime for the lyfe, bycauſe the ſoule is the cauſe of lyfe, and bycauſe the lyfe conſiſteth in the ſoule, as in the. Pſal. 119. 109. ℭ in Job. 16. a. 4. Alſo it is take for wil, mind, or deſire, bycauſe it is the ſeate of the will and deſire: in which ſenſe the ſoule of Jonathas is ſayde to be linked to the ſoule of Dauid. 1. Sam. 18. a. 1. and the ſoule of Sichem is ſayde to haue cleaued to Dina the daughter of Jacob. Gen. 34. 3. 8. And Luke ſayth that the multitude whyche beléued were of one hart and one ſoule. Act. 4. 32. Many tymes it is taken for a whole lyuing man: as when it is ſayd, that three ſcore and ſixtéene ſoules went downe with Jacob into Egypt. Gene. 46. 27. Alſo, the ſoule that ſinneth, the ſame ſhall dye. Ezech. 18. e. 20. And the ſoule that ſteppeth aſide to witches and ſothſayers, ſhall dye the deathe. ꝛc. Leuit. 20. a. 6. A. And againe, Eight ſoules were ſaued by water. 1. Peter. 3. d. 20. Sometimes it is taken for the breath whiche men doe breath in and out, wherein conſiſteth the liuely mouing of the body: like as when it is ſayd, perplexitie hath caught hold of me

The diuerſe taking of the word ſoule.

of me although my whole soule be still within me. 2. Samu. 1.b.9. And, his soule is in him. Act. 20.b.10. Also, let the soule of the child returne into his bowels. 3. Kings. 17.d.21. And lyke as in Latin phrase of speech, they be commonly wont to say, that the soule is puffed or breathed out: so also doth the scripture say, that the soule passeth or goeth out: as it is sayde of Rachell: And as hir soule was passing or going out, (for she was then dying) she called the child *Ben-oni*. Gen. 35.c.18. But most often the word Soule is taken for the immortall spirite of man, like as when it is sayd, feare not them that kill the body, but cannot kill the soule. Math. 10.28. In this sense doth John say here, that he saw the soules of them that were put to death. The soules vnder the Alter are all the godly from ỹ righteous Abel vnto Zacharie, according as Christe saythe. Mat. 23.35. And by the Altar we be put in mind of Abels sacrifice, which he offered vnto God in fayth, for the which also God liked well of it: but he did not so of Caines sacrifise, and therefore Caine slue Abel. Gen. 4.b.8.c. Hebr. 11.a.4.c.1. John 3.b 12. This mans faith was followed of as many as haue him made a sacrifise of swete sent vnto God for his word, reposing their assured hope in the only sacrifise of Christ, whereof the said Abell was a figure. Therefore in this place, they are sayd to rest vnder the Altar, after the same manner that they bee sayd to rest in Abrahams bosome. Luke. 16.e.22. For through faith, Abraham offered vp his own sonne for a burnt sacrifise, beleeuing that God was able to rayse hym vp euen from death. Hebr. 11.d.17. And through this faith, as many as be the children of Abraham according to the promis, do hope for the resurrection by the true Isaac Christ, of whome the other Isaac was a figure. For the word of God. [A] For the profession of Gods word is alwayes inseparably accompanyed with the Crosse: And for the witnesse which they had. [M] That is to say, for the truthe of the euangelicall doctrine, whyche they haue witnessed with hart, mouth and worke. For it is not ynough to haue the worde in ones hart, but he must also profesle

Altar or Abrahams bosome.

Beleefe and professiō must go together.

proffesse it with his mouth. For the beléefe of the heart iustifieth, and to knowledge with the mouth maketh a man safe. Rom.10.b.10. And in another place it is sayde: I beléeue, and therfore I haue spoken. Psal.116.b.10.& 2.Cor.4.c.13.

10. And they cryed vvith a lovvde voyce, saying: Hovv long delayest thou O Lorde, vvho art holy and soothfast, too iudge and reuenge our bloud vpon them that dvvell in the earth?

And they cryed with a loude voyce. s. This crying and this loude voyce, betoken a desirousnesse of minde to haue Gods glory maynteyned, and wickednesse put quite away. Which thing they knowe the Lorde will do: and yet in the meane while they pray for the iudgement with earnest suite according to the Lords will, like as Dauid doth oftentimes in the Psalmes, and like as wée do also in our dayly prayers when wée say, Thy kingdome come. Math.6.b.10. Togither wherwithall wée pray that Satans kingdome maye be abolished out of hande, and the wicked with their abhominations cleane wyped out. Howe long delayest thou O Lorde, which arte holy and soothfast. t. Howe these titles bée peculiar vnto God, wée haue shewed afore.3.b.7. Too iudge and reuenge our bloud. u. In this petition is shewed the affection and desirousnesse, wherwith ỹ godly do long to be glorified with Christ in body and soule togither. For the soules of the godly enioy not full and perfect blessednesse immediatly after death, but they quietly wayte for the restitution of all things, and for the resurrection of the flesshe, as wée do: whiche restitution and resurrection, is the marke that all shoote at, as many as haue plighted their fayth vnto Christ. Vpon them that dwell in the earth: This parcell sheweth well inough, that this place muste bée vnderstoode of the soules that are lose from their bodies. For they speake in suche wise, as though they had no aliance any more with them that dwell vpon the earth.

Longing for Gods glory & kingdome.

The longing of the godly to bee glorified with Christ.

11. And vnto eche of thē was giuen a single white robe: and it was sayd vnto thē, that they should rest yet a little vvhile, vntil their felow seruāts were filled vp, and their brethren which vvered to be slayne like as they had bin

And vnto eche of them was giuen a single whyte Robe. N. By the single whyte Robe is betokened the beginning of glorie, whiche God of his bounteousnesse bestoweth vpon the Martyrs, whyle the day of iudgements is loked for. N. For the soules of the godly haue not yet the double robe of blessednesse: but they shall haue it after the iudgement, when euery one of the Saincts shall bee made blessed on bothe halues, by the coupling againe of the soule and body togither. Therefore as nowe they enioy the glory of Paradise with Christ, howbeit but in soule onely, according to this promise, This day shalt thou be with me in Paradise. Luke. 23. f. 43. Also, I desire to be let lose, and to be with Christ. Phil. 1. d. 23. In respect whereof, there is added by and by, And it was sayd vnto them that they should rest. That is to wit, by waiting patiently for the day of the resurrection. Yet a little whyle. This is spoken after the manner of the Scripture, which promiseth in many places, that the tyme of miserie and trouble shall bee shortned to the electe. Esai. 54. b. 7. 8. and Dan. 11. d. 33. and Math. 24. b. 22. and 2. Cor. 4. d. 17. and Heb. 10. g. 37. and. 1. Peter. 1. a. 6. and. 5. c. 10. Vntil their fellowe seruants were filled vp. *Ergo*, then the delay of vengeance, is made for the elects sake also. Hereupon Peter sayth, The Lorde forsloweth not hys promise as some suppose: but he dealeth patiently for your sakes, willing that none should perishe, but that all shoulde turne to repentance. 2. Peter. 3. b. 9. B And all these, whiche are tryed by the testimonie of fayth, haue not yet receyued their rewards, because God prouideth yet better for vs, namely that they shoulde not bee perfected without vs. Heb. 11. g. 39. Also Moses sayth, The sinnes of the Amorites are not yet full. Gen. 15. c. 16. For which cause it behoued the lande of promise to be delayed. So also sayde Christ vnto the Pharisies, till yée vp the mea-

sure

The beginning of glory in the elect that be departed.

The soules of the chosen do rest in patiēce.

Finall vengeance is delayed for the elects sake.

sure of your fathers. &c. Math. 23. d. 32. f. Then must the measure of the Reprobates bée filled, before Christ come to iudgement, and to reuenge the bloudshed of his Martyrs. And theyr brethren which were to be slayne like as they had beene. Héere is giuen vs to vnderstande, that the chosen shall neuer be without enimies vnto the worlds end. Wherfore there is cõtinual warre proclaymed agaynst them by the world and the diuell, but he that holdeth out to the ende shall be safe. Math. 10. c. 22. and. 24. b. 13. Now stãdeth it vs in hand to disproue the errour of those that abuse this place of Johns, to maynteyne that wicked opinion that mens soules sléepe, whiche hath growen strong in many places. Surely so little are they fauoured by this place, that it rather fighteth so manifestly agaynst their awke errour, as if it bée wayed well, it will bring it vnto right nought. First of all the Soules of dead men cry oute, yea and that with a loude voyce: which thing can not agrée to suche as are bereft of perseuerance. Besides this, there bée gyuen them, not Fetherbeddes for them to lye downe and sléepe vpon: but whyte Robes whiche do in no wyse agrée to sléeping. Néedes muste they then wake, which are so clothed. Whiche béeing true, the whyte Robes muste without doubte (as I saydc) betoken the commencement of glory, which God of his bounteousnesse bestoweth vpon the Martyrs, vntill the day of iudgement come. For it is no noueltie in the Scriptures for a whyte Robe to resemble glory, mirth, and ioyfulnesse. For in a whyte garment was the Lorde séene of Daniell. 7. c. 9. In the same clothing the Lorde appeared in Mounte Thabor. Math. 17. a. 2. The Angell of the Lorde appeared to the women at his sepulchre in a whyte garment. Mark. 16. b. 5. In the same lykenesse the Angels appeared to the Disciples, when they gazed into heauen after the Lords ascention. Act. 1. b. 10. In the same apparell was the Angell that appeared vnto Cornelius. Act. 10. e. 30. And the deliuerie of the beste long Robe vnto the sonne that returned to hys father when hée had wasted all

The continuall warfare of the godly.

The disproofe of such as hold opinion that the soules of men deceased, sleepe till the day of iudgement.

What is resembled by white robes.

his goodes, was a warrant of gladnesse and mirth. Luke. 15. 22. Agayne if the soules of the dead cryed out (as the texte playnely sayth) then they slepte not. When then began they to be caste into this slumber? Let not any man obiecte vnto vs that the bloud of Abell cryed out vnto God, Gen. 4. b. 10. and Heb. 11. a. 4. I confesse it is an ordinarie figure to make the matter it selfe to speake, and to make the sheading of the bloud to require vengeance. But in this place it is certayne, that the affection of the Martyrs is represented vnto vs by crying out, bicause their longing is expressed without any figure, and their demaunde set downe, howe long delayest thou M Lord to take vengeance. &c. And therfore like as Iohn did set downe a double death heeretofore 20. 11. so will he anone set downe a double resurrection, hereafter. 20. 6. That is to witte, the first, of the soule before the iudgement, and the other when the body shall bee raysed, and when the soule also shall bee raysed vnto glorie. Blessed are they (sayth he) which hath parte in the first resurrection: for in them the seconde death hath no place. Nothing therfore is more horrible than the authors of the sayd forgerie, which will not acknowledge the first resurrection, the which nouertheless is the only entrance into blessed glory.

A double death and a double resurrection.

12. And I sawe when he had opened the sixth seale, and behold there was made a great earthquake, and the Sunne became as black as sackcloth made of heare, and the whole Moone became as it were bloud.

And I sawe when hee had opened the sixth seale. &c. After the contempte of Gods worde there followeth wrath and indignation, to consume the aduersaries vtterly. And that shall bee so horrible, that the sunne also and the Moone, and the starres shall strike them in feare, by reason of the wonderfull alteration that shal appeare in them. For so are the Prophets wont to betoke the gretnesse of Gods wrath, & the horrible tribulations of ỹ wicked. For like as light cheereth mẽs harts, & maketh

The gretnesse of gods wrath after cõtempte of his worde.

them re-

them the better at ease: euen so by taking the lighte away, there is wonte to bée betokened very greate beauynesse. And beholde, there was made a greate earthquake. If yée take the woꝛde Earthquake simply as it signifieth: euen Chriſte him selfe foꝛetolde that many Earthquakes shoulde happen in dyuers places of the earth. Luke. 21. 11. And (as hyſtoꝛies repoꝛte) many Cities were turned vpside downe by them: among whiche firſt Nicomedia, and (a twelue yéeres after) Nicea a Citie of Bithynia, and within a while after that, many péeces of the Citie Germa whiche ſtandeth in Helleſponte, were deſtroyed, as it appeareth in the tripartite Stoꝛie. *Lib. 7. Capi. 15. & 22.* Moꝛeouer Laodicea, Hieraple, and Coloſſus in Aſia, were ſoꝛe ſhaken, and in a manner vtterly ouerthꝛowen with a great earthquake about the ende of the reigne of Nero. In the reigne of Traiane, the earth was ſhaken ſo hoꝛribly, that mountaynes were rent aſunder and ſunken. Furthermoꝛe many Cities were ſhaken, almoſt to their vtter vndoing: but moſt of all Antioche, where a great number of people periſhed with the fall of houſes. About the latter ende of Lucius Biſhop of Rome, there was as hoꝛrible an Earthquake in Syꝛia, as euer was any afoꝛe: and at that time the moſte parte of Antioche, Tripolie, and Damaſco fell downe. Beſides this, the Citie Catana in Sicilie was muche moꝛe ſoꝛowfully toꝛne, and fyue and twentie thouſande people were ouerwhelmed with the fall of it. In the time that Boniface the eyght was Biſhop, there was as hoꝛrible an Earthquake as euer was any ſince men coulde remember: the trembling whereof continued many dayes togither, whereby many and great buyldings were ouerthꝛowen euery where: and Boniface him ſelfe lying then at Rheate, kepte houſe in the open fieldes, foꝛ feare leaſt the houſes ſhould haue falne vpon him. Thus muche out of the Enneades of Sabellicus. A lyke Earthquake happened in Germanie aboute the yéere of our Loꝛde. 1356. whereby almoſt al Baſil was caſt downe. And the men of Straughſ-

Hoꝛrible earthquakes.

Nicomedia & Nicea.

Germa.

Laodicea, Hieraple, Coloſſ.

Mountaynes rent aſunder.

Antioche.

In Syria. Antioche, Tripoli, and Damaſco. Catana.

Boniface the viij. Biſhop of Rome.

Baſil and Straughſborowe.

borowe running out of the Citie, kepte themselues in the open fieldes for beeing ouerwhelmed with the fall of houses, whyle the earth did quake many dayes togither. M. Besides this, in the yere of our Lorde. 1382. there was an earthquake beyonde all measure monstrous: for the whole earth shoke all at once, which is a thing contrarie to nature, and aboue all the reasons of naturall Philosophie. S. Howbeit for as muche as Earthquakes do in the Scriptures oftentimes betoken the alterations of things that are to bee altered, whether it bee of Kingdomes or of Religion, which can not bee done without great turmoyles: this place may bee vnderstode of the huge, horrible, and incredible alterations, as well of the Empire, as of Religion, by reason whereof horrible slaughters should bee made well neere through the whole world. For wee know how many and how great tragedies haue beene stirred vp by the Heretikes the forerunners of Antichrist. First Arrius whose heresie was a certayne season fauoured by Liberius Bishop of Rome. Also Constance the syster of Constantine the Emperour beeing infected with the same heresies, obteyned at length, that Arrius should bee called home from banishment, and heard to speake. Also the Emperours Constantius and Valens, fauouring this wicked Heretike, persecuted the right beleeuers, and made great slaughters of Martyrs. That heresie lasted more than a hundred yeeres, troubling the Churches, not onely of the East, but also of the West. And yet by the way wee will omit the brayneficke and vntellable heresies of Sabellius, Manicheus, Marcian, Fotinus, Paulus Samosetanus, Nestorius, Nouatus, Valentinus, Diodorus, Apollinaris, Pelagius, and many others, whereby the Churches were pitifully torne through the whole world. For the taking away and chastizing of whome, doubtlesse Iulian the wicked Apostata was sent: who began to assault all the Christians in generall. Afterwarde came the Scithians, Hunes, Gothes, Vandales, and Alanes, barbarous nations: who making many cruel slaughters, did miserably waste and spoyle

An vniuersall earthquake of the whole earth.

Horrible tumults for the alteration of religion.

Arius.

Constance.

Constant and Valens.

Diuers Heretikes.

The Scithias Hunes, Gothes, Vandales, and Alanes.

spoyle, first a great parte of the East, and afterward welnere the whole west, by the space of more than a hundred and three score yeres. Wherevpon the Stories repoyte, that Alarike king of the Gothes, was wonte to say, hee was enforced whether he woulde or no, to conquere the Empire of Rome: and lykewyse that Attyla was wonte to call him selfe the scourge of God. Moreouer, were not those great Earthquakes, when first of all the Ismaelites (whiche serued in wages vnder the Emperour Heraclius) toke Mahumet a souldiour of his, and making him the head of their faction, rebelled agaynst their master in his owne Campe? The which Mahumet hauing good lucke in two or three battels, and so beeing increased in strengthe, alyed vnto him the Persians agaynst Heraclius. Afterwarde beeing instructed by Sergius the Monke, a teacher of the Hereste of Nestorius, hee wrate Lawes whereby hee wanne men vnto hym of all Sectes, and wroughte no small decay vnto the Christian fayth, vntyll nowe at length (after almoste a thousande yeeres continuance) he is growen so puissant, that hee subdueth what Countreys hee lysteth to hys Empire by force of armes. And is not this also to bee counted a greate Earthquake, when the Bishop of Rome hauing purchased of the Emperour Phocas the supremacie ouer all Churches in the world, first led away all the West part from the Emperours obedience, making Charles surnamed the Great, the French king, Emperour of Rome, whom also he holde subiect to him as his vnderling? And afterwarde turning all the West part from Christes Gospell, and from the doctrine of the Apostles, compelled them to his owne opinions and decrees by violence and swoorde? Who doubteth then but that suche alterations of common Weales and of Religion, are oftentymes in the Scriptures bothe foretokened and signified by Earthquakes? Which thing euen our times declare to be vtterly moste true. For nowe greate slaughters of men haue wee seene alate in Germanie, England, and Fraunce,

Alarike.

Attica.

Mahumets vnhappie successe in wickednesse.

The vsurped supremacie of the Bishops of Rome.

ſince men began to conſult of abolishing Papistrie, and of set-
ting vp Christianitie againe? And no doubt but there wyll
followe many mo, assone as other Nations shall attempt
to caste off the yoke of Antichriste, and to giue them selues
to substantiall godlynesse. And the Sunne became blacke as a
sackeclothe made of heare. By suche manner of surmounting
compartsons as well the Prophetes Esai. 13. b. 10. and Ezech.
32. b. 7. 8. and Joel. 2. b. 10. as also the Euangelistes, Math. 24.
c. 29. and Luke. 21. c. 25. foretell righte great calamities that
shall ensue vpon mankinde. And seeing it is inoughe and
more than inough knowen, that the last persecution of Anti-
christe shall (by the testimonie of the Scriptures) bee the gre-
uousest of all others, not onely outwardly in the body, but
also inwardly: as whereby fayth and innocencie are im-
peached: it followeth also that Christes victorie shall bee
moste glorious againste hym. Therefore not amisse do
wee take the darkening of the Sunne, to bee the fayling
of the simple and pure doctrine of Christe, by the thry-
uing or rather reygnyng of Antichrystes abhominations
throughe all Churches: according to this saying: when the
sonne of man commeth, thinke you that hee shall fynde
fayth vpon the earth? Luke. 18. b. 8. So also is the heate of
Charitie nowe become colde. But the sunne shall then bee
darkened vnto them, when Christ shall execute his full force
vpon them by destroying them miserably. But if any man
like to vnderstande it of the visible Sunne: there was scarce
euer seene a greater Eclips of it since the Passion of Christ,
than that was whiche happened the same yeere that the Po-
pishe Croysie was first set vp and put in execution. And the
whole Moone became as it were bloud. As well by the blouddi-
nesse of the Moone, as also by the foresayde darkening of the
Sunne, John ment to expresse nothing else, but that whither
soeuer men turne their eyes, many things shal appeare euery
where both aboue & beneath, to strike them in feare. For it is
all one as if he had sayd, Thyngs neuer went so wretchedly
in

The darkning of the Gospell by Antichrist, and Christes victory against him.

A terrible Eclips of the Sunne.

in this worlde, nor there neuer appeered so many and so great signes of Gods wrath. But heere it is demaunded, howe it may agree that so huge a sea of inconueniences should flowe out togither with the manifestation of Christ: For it may seeme against reason, that wheras hee is the onely pledge of Gods loue towards mankynd, in whom the heauenly father layeth forth all the treasures of his goodnesse, or rather in whom hee powreth out the bowelles of his mercie vpon vs: yet notwithstãding Gods wrath burneth more fiercely since his comming than it did before, so as it catcheth hold both of heauen and earth as it were with one flame at once. First it is to be considered, that for asmuch as men are ouerflowen in receyuing Christ, they must bee quickened vp with diuers afflictions as it were with spurges. Secondly wheras Christ calleth them vnto him that be distressed and heauy loden with miseries, we cannot learne that lowlynesse, till we be tamed with manie miseries. For through the prosperous state of their affaires, men take stout and proud stomacks vnto them, and it cannot be but that he which weeneth himselfe to be well at ease, will presumpteously despise Christ. Thirdly, bycause we be ouerforeward in seeking the ease of the flesh, wherevpon it comes to passe, that many men tye the grace of Christ to this present lyfe: it is for our behoofe to be inured to the contrarie opinion, to the end we may know that Christs kingdome is spiritual. And therefore God of purpose to teach vs that Christs goodes are heauenly, exercyseth vs with many troubles as touching the flesh. Wherby it commeth to passe that we seeke our happinesse out of the worlde. Also the vnthankfulnesse of men increaseth the heape of miseries. For the seruant that knoweth his masters wil and doeth it not, is worthy of sorer punishment. Luke. 12. f. 47. The more familiarly that God dealeth with vs in Christ, the more dothe our vnkindnesse increase & burst out into open stubbornesse. So is it no maruell at all though many signes of Gods vengeance appeere at the open preaching of Christ, considering that

In obiection with an answere why so great plagues should followe the Gospel.

men on their behalfe, do by their wicked contempte prouoke God the more greeuously, and set his wrath the more on fire against them. And therefore whereas John sayth, that the sonne shall become blacke and the Mone bluddy: they be figuratiue speeches, wherby he meeneth, that the Lord shall shewe forth such signes of his wrath through the whole frame of the world, as shal set men beside their wits for feare, as though the whole order of nature shoulde horribly turne topsiterue. For lyke as the Sunne and the Mone are witnesses of Gods fatherly loue towards vs, when they yeeld lyght to the earth in these turnes: so on the contrary part, he sayth they shall bee messengers of Gods wrath and sore displeasure. According also as Christ himselfe warneth vs more fully in Math. 24. c. 29. & in Luke. 21. e. 25.

Figuratiue speeches.

13. And the Starres fell from heauen vpon the earth, like as the figge tree casteth his greene figges vvhen it is shaken of a great vvind.

Starres falling from heauen, or teachers falling from soūd doctrine.

And the starres fell from heauen. a. By the name of Starres are commonly meant the ministers and teachers of the word as is said afore. 1. d. 16. 20. b. They are sayd to fal from heauen, when they forsake the heauenly doctrine, and imbrace and teach mens traditions. c. Which thing hath come to passe vnder the reuolting of Mahumet and the bishop of Rome. For in a manner all of them are stept out of the way, and are become vnprofitable Of these and such like the Apostle spake aforehand saying: The time will come that men shall not away with sound doctrine: but they whose eares itch shall get them a heape of teachers after their owne lusts. 2. Timo. 4. d. 3. Also, if any man teach otherwise, and consent not to the wholsome sayings of our Lorde Jesus Christ, and to the doctrine which is according vnto godlynesse, he is puft vp and knoweth nothing, but wasteth his braynes about questions and quarellings of words, wherof spring enuie, strife, blasphemie, euill surmisings, and vayne disputations of men of

corrupt

corrupt minds, and which are destitute of the truth, thinking lucre to be godlinesse. 1. Tim. 6. a. 3 4. A. Also see Acts. 20. f. 29. & 1. Iohn. 2. c. 18 Like as the figge tree casteth his. &c. A. It is a fit comparison. For euen so do they fall in time of temptation, as many as haue not the word of faith fastned and rooted in their harts, but stand brabling like old doting wiues about outward things and Ceremonies. M. And like as if a man should fall from aloft, no man ought to thinke it straunge though he were broken and battered all to péces: Euen so if the teachers and scholemasters of Christendome fal from the heigth of so great a profession as theirs is, what maruell is it if they hardly or neuer come to rising vp agayne.

Vnsetled professors of the Gospell.

14. And the heauen vvent avvay as a booke that is rolled about: And al hilles and Ilands vvere moued out of their places.

And the heauen wēt away. A. The old latin translation hath, As a skroll that is wrapped in, that is to say, as a skrol ẏ is rolled & wrapt vp togither. I. The same saying is in ẏ psalmes of ẏ alteration of the heauēs. Psa. 102. d. 23. To suche as be in extreme miserie, ẏ heauen seemeth to fal downe, to be rolled vp togither, & to vanish away. So also whē heretikes and errors of Antichrist preuayle on al sides, ẏ Church of Christ seemeth vtterly to go to wreck: like as vnder the wicked Achab & Iezabell, it seemed that there were no mo true worshippers of God left but only Elias. 3. Kings. 19. b. 10. & 18. Ro. 11. a. 3. A. And in our dayes also ẏ Church semed to haue bin forsaken, when one nā or twayne were fain to wrestle against ẏ whole world, & that, not without great peril of their liues. For there was so great blindnesse and ignorance in the world, that scarcely one man among many thousands, did throughly vnderstand the office of Christ, (which notwithstanding is the cheefe poynt of Christian religion,) that is to wit, to iustify men frely, that is to say without any respect of their workes. And all hilles and Ilands were moued out of their places. S. Thys may be referred to

What is ment by rolling vp of the heauen.

The wonderful preuayling of Antichrist in his errors.

to the Earthquake whereof mention is made in the twelfth verse. By the way, it signifyeth, that the froward and forged doctrine shall in all ages beare suche sway in the Churche, that euen the hilles (that is to say the learned, and suche as were as stedy and vnmouable as mountaines, in the doctrine of Christ.) should giue place to the heretikes. So also the Ilands, that is to say, such as were counted so stedfast in the fayth, that they would no more giue place vnto errors, than Ilandes yeeld to the waues of the sea: should not be able to abide by their tackling, so greeuous and sore in all respectes should the temptation be. And truly mens traditions haue growen so strong, by burying the doctrine of the Gospell vnder the reigne of Antichrist, that no Realme, nor Citie, nor Village, nor finally no house was free from pestilente errors.

15. And the kings of the earth, the princes, rich mē, and Captaynes, and the mightie men, and euery bondman, and freeman, hid themselues in dennes and in the Rockes of mountaynes.

The greuousnesse of Gods vengeance agaynst the despisers of his worde.

And the kings of the earth, the princes. &c. A. He amplifyeth the greatnesse of Gods wrath which shall be powred out vpon the enimies of the truthe and the persecutors of the Church. P. The kings of the earth are the men of might, who thinke thēselues to be out of danger. A. Bicause they ouerpeere al other mē. Princes & rich mē trust to their riches & authoritie, passing little or nothing for the word of the Lord. And the residew of men do carelesly despise al things that make to the setting forth of Gods glory. But the time will come, that all of them shal feele the heauy hand of God, and at length suffer endlesse punishment. Hid themselues in dennes. &c. Verely to seeke couert that they may shun the wrath of the righteous iudge: howbeit in vayne. For of al things it is most rightfull, that such as wold not acknowledge and receiue the Sauiours sent vnto them by God, should feele him a sore and iust iudge.

16. And

16. And saide vnto the Hilles and Rockes, fall vpon vs, and hyde vs from the face of him that sitteth vpon the throne, and from the vvrath of the Lambe.

And sayd vnto the. So also sayd Christ to the multitude of people and women that followed him towarde his passion: Then shall they begin to saye to the mountaines, fall vpon vs: and to the Hils, couer vs, Luke. 23. d. 30. And this is said, partly to put the proude and stubborne hartes in feare, and partly to prouoke them to amendment, and partly also to strengthen the minds of the godly against the ouergreat wilfulnesse of the world. For the carelesnesse of ỹ wicked wherthrough they seeme to mocke at God, is no small occasion of stumbling. Ageine nothing is more readie with vs, than to bee caught by the inticementes of the prosperous Fortune which they inioy, so as the awe of God slippeth quite & cleane from vs. Therefore to the end that the faithfull shoulde not spight their drunken mirth: John sayth that the same shall bee turned into sorow and anguishe of mind, by reason of the intollerable vengeance that shall light vpon them, when he whom they now despyse and persecute shall come exceedyng terribly vnto iudgemente with passing power and glorie. The anguishe of the reprobates at godly sodeine vengeance.

From the face of him that sitteth. &c. It is an expressing of God by a further circumstance. Here we see it is the nature of euill men, alwayes to shunne Gods face, bicause it loketh not cheerely vpon them, as it doth vpon the Electe, and vpon his deuout worshippers: according as Dauid witnesseth in these wordes: The eyes of the Lord are vpon the righteous, and his eares are open vnto their prayers, but the countenance of the Lord is against them that do euill. &c. Psal. 34. c. 16. The countenance of God is terrible too the wicked.

And from the wrath of the Lambe. Then is not Christ to be despysed by reason of the exceeding great meekenesse that abideth in him. He is a Lambe in deede, howbeit but to the godly, but to the chosen, but to such as feare God: toward the reprobates and the despisers of God, he putteth vpon him the counte- The wrath of the Lamb.

countenance of a Lyon, to put them in feare and to deſtroy them. Furthermore John maketh mention of the Lambes wrath by name, to the ende we might knowe, that the power of iudging is beſtowed by God vpõ Chriſt as he is man. For to this ende did Chriſt die and riſe ageine: namely that he myght bee Lord of the quicke and the dead. Rom. 14. d. 9. Alſo, he hath gyuen him power to do Iuſtice bycauſe he is the ſon of man. Iohn. 5. e. 27. And ageine, God hath ordeined him to bee iudge both of the quicke and the dead. Act. 10. g. 42. Luke alſo in Math. 25. e. 31. and in. 2. Theſſ. 1. c. 7. 8. 9. 10.

17. For that great day of his vvrath is come, & vvho ſhall beable to ſtand?

Domeſday both terrible and ioyfull.

For that great day of his. &c. The day of iudgement is termed ſo in reſpecte of the vngodly. For vnto the children of God, this day ſhall bee a daye of redemption, a day of mirth, a day of rewarding: but to the reprobates, it ſhall bee a day of anger, wrath, and vengeance, as it is written in Eſai. 63. a. 1. and Sophonie. 1. d. 15. and Luke. 4. c. 19. And who ſhall bee able too ſtande? The vngodly acknowledge (though all to late) that God is a conſumyng fyre, Deut. 4. d. 24. and Hebre. 12. g. 29 and howe terrible a thing it is to fall into his handes, Hebre. 10. k. 31. And what tormenteth them more than the continuall gnawing of their euill conſcience? contrariwyſe the godly truſting to the righteouſneſſe and innocencie of Chriſt, come forth to meete Chriſt holdyng their heades vpright, well aſſured of the ſaluation which they haue hoped for by the free fauour of God, accordyng as Iohn ſaythe: derely beloued, if our owne harte condemne: vs not, then haue wee aſſurance to Godwarde, and whatſoeuer wee aſke we ſhall receyue of hym, bycauſe wee keepe his commaundementes, and do the things that bee acceptable in his ſighte, 1. Iohn. 3. d. 21. 22. And ageine, herein is perfecte charitie with vs, that wee maye haue truſte in the day of iudgement: for lyke as he is, ſo are wee alſo in thys worlde. 1. Iohn. 4. d. 17.

The ſtate of the godly and of the vngodly at domeſday.

Wher-

Wherunto perteineth this saying of Christe to his disciples: When these things begin to come to passe, loke yée vp and lift vp your handes, for your redemption draweth nie. Luke. 21. 28. Wherefore like as this dreadfull description of Gods iudgement, is greatly auayliable to put the wicked in feare, which follow the lustes of the flesshe carelesly: so must it bée a ground of singular comfort vnto all the godly. For they can not feare him as a iudge that should bée against them, whom they haue by faith imbraced as their Mediator, Aduocate, and most déere brother.

The seuenth Chapter.

1

AFter this I sawe foure Angells standing vpon the foure corners of the earth, holding the foure vvinds of the earth, that the vvynd should not blovv vpon the earth, nor vpon the sea, nor vpon any tree.

AFter this I sawe. A. This chapter conteineth an excellent good lesson. For it teacheth vs, that Christes kingdome is not destroyed but rather stablished among men by persecutions. Truly Satan with all his ministers, ý is to wit, Tyrants, persecuters, Heretikes, deceiuers and Hipocrites bestirre them: and of all them wyth one consent indeuer to ouerthrowe Christes Churche, and to oppresse it vtterly. But theyr deuyses are to no purpose, inasmuche as the welfare of the godly is grounded vppon a most sure Rocke. Therefore in this vision (which yet still perteyneth to the sixth seale) Iohn setteth downe two things that make greatly to the comforte of the godly. B. For firste he sheweth, that the aduersaryes power is not able to hurt so much as hys harte would serue him to do, bycause Christ our sauiour will not suffer him. And secondly ý notwithstanding the wylinesse of Satã, who tries al the wayes to ý wod

The Churche is stablished & increased by persecutions.

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to make a cleane riddance of Christes kingdome: yet shall an exceeding great and innumerable multitude bee registred in to Christes kingdome out of the whole worlde. [A] For Gods foundation standeth sounde, hauing this Seale, the Lorde knoweth who bee his. 2. Tim. 2. c. 19. And none of the chosen can perishe. John. 6. d. 39. and. 10. e. 28. f. 17. b. 12. Foure Angels standing. [B] The scripture witnesseth that manie euils are done in the worlde by the working of wicked Angells, not without Gods sufferance. So reade we that Eue was seduced by the wicked feend, Gene. 3. a. 4. that Job the holy seruaunt of God was afflicted with manye mischeues. Job. 1. c. 14. 15. 16. 17. 18. That Pharaos wizardes resisted Moses and Aharon by the seruice of diuels, Exod. 7. b. 11. That Satan withstood Josua ỹ high Priest in the building vp again, both of the Temple and of ỹ citie of Jerusalem. Zachar. 3. a. 1. Besides this, our Lord himselfe was tempted by the diuell with sundrie incounters Math. 4. a. 1. and Marke. 1. b. 13. Against whom also he stirreth vp the traitour Judas, Luke. 22. a. 3. and John. 13. c. 27. Saint Paule also warneth vs that Satã, (to deceiue vs vnwares) is wonte to transforme himselfe into an Angell of light. 2. Cor. 11. d. 14. And that our wrestling is not against flesh and bloud, but against the Princes and powers of darkenesse. &c. Ephe. 6. b. 12. Yea and Saint Peter biddeth vs bee sober and watchfull, that the diuell who pursueth vs like a cruel Lyon, swalowe vs not vp whole. 1. Petr. 5. c. 8. These and manye other things of the same sort doth the scripture auouch concerning the mischeeuousnesse of wicked feendes against such as haue halowed themselues vnto Christ. And in ỹ ende, Christ our sauiour fathereth both lying, and man slaughter, and all kind of mischeefe vpon them as the authors thereof. John. 8. f. 44. Wherfore I take this place to bee ment of euil Angels, by whose working it commeth to passe, that the Princes and wise men of the worlde do hinder the wholsome course of preaching the Gospell, which thing the feends do procure by wonderfull meanes: that is to wit, either when the weather

The working of euil spirits to bring the Gospell in hatred and contempt.

is vnseasonable and so the earth becōmeth barren, or when riuers breake their bankes and ouerflowe, or when there followeth a murrein bothe of man and beaste, or when there hath beene ill successe in battell againste the enemie: they weeste all these things to make the cace of the Christians heynous, vpon whose religion, the Priests of the Iools (who from time to time prouoked both the Princes and the people to persecute the Christians) wyted the myseries of all times vpon the neglecting of the seruice of the Gods: according as it is to bee seene in the Ecclesiasticall historie of Eusebius, and in Tertullian in hys Apologie. Holdyng the foure wynds. Antichrist hinderēth ỹ preaching of the Gospell.

9. That is to saye, by all meanes hindering the preaching of the Gospell which is wont to bee done by the operation of the holy Ghost, who is called a wynde. And although that be which is betokened in this place, bee but one single Spirite: Yet doth Iohn recken vp foure, bycause the power of the holy Ghost is shed abroade through the whole world. M. Moreouer the diuel knoweth wel ynough, that nothing is more ageinst his kingdome than the preaching of the Gospell; D. and therfore he laboreth to holde it backe in all places, as much as he can, least men should beleeue and be saued. M. Which thing no man can now doubt to be fulfilled, considering how the Popishe prelates bend themselues with might & maine, to keepe short all true preachers of the Gospell. That the wynd shoulde not blowe vpon the earth. For lyke as the wynde raiseth vp cloudes, openeth the earth, moysteth it, maketh it fruitefull, and maketh it looke cheerefully with flowers and fruits: euen so the preaching of the Gospel shadoweth the hartes of earthly mē, and preserueth them from the wickednesse of heresie, & openeth them vnto repentantnesse, & maketh way through them that they may receiue grace, and maketh them to bring forthe the fruite of good workes, and beautifyeth them with good examples. But nowe is thys blast (of all blastes the pleasantest) by Satans suttletie and naughtinesse forbydden to blowe vpon the earthe. Nor vpon the Sea, nor vpon any A compering of ỹ preachyng of the Gospell to the wind.

This appeareth in that the Pope forbiddeth all sortes of men to reade the Scriptures in the mother toung.

tree. ¶ Where bee, which by the earth do vnderstand the common sort of mē and simple folkes: by the sea, rich marchantmen which traffike vpon the seas: and by Trees, the better sort which by reason of som worthinesse or dignitie, are more esteemed than others and beare greater preeminence among men: or else such as being erst hild vp by the doctrine of the Gospell, were readie to bring forthe the fruites of faith and godlynesse in their workes. ¶ So as wee may vnderstand, that this doctrine is forbidden from all kind of men, of what state or degree so euer they bee, to the intent the knowledge of the truthe shoulde not come to any manner of men. Which thing, the publike decrees with forfeitures and penalties annexed, as well of those tymes as of oure dayes, do anouche. ¶ But like as nothing can stop the natural course of ỹ wind: so can no man lyghtly withstande the preaching of the Gospell, but that it must come to them for whom it is ordeyned, that vnto some it may bee the sauour of lyfe vnto lyfe, and vnto othersome the sauour of death vnto death. 2. Cor. 2. d. 16.

2. And I sawe another Angell comming vp from the rysing of the Sunne, hauing the Seale of the lyuing God. And he cryed with a loude voyce too the foure Angells vntoo vvhom it vvas giuen too hurt the Land and the Sea.

And I saw another Angell. ¶ This Angel betokeneth Christ, who is also called the Angell of the couenant by the Prophet Malachie. 3. a. 1. ¶ He is sayde to come vp from the rysing of the Sunne, bycause he is sente vnto vs from the heauenly father, according as he himselfe witnesseth, saying: I went oute from the Father and am come into the world, Iohn. 16. d. 28. And Zacharie the Father of Iohn Baptist calleth him the day spring or Ryzer from an hygh, Luke. 1. g. 78. Hauyng the seale of the lyuing God. This is truely verefyed of Christ, who is the image of God whiche is inuincible Coloss. 1. b. 15.

Who haue the seale of the lyuing God.

the

the brightnesse of his glorie, and the expresse image of hys substance, Hebr.1.a.3. Whom God the father hathe sealed, Iohn.6.c.27. Unto whome all power is giuen both in heauen and earthe. Math. 28 d.18. and to bee shorte, in whome dwelleth the fulnesse of the Godheade bodily. Colo.2.b.9. And dede those bad Angells woulde haue letted, that the truthe of the Gospell myghte not haue come to all manner of men: but they coulde not, bycause Christ commaunded the Gospell to bee preached vnto all creatures, Marke.16.c.15. according to that which he had sayde, Nowe is the iudgement of this worlde, nowe shall the Prince of thys worlde bee cast oute, Iohn.12.c.31. And, bee of good cheere, I haue ouercome the worlde. Iohn.16.d.33. Notwithstandyng there bee which by thys Angell, doe vnderstande all faithfull Ministers of Gods word, who being sent of God, are armed with the word of faithe, (which is rightly lykened to the Seale of the liuing God,) and stoutly withstande those bad Angels that woulde stoppe the course of the Gospell. Whiche sense agreeth not amisse, so wee alwayes beare in mynde, that whomsoeuer Christ vseth as his Ministers in thys behalfe, yet is the thing done by the benefyte of Christ hymselfe.

And he cryed wyth a loud voyce to the foure Angells. M. So great is Christes power, that euen the Diuells (and much more the euill men) are at hys commaundement and bounde to obedience vnto hym: which thing he made manifest euen when he lyued vpon earth, Math.8.d.28. and Marke.1.c.25. and Luke.4.f.36. Nay rather he excelleth so farre in power and authoritie, as well of Godhead as of manhood, that all thyngs as well in Heauen as in Earthe, are fayne of necessitie to obey hys voyce. And hys voyce is sayde to bee loude, bycause that euen suche as are farre of from hym doo heere it, yea and also tremble at it, neyther dare they by anye meanes resiste it. Hereunto perteyne the thyngs which Christ disputeth concerning his sheepe, Iohn.10.c.16. & whiche Paule writeth concerning the predestination of the

Christs voyce is loude.

Satan & his members can hurt no man without gods leaue.

Saints. Rom. 8.f.32. Vnto whom is vnsgiuen. What is to say, they had leaue of God. For Satan could not do men any displeasure at all, if he had not leaue gyuen him by the righteous Iustice of God, according as I haue saide heretofore, 2.c.16.

The greatest hurte that can happen vnto man.

For hurt the land and the sea. It is to bee marked heare, that there can no greater harme bee wrought vnto men, than to bee bereft of the knowledge of the truth, or of the preaching of the Gospell. For what can be loked for but vtter damnation, when the worde of saluation is taken away? what can be loked for but darknesse, whe light is quenched? finally what can be loked for but death, whe the message of life is reuoked? Wherfore it was a most grieuous thinge which Christ foretold to the thankelesse Iewes, when he said, The kingdome of God shall be taken from you, and giuen to a nation that shall bring forth the fruits of it. Mat. 21.d.43. And Paule saith, It behoued the worde of God to bee preached first vnto you: but forasmuch as you put it from you. &c. Act. 13.g.46.

3. Saying, hurte not the earth, nor the Sea, nor the Trees, vntill wee seale the seruauntes of our God in their foreheades.

Satan can do no harme without leaue of God.

Saying, hurt not. Satan durst not hurt holie Iob, neyther in outward goods, nor in bodie, till he had gotten leaue of God. Iob. 1.c.12. And although the Gergesenes were euill men: yet durst not the feend enter into their swyne, but at Christs commaundment. Math. 8.d.31. Yea and most true it is whiche Christ sayth, that not so much as a little sparow lighteth vpon the grounde, if the heauenly father list not. Math. 10.c.29. How much lesse then can Satã or the worlde by any meanes hurt the Children of God? Vntill wee seale.

The three persons of the Godhead are vnseparable in working.

He vseth y plurall number to comprehend within him the father, and the holy Ghost, who worketh in the elect: lyke as when he saith, If any man loue mee and keepe my sayings, my father also will loue him, and we will come vnto him, and make our a-

bode

bode with him, Iohn.14.c.23. The ſeruauntes of our God. That is to ſay the choſen, and the deuout woꝛſhippers of God. In the foreheads. [s.] Hære ſæmeth to be an alluſion to the myſterie of the golden plate vpon the foꝛehead of the high Pꝛieſt, wherin was ingrauen the name of the Loꝛde, Exod.28.f.38. And moꝛeouer to the bloud of the Lamb, wherwith ẏ poſtes of Gods people were marked, that they might be ſafe frõ the Angell that deſtroyed, Exo.12.b.13. and alſo to the ſigne Tau, in Ezec.9.b.4. Moꝛeouer they be ſealed, as many as are marked with Chꝛiſtes ſpirit in their hartes, & who thꝛough ſtedfaſt faithe and vtter renouncing of themſelues, are not aſhamed to pꝛofeſſe Chꝛiſtes name vnfearfully both in confeſſion of mouth, and alſo in behauiour of lyfe and conuerſation, beſoꝛe this foꝛloꝛne and ſinfull woꝛld. [A.] Foꝛ the beléefe of the hart iuſtifyeth, and the confeſſion of the mouth maketh a mã ſafe. Rom.10.b.10. Then let our falſe Nicodemuſſes ſee by what reaſon they may gloꝛy, that they are ſealed wyth thys holy ſeale of faith, ſeeing that in their outwarde ceremonies they fauour the ſeruice of Idols.

The ſeale of God, & who be ſealed therwithall.

4. And I herde the number of thoſe that vvere ſealed. A hundred and foure and fortie thouſande vvere ſealed oute of all the Trybes of the Children of Iſraell.

And I herd the number of them that were Sealed. [o.] This place giueth great matter of comfoꝛte vntw all the godly. Foꝛ it ſheweth that the wylineſſe, ſtrength, and power of Sathan can not let, but that the Childꝛen of God ſhall bee ſealed with the ſeale of the holie Ghoſt, tw the intent they may alwayes bée frée, as well from the deceytes of errours, as from the puniſhmentes which linger foꝛ all vnbeléeuers. A hundred and foure and fortie thouſande. [o.] Hære is a number certaine put foꝛ a number infinite. [s.] Foꝛ hære is betokened the innumerable multitude of the choſen. Foꝛ the number of twelue is a number of moſt fulſome vniuerſalnelle, if it bee repeted

Nothing can diſappoynt the ſealing of gods elect.

The number of Twelue is ſacred and renowmed in the holy ſcriptures.

according to the reckening of auditors and casters of accomptes. For twelue being multiplyed in it selfe by ten, maketh a hundred and twentie: which being multiplyed by tenne, make twelue hundred: which being multiplyed ageine by tenne, make twelue thousand: & these being multiplyed by twelue amount to a hundred fortie and foure thousand. M. And therefore this number of twelue is sacred and renoumed in the Scriptures and in the workes of God, as wherby Christ betokened the restitution of the Church to come, Math. 10. a. 1. for like as the people of Israell descended of the twelue Patriarkes: euen so Christ called backe the scattered remnants of them to the remembrance of their originall, by chosing twelue Disciples, to ỹ end they should conceiue assured hope of their restorement, and so, not vnfitly, he witnessed the renewing of his Church by ordeyning as it were twelue newe Patriarkes. Besides thys, he dyd also put the Iewes in mind by that number, to what ende he came. Howbeit forasmuch as they yéelded not themselues to Gods grace, he begat to hymselfe a newe Israell. If a man loke but vpon the first beginnings, these things maye séeme fond: but if yée haue an eye to the sequele, the incredible successe and the fruitfull téeming of the Churche, will shewe that the Apostles not only matched, but also far outwent the Patriarkes, both in degrée of honour, and in multitude of issue. M. To bée breef, like as the multitude of the Iewes came of the twelue Sonnes of Israel by fleshely generation: euen so the multitude of the belœuers, (which are mo in number than the sand vpon the sea shore,) issued of the Apostles by spirituall birth: according as Paule full ryghtly saythe, that he begat the Corinthians, Galathians, and others vnto Christ. 1. Corin. 4. c. 15. and Galathi. 4. c. 19. and Philem. b. 10. Vpon this example of Christ, the Pope of Rome groundeth himselfe for his obseruing of the number of twelue in chosing his Cardinalls whome he accounteth as his Apostles. But yet notwithstanding, the Pope thinks it to little for him to haue but twelue Apostles

The Popes grounding him selfe vpō the number of twelue.

or Cardinalls, and therfore he hath farre passed that number: like as in all other things he farre ouercommeth the slenderneſſe of Chriſt. Out of all the Trybes of the children of Israell. Because the Iewes were the first begotten in the houſeholde of God, John maketh mention of them first in order: whereby also we learne, that that nation is not so cast awaye, but that a great sorte of them imbraced the promised Sauiour Chriſt by faithe, according as Paule witneſſeth at large, Rom. 11. a. 1.

All Iewes are not reiected of God.

5. Of the Trybe of Iuda were sealed twelue thousand. Of the trybe of Ruben were sealed twelue thousande. Of the trybe of Gad were sealed twelue thousande.

Of the trybe of Iuda. [a] Although Ruben were the first begotten ſonne of the Patriarke Jacob (Gene. 29. d. 32) yet notwithſtanding forasmuch as he defyled his fathers bed, his eldership was put ouer to his brother Juda, Gene. 49. a. 4. & 1. Chronicles. 5. a. 1. And therefore Juda is reckened in the first place, for our Lord Chriſts sake, who is the first begotten among many brethren, Rom. 8. f. 29. Of the trybe of Ruben. In the greeke Copies, the wordes [were sealed] are not repeated, saue in the beginning and in the ende, neither are they added to euery of the trybes except it be in certein Copies. And the word Sealed commeth of the word Seale.

6. Of The Trybe of Aſer were sealed twelue thousande. Of the Trybe of Nephthali were sealed twelue thousande. Of the Trybe of Manaſſes were Sealed twelue thousand.

7. Of the Trybe of Simeon were Sealed twelue thousande. Of the Trybe of Leui were sealed twelue thousand. Of the Tribe of Iſachar were sealed twelue thousand.

Of the trybe of Aſer. [a] Seeke for the interpretation of these

Hebrew names out of Gene. 29. d. 32. f. 30. h. 6. or else out of a booke lately imprinted, and intitled *of proper Names*. Of the trybe of Simeon. ⁵ The tribe of Manasses is put in the lasse verse afore, & the trybe of Dan is lefte quite out. The reason wherof, the fathers haue rendred to be this: namely that Antichrist should be borne of the tribe of Dan, according to Jacobs prophesie, Dan is an adder in the waye, Gene. 49. c. 17. which thing agreeth very wel by mystical signification, (that is to say by the interpretation of the name) vnto Antichrist, that is to say to the Pope. For the worde Dan signifyeth a Iudge. This doth that Antichrist chalendge to hymselfe, in so much as he makes his bragges that he alone may iudge all men, and no man may iudge him. *Distinct.* 40. *Si papa* whereas according to Paules iudgement ought to be at the discretion of the Sitters, that is to say, of the Church, 1. Cor. 14. f. 29. He that heareth not the Church, must (as our saviour sayth) bee counted as a heathen and a publicane, Math. 18. c. 17. Also Paule findeth faulte with Peter, and Peter yeldeth vnto him. Galath. 2 c. 14. Nether is the trybe of Ephraim reckened bycause Jeroboam the first king of Israell after the diuision of the Kingdome, beyng of that trybe, made Israell to sinne in the golden Calues, accordyng as the holy history reporteth. 3. Kings. 12. f. 26.

The reason why the tribe of Dan is not mentioned.

The reason why the tribe of Ephraim is not mẽtioned.

8. Of the trybe of Zabulon vvere sealed twelue thousande. Of the trybe of Ioseph vvere sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

Of the trybe of Zabulon. ⁸ By this place appeareth the great estimation of the Iewishe people, considering howe they bee reckened vp in their of springs by name, bycause all kinreds of the earth should attaine blessednesse in the seede of Abraham, according to Gods promises, Gene. 12. a. 3. and. 22. d. 18. and so saluation was to come of the Iewes, according as Christ himself witnesse, John. 4 c. 22. ⁸ And this pre-

The estimatiõ and prerogatiue of the Iewes before God.

rogatiue

rogatiue of the Iewes is to be seene more at large in Math. 10.a.6.f.15.f.24.f Luke. 1.d.33.f.2.e.32.f.24.g.47.f Act.2.f. 39.f.3.d.25.26.f.13.c.17.f.g.46.f Rom.1.b.16.f.3.a.2.e.9.a.4. 5.s. For it is that holy stocke whereinto we wylde olives are grefted. Rom.11.b.17.

9. Afterwvard I looked, and beholde a great company vvhiche no man coulde number, of all nations and tribes, and people, and tungs, stãding before the throne, and in the sight of the Lamb, clothed vvith long vvhite robes, and palmes in their hands.

Afterward I looked, and beholde a great number. &c. M. That huge multitude of men betokeneth the congregation of the faithfull, which is gathered togither from out of many and sundry nations, and conuerted to the faith of Christ in thys last time, at the preaching of the Gospell, notwithstanding the persecutions of Antichrist. A. Whereby we gather, that the Church being Christs spouse is not tied to any one certayn place, but spred abroade far and wide through the whole world. For God will be called vpon euery where, lyke as also he will haue all men to be saued and to come to the knowledge of the truth. 1. Timo.2.b.4. Of all Nations. This is a tearme of generalitie. For the word Nation is verefyed both of the Iewes and of all other peoples. And Tribes. This is spoken in respect of the Iewes, who (as I haue said already) are reckened as the first begotten in Gods house. And people, and tungs. This is meant of the Gentiles that are conuerted to the faith. For they are accounted vnto the sede of Abraham, who is the father of many Nations, (that is to say of all belæuers,) the number of whome is as the starres of the skye and as the sand that is vpon the shore of the Sea. Gen.17.a. 4.s. & Rom.4.c.17. Which thing was fulfilled in Christ, who sayd, many shall come from the East and from the West and sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. Math.8.b.11. A And agayne, I haue other shæpe

Gods Church is not tyed to any one place.

The worde Nation.

Iewes.

Gentiles.

which are not of this fold, thē alſo muſt I bring togither: & they ſhal heare my voice, & ther ſhall be made one fold & one ſhepherd. Ioh. 10. c. 16. Alſo loke. Ro. 11. c. 24. 25. 26. & 15. b. 9. 10, 11, 12. Of the diuiſiō of tungs Moſes hath writtē in Ge. 11. b. 7. And of the thræ cōmon tungs of ỹ whole world, only ỹ hebrew tung was counted holy in old time, as in which the law was gīē & the prophets wrate. But when the Gentiles ſhould be called to grace vniuerſally. then (a wonderfull miracle and ſuch as had neuer bin hard of afore) thoſe hebrues, euen the Lords diſciples, ſpake in ỹ languages of all nations. Act. 2. a. 4. And then began ỹ name of the Lord to be magnifyed & blazed abroade by al ỹ tungs of the world, & both the Græke and the latin began to be counted holy as wel as the Hebrue: which thing was foreſignifyed in ỹ title that was faſtned vpon ỹ Croſſe of our Lord Ieſus Chriſt. Beſides this, the Apoſtles alſo are reported to haue writtē in græke. Standing before the Throne. G. To ſtand before the throne, is to be wel accepted & receyued of him ỹ ſitteth in ỹ throne: which thing cānot be but through faith. For without faith it is impoſſible to pleaſe God. Hebr. 11. b. 6. And ſo meant the Lord when he ſaid vnto Abraham, walke thou before me, & be perfect. Gen. 17. a. 1. And in the ſight of the Lamb. Chriſt is not plucked away frō his body, that is to ſay frō his Church, but he foſtereth & cherifheth it, according as he hath promiſed. Mat. 28. d. 20. And ỹ cauſe why the faithful are ſayd to be in the Lambs preſence, is for that they always haue help & comfort at Chriſts hand, like as they alſo depēd wholly vpon him. Clothed with long white robes. A Loke afore in. 6. c. 11. And palmes in their handes. 3. G. This is a tokē of the victory which they haue gotten by fayth againſte the Diuell and the world. A. For this is the victory that ouercommeth the world, euen our faith. 1. Ioh. 5. a. 4.

10. And they cryed with a loude voyce, ſaying: ſaluation be from him that ſitteth vpon the Throne of our God, & from the Lamb.

And they cryed wyth a loude voyce. S. It betokeneth the greatneſſe of their deſire whereby they wiſh a happy and bliſſfull reigne vnto God the father through Ieſus Chriſt, according to the Pſalme. 118. d. 25. & 1. Cor. 15. d. 25. and they acknowledge the reigning of God the father and of Chriſt to be all one. E. The Græke word *Soteria* ſignifyeth rather Saluation than welfare: for otherwiſe what nēded they to wiſh welfare vnto Chriſt? S. Therfore they acknowledge him to be the only Sauioure, from whome they looke for helpe and thinke themſelues beholden to him for it. And from the

Lamb.

Lamb.[M.] That is to say, frō Christ become man,[A.] who was sacrifized for our sinnes. And yet is not the holy Ghost excluded. For where soeuer the father and the sonne be named, there also is the holy Ghost employed. The like thing is red in the Gospell, The euerlasting life is to acknowledge thée the only true God, & Iesus Christ whome thou hast sent. Iohn. 17. a. 3.

11. And all the Angells stoode about the throne, and [about] the elders, and [about] the foure beasts: and fell downe vpon their faces before the throne, and worshipped God.

12. Saying: Amen Blissing, and Glory, and VVisdome, and Thanksgiuing, honor, and power, and strength be vnto our God for euer and euer. Amen.

And all the Angelles stoode.[A.] The Angelles stande about the throne, ready (swthly) to obey, prest to help, stout to defend, willing to receiue such as be sealed, quicke to bring thē in, & glad of ẏ cōpany of those that be sealed,[S.] according to this saying of our Sauiour, There shal be ioy in heauē &c. Luke. 15. b. 7.[M.] Or else hære is set downe the mutuall reioycing of the Angells in cōfirming the prayse which mē yæld vnto God. And fell downe. &c.[A.] It is sayd already, ẏ the Angells are not able to abide the shyning & brightnesse of Gods maiestie: and therfore they fal downe hære vpō their faces, like as in another place they are said to hide or couer thē. For which thing loke afore. 4. c. 8. And worshipped God.[M.] That is to saye, loke what worship is due vnto God, ẏ same did they yeld vnto Christ, of whom it is writtē, & let al his Angells worship him. Psa. 97. b. 7. & Heb. 1. b. 6. Wherupon we gather, that Christ is much more excellent than the Angels. Saying Amen.[A.] That is to say, cōfirming ẏ praise that ẏ sealed had giuen: as if ẏ Angelles shuld say to the mē that were sealed, It is true that you say. & we agrée to it, & allow of it, and are glad of it as wel as you. Blissing, and Glory, and VVisdome.[S.] Ther be seuē titles wherin are cōteyned al ẏ praises that can be yelded vnto God:[P.] which may also after a sort agrée to the faithful that be grefted in Christ. For Blissing agrœth chefly to ẏ Church, like as it is written, Thy blissing is vpon thy people. Psa. 3. b. 8. For vnto whome he hath giuen his law, to them also wil he giue his blissing. Psal. 67. c. 7. The glory is the same,[A.] wherof the prophet speaketh thus: Up O Ierusalem and be enlightned, for thy light is come, and the glory of the Lord is rizen vpon thee. Esay. 60. a. 1. and Paule. 2. Cor. 3. c. 9. And VVisedome. Not that wisdome which is begottē of God the father & euerlasting as well as he, but that wisdome which is created in vs and the Angells, where-

wherevnto the Apoſtle exhorteth vs, ſaying: See that ye walke circumſpectly, not as vnwyſe folke, but as wyſe folke. &c. Epheſ. 5. b. 15. And in another place, walke ye in wiſdome, redeeming the time. Coloſſ. 4. a. 5. And thankſgiuing. This muſt ſound continually in the mouthes of the godly: according to the Apoſtles commaundement, who ſayth: Giue thanks in al things. 1. Theſſ. 5. c. 18. [P] Honor, whereof we reade, glory and honor and peace to euery one that doth good. Rom. 2. b. 10. And power. [A] Whereof Peter ſayth: And herevnto giue all diligence, in your faith to miniſter power, in power knowledge. &c. 2. Pet. 1. a. 5. And ſtrength. [P] According to this ſaying of the prophet, it is he that giueth courage to the weary, and increaſeth the ſtrength and power of him whoſe force faileth. Eſai. 40. g. 29. be vnto our God, ſupply thou, worthely aſcribed, not for a whyle; but for euer and euer. That is to ſay, world without end. Wherein is giuen an incling of the continuance of hys prayſe. All the day long (ſayth the prophet) and all the night long ſhall they prayſe the name of the Lord without ceſſing. Eſay. 62. b. 6. Amen. [B] By repeting this word, thoſe heauenly ſpirites confirme this prayſing more and more. And ſeing we be taught by ſo many records and examples of all the Saincts and holy men, let vs learne to leaue all vayne and wicked opinions, and to yeld all glory vnto God by Chriſt.

Thankeſgiuing.

Honor.

Power.

Strength.

God muſt be prayſed continually.

13. And one of the Elders anſvvered, and ſayd vnto me: Theſe that are clad in long vvhite robes, vvho bee they? and from vvhence are they come?

14. And I ſaid vnto him, Lord, thou knovveſt. And he ſayd vnto me, Theſe are they that be come out of great trouble, and haue enlarged their robes, and made them vvhite in the bloud of the Lamb.

To anſwere.

And one of the elders anſwered. [A] To anſwer, is take in this place, but to ſpeake, like as in Math. 15. b. 10. &c. 17. a. 4. &c. 28. a. 5. and in many other places. Theſe that are clad in long whyte robes.

Demaunding to the intent to teache.

The greuousnesse of Antichrists persecution.

Christes seruaunts wante nothing.

robes. [s] After the manner of a diligent scholemaister, he demaundeth to the intent to instruct: whereby is betokened the desire and forwardnesse of those to teach others, whiche are sealed by Gods spirit. [A] Euen so whē Christ went about to shew his power to his disciples, he said: Whence shal we buy bread, that these may eate? Iohn. 6. a. 5. And I sayde vnto hym, Lord, thou knowest. [M] q. d. Thou canst teach me. And he said vnto me, These are they that be come out of great trouble. [s] Hæ seemeth to speake chefly of the persecution of Antichrist, whych euen by the record of our Sauioure himselfe, is of all other the greuousest to suche as are minded to lyue godlyly in Christ: yea and of all other the repzochfullest, bycause it is executed chefly by suche as will in any wise be counted the godlyest and holyest of all men: howbeit that these wordes may also be rightly vnderstode of all the godly in generall. For the chosen saincts of God attein not to the kingdome of heauen but by great afflictions. Act. 14. d. 22. And they must be made lyke the image of the sonne of God, Rom. 8. f. 29. And they must also fele Christs passions in their owne bodyes. Coloss. 1. d. 24. [M] These then are come out of exceding greate trouble into exceding great rest: out of wretchednesse into glory: out of prison into princelinesse: out of fetters into freedome: and finally out of deathe into lyfe. And so is the prophets saying most true, that the troubles of the righteous are many; but the Lorde shall delyuer hym out of them all. Psalme. 34. d. 19. And haue enlarged their Robes. [s] The houshold seruauntes of great princes go in large garmentes of sundry coloures, to set out their royaltie and statelinesse vnto others: and euen so also doth Christe cloth his housholde, bothe costly and comely. [s] Therefore lyke as a shorte and scant garment is a token of pouertie, and a side and large garmente is a signe of abundance: euen so in this place, the saincte are sayde to haue enlarged or widened their garmentes, to the end we may vnderstand, that suche as are knit vnto Christe, haue store of riches. For in asmuch as they

they be clothed with the righteouſneſſe and innocencie of Chriſt, they go at their eaſe, and alſo are found to be blameleſſe and righteous afore God. Concerning whyche matter ſee Romaynes. 13. d. 14. and Galath. 3. b. 27. and Epheſians. 4. f. 24. And made them whyte in the bloud of the Lambe. M. That is to ſaye in faythe, and in followyng the ſufferings of Chryſte. S M. But howe can bloud make them white, wyll ſome man ſaye? I anſwer, after the ſame manner that the author of the Epiſtle to the Hebrues ſaith, If the bloud of Bulles and Goates, and the aſſhes of a bullocke beſprincling them that are defyled, do hallow them as touchyng the clenzing of the fleſh: how muche more ſhall the bloud of Chriſte, (who by the euerlaſting ſpirite hathe offered himſelfe vnſpotted vnto God, clenze youre conſcience from dead workes, to ſerue the lyuing God: Hebrues 9. d. 13. The Saynctes therefore and the faythfull beyng clenzed by the bloud of the Lamb both from originall ſinne, and alſo from actuall ſinne committed through humaine ignorance and weakeneſſe, and beyng preſerued that they ſhoulde not gyue theyr aſſente to peſtilente errors againſte the faithe, are ſaide to haue cleane (yea and alſo comely) garmentes. And thys place fighteth moſt manifeſtly againſte the popes pardons. The doctors of Sorbon, the popes greateſt flatterers, haue teamed the merites of Chriſt and of the holy Apoſtles and martirs, the treaſure of the Church. Of this thing they furniſhe the originall cuſtodie to bee committed to the Biſhop of Rome, in whoſe power there ſhould be the dealing abroade of thoſe ſo great goodes, that both hee himſelfe might beſtow them, and alſo aſſigne the iuriſdiction of beſtowing them, ouer vnto others. Hereupon come, from the pope, one whyle full pardons *à pena & culpa*, and another while pardons but for certaine yeares: from the Cardinals, pardons for a hundred dayes: and from Biſhops, pardons for fortie dayes. But thoſe pardons (to blaze thē out in their right kind) are a very

Our clenſing by Chriſtes bloudſhed.

The Popes pardōs are the greateſt diſhonour, blaſphemie, & defacing of Chriſtes merites and paſſion, that can be.

very dishonoring of Christs bloud, and a mockery of Satans deuise wherewith to leade Christen people away frō grace and from the life that is in Christ, and to tourne them quite from the way of saluation. For how coulde Christes bloud be more fowlly dishonored; than to say it is not sufficiente to release sinnes, and to make attonement and satisfaction for them, except the want of it were supplyed and stoffed out againe, as though it were dryed vp or licked away? The Law and all the Prophetes (saith Peter) beare witnesse vnto Chryste, that remission of sinnes is to bee receyued by him. Act. 10. f. 43. But pardons graunte remission of sinnes by Peter, Paule, and the Martyrs. Christs blonde (saythe John) clenzeth vs from all sinne. 1. John. 1. c 7. But pardons make the bloud of Martyrs to be the washyng away of sinne. Christe (saythe Paule) who knew no sinne, was for vs made sinne, (that is to say satisfaction for sinne) that wee myght bee made the ryghteousnesse of God in him. 2. Corin. 5. d. 21. But pardons repose the satisfaction of sinnes in the bloud of martyrs. Paule cryed out and auouched to the Corinthians, that Christe onely was crucifyed and put to deathe for them. 1. Corinthians. 1. b. 13. But pardons beare vs in hande, that Paule and others dyed for vs. The same Apostle saythe that Christe purchaced hymselfe a Churche wyth hys owne bloud. Acts 20. f. 28. But pardons set another purchacing of vs in the bloud of Martyrs. The Apostle saythe, Chryste hathe wyth one oblation perfected for euer those that bee sanctifyed. Hebrues. 10. c. 14. But pardons crye to the contrarye, that sanctifycation is perfected by the Martirs, and that otherwyse it shoulde not bee sufficiente. John in thys place saythe openly, that all the Saynctes haue washed their robes in the bloud of the Lamb: but pardons teache them to walh their robes in the bloud of the Martyrs. Wherefore letting passe those traytors and blasphemers of the bloud of Gods sonne, let vs not seeke

Cōtrarie matchings against Christes merites & bloudshed whereby is shewed the horriblenesse of those pardons.

the

the true cleannesse of hart and the washing away of our sins elsewhere than in the bloud of Christ.

15. And therefore they be before the throne of God, and serue him day and night in his temple: and hee that sitteth in the throne shall dvvell vppon them.

The spirituall seruice & worshipping of Christ.

And therefore they be. &c. [a] This seemeth to be meant not onely of that happie and quiet worshipping and seruiceablenesse, whereth̄ough the Saincts being rid of their bodies, do their seruis without the outward and peinfull labor: but also whyle they yet liue here in their mortall bodies: during all the whiche time, being th̄ough continuall earnestnesse of mind set as it were before the th̄rone of god and in that great temple of his in the presence of his elect, they be wholly bent to heauenly seruices, in asmuch as they desire nothing more than to frame their whole lyfe according to Gods will, to the intent their neighbour may be edifyed, and God be glorifyed in all points and to all respects, according as Paule witnesseth that the beleeuers sit with Christ among those that be in heauen. Eph. 2. b. 6. and also that their conuersation is in heauen. Philip. 3. d. 20. for we haue our harts vpwarde to the Lord, and our seruice is not in outward Ceremonies, but in spirit: for we be not seruants of the letter, but of the spirit. 2. Cor. 3. b. 6. and partly our Temple but spetially our sacrifice and preesthode are all spirituall, and are done spiritually in the kingdome of Christ, that is to wit among the true beleeuers. And serue him day and night. [m] That is to say they be continually, [s] and without ceasling, occupyed in glorifying God, yea euen when they seeme to be doing other things all the whyle: like as Christ sayth that we must be always praying. Luke. 18. a. 1. And Paule willeth vs to pray without ceasing. 1. Thessa. 5. c. 17. that is to say, to haue the intents of our minde euer bent vpon God. After this sort is the widow Anne sayd not to haue departed out of the temple day nor night. Luke. 2. e. 37. [a] And Dauid auoucheth that man to be blissed, whych

The continuall worshipping of God.

occupyeth

occupieth himselfe in the law of the Lorde day and nighte. Psalm.1.a.2. And hee that sitteth vppon the Throne shall dwell. Of Gods dwelling with his elect.
s. That is to say, according to the promis of the scriptures, he will be their God, and they shall be his people: he wil walke vp and down in the middes of them, and take charge of their matters: he will further them and defend them. Leuit.26.b.12. and 2.Cor.6.d.16. And on the other side, they shall do all things with singular reuerence and awe according to hys appointment, as they that are present in Gods sight. By the word Dwell is betokened frendship, familiaritie, and companie betweene God and the elect: A according as Christ sayth, If a man heere my voyce, and open me his doze. I wil come in vnto him, and sup with him and he with me. Heretofore. 3.d.20. s. And John sayth, Our felowship is with the father and with his sonne Jesus Christ. 1. John. 1.b.3. Therefore the happinesse of the chosen must not be estæmed after the vnderstãding of the flesh, but according to Gods promis, wherby he hath assured them of all good things, in asmuch as hee hath promised to be their defender, yea and also to rewarde them most plentifully. Gen.17.a.2.

16. They shall not hunger nor thurst any more, neither shall the sunne light vppon them, nor any heate.

They shall not hunger. s. The same words almost, hath the Prophete vsed where he prophesyeth of the happinesse of Gods people that were brought againe from the Captiuitie of Babylon. They shall not hunger nor thirst (sayth he) no heate nor sunne shall strike them: for he that pitieth them will guide them, and leade them vnto the springs of waters. Esay.49.c.10. Yowbeit through that happinesse as it were in a counterfigure, the prophet had further foresight: namely that the happinesse which was to come vnder the reigne of Christ, should be fulfilled (specially in spirituall things) partly euen in this life, and fully in the life to come. For Godlinesse hath promis of the life present and to come. 1. Timo. 4. The happines of the chosen vnder Christes reigne.

c.8. Hereunto therefore perteine the things that are red euery where in the Psalmes and prophets: of which sorte bee these sayings: Thou hast giuen him his harts desire. Psalm. 21.a.2. And, the Lord is my shepeherd, therefore shall I want nothing. Psal. 23.a.1. Also, of the broke of thy pleasures shalte thou giue them drinke. Psal. 36.b.8. Agayne, behold, my seruants shall eate, behold my seruants shal drinke. Esay. 65.a. 13. Also concerning Christs sheepe, vnder the figure of Dauid, I will feede them (sayth he) in the mountaines of Israell, by riuers and in all resting places of the land in most battling pastures will I feede them. &c. Ezech. 34.c.13.14.15. And Christ our Sauior sayth: He that commeth to me shall not hunger: and he that beleeueth in me shall not thirst for euer. John. 6.d.35. Also, as my father hath appointed me a kingdome, so appoynt I it vnto you, that ye may eate and drinke at my Table in my kingdome. Luke. 22.c.29.30. And to eate and to drinke are metaphorically taken to leade a happy life and full of pleasure. So also, not to hunger nor to thirst is take for the full suffizance of all desires, bycause meates & drinkes are of that sort of things, that we most desire and care for in this life: [A] according as Christe sheweth Math. 6.d.31. And therefore the scripture calleth vpon vs to lay away all care of foode and all thoughtfulnesse for this present life, and to leaue them vnto God alone: lyke as when it sayth, Cast thy burthen vpon the Lord and he will beare thee vp. Psalm. 55. d.22. And, Be not carefull what ye shal eate, or what ye shall drinke &c. Mathew. 6.d.31. Seeke yee firste the kingdome of God & the righteousnesse of him, and all these things shall be cast vppon you. Mathew. 6.33. Also, Verily I say vnto you, there is none that hath left house, or brethren, or sisters, or father or mother, or wyfe or children, or landes for my sake and the Gospels, but he shall receyue a hundred folde now in this tyme, [euen] houses and brethren and sisters, and mothers and children, and lands with troubles, and in the world to come life euerlasting. Marke. 10.d.29. Againe, Be not

What is ment by eating and drinking.

Not to hunger or thyrst.

We muste not be ouer carefull for worldly things.

A defence agaynst troubles and persecutions.

not afrayd of them that kill but the body. &c. For euen the heares of your head are all of them numbred Math.10.c.28. 30. With suche sheldes meant Christe to fence our weakenesse, that wee shoulde not feare the tyrants of this world, be they neuer so cruell. For what can Tyrants do more, than banish men out of their countries, put them to reproch, spoyle them of their worldly goodes, shut them vp in prison, torment them with hunger and thirst, mayme their limbes, and lastly also put them to deathe? Hauing that Antichrist, mounting aboue all these things, vaunteth himselfe to haue a certaine power ouer the dead. Neyther shall the Sunne lyght vpon them. He alludeth to the South countries, where the heate of the sunne doth wonderfully anoy suche as dwel in those coasts. By reason wherof, we reade that a cloudie piller shadowed Gods people a day times, that they might not be scorched wyth the heate of the Sunne. Exodus.13.d.21. Therefore by thys borowed spéeche, héere is betokened, as well the assuagement of all troubles in this preſent life, as the finall end of them in the lyke to come. [A] Héereuppon Paule sayth: GOD is faithfull and will not suffer you to bée tempted aboue youre power: but rather euen in the verye temptation hée wyll make a waye out for you, that you maye bée able to beare it. 1. Corinthians 10.c.13.

God assuageth the anoyances of the faythfull.

17. For the Lambe that is in the middes of the Throne, shall (*) rule them and leade them to springs of lyuing vvater, and God vvill vvipe avvay all teares from their eys.

(*) Or feede the.

For the Lamb. &c. [A] That is to wit, Christ the Lambe of God, whiche taketh away the sinnes of the world. John.1.e. 36. Shall rule them. [B] In the greeke it is *Poimanei*, which signifyeth to feede, or to rule as a shepeherd ruleth hys sheepe: [C] lyke as it is in Ezechiel.34.c.13.14.15.& in John.10.c.14.& in Act.20

The continuall ioye and quietnesse of the godly.

f.28.and in the Psalme.23.a.1. And leade them to springs of liuing water. Of which springs Christ treateth plenteously in John.4.b.10.&.7.f.28. Also Esay.55.a.1. & Ezechiell.36.e.25. John then meeneth that all the godly shall euer be merie and in safetie: not that they shall be vtterly priuiledged from all trouble, but bycause they feele incredible ioy, euen in aduersitie: according to this saying of the Apostle, we be distressed in all things, and yet not discouraged: we be in daunger, and yet not helplesse: we suffer persecution, and yet are we not forsaken. 2.Cor.4.b.8.9. And God will wipe away.&c. [M.] That is to say, he will swallow vp all cause of greefe and beauinesse, [S.] through plentifulnesse of vices: he himselfe will comfort them abundantly, and sorrowes shall no more be had in remembrance. [A.] For lyke as the gladnesse of the wicked is tourned to exceeding sorrow, as James witnesseth.4.c.9. so the sorrow of the godly is tourned into ioy: like as the scripture witnesseth. [P.] Behold I make Ierusalem merrie and hir people glad, and I will triumph in Ierusalem and reioyce among my people, neither shall the noyse of weeping and wailing be heard in hir any more. Esay.65.c.18. And blissed are they that mourne, for they shall be comforted. Math.5.a.4. Also your heauinesse shall be turned into ioy. John.16.c.20. and many such other texts which are to be red euery where. The faithfull then being safe all the while through hope are merrie in hart and of all men most quiet, euen in the middes of persecution, yea and in the middes of death, no lesse than if they were a flote and had all the welth of the world at commaundement, bycause those inconueniences and displeasures cannot bereaue them of aught that is theirs: according to this word of comfort, When men hate you.&c. reioyce and be glad, for greate is youre reward in heauen. Mathew.5.b.11. Also, reioyce, bycause youre names bee written in Heauen. Luke.10.d.20. Also, he keepeth all his bones, and not one of them shall be broken. Psalme.34.d.20. And, possesse yee youre soules by your patience. Luke.21.d.19. And,

The sorow of the godly are turned into gladnesse.

the

the lightneſſe of our affliction for a little while, purchaceth vs an euerlaſting weyght of glory wonderfully aboue meaſure, in aſmuch as we haue not an eye to the things that be ſeene, but to the things that are not ſeene. 2. Corin. 4 d. 17.

M. And Iohn ſaith All teares, to do vs to wit, that the teares of the chozen are many and diuers, according to the diuerſitie of their troubles. For ſome man wayleth bycauſe he hath done euill: and ſome man bycauſe he hath done no good: another bycauſe he endureth the ſharpe ſtripes of correction: another bycauſe he is aſſaulted with ſinne: another bycauſe he wandereth from Chriſtes kingdome: another bycauſe he ſeethe Chriſtes word deſpiſed: and ſome bewayle the blindneſſe of other men. But of all theſe the Lord will make an ende and reward his choſen with euerlaſting comfort. This ſelfſame ſentence ſhall be repeted more at large hereafter, in the one and twentith Chapter and fourth verſe.

The diuerſitie of the ſorowes of the godly.

The eyght Chapter.

AND vvhen he had opened the ſeuenth ſeale, there vvas ſilence made in Heauen almoſt halfe an houre.

AND when he had opened. &c. A. In this Chapter Iohn ſheweth Gods moſt grieuous vengeance againſt the deſpiſers of his heauenly word, to the end that the godly may knowe, how their prayers which they offer continually vnto God ſhall not be ſuperfluous. The ſeuenth Seale. G. 1. The things that are diſcloſed in thys laſt ſeale, do properly perteyne to the laſt day of iudgemente, wherein Chryſt the iudge of the quicke and the dead, ſhall vtterly deſtroy all hys enimies, and make them hys footeſtoole. Pſalme. 110. a. 1. G. Then ſhall God bee all in all. 1. Cor. 15. d. 28. and Chryſte ſhall reigne without any gayneſaying.

The laſt iudgement.

a. Whereunto perteine the things that are written in Esay. 66.c.15.16. and Dan. 12.c.7. and Joel. 3.a.2. and Zacha. 14.a. 2. And Malach. 4.b.6. Which places, although they speake of certaine particular iudgements according to the outwarde purport: yet do they cheefly agrée vnto that day and vnto those times wherin the Lord shall auenge his people at the hands of Antichrist: and cõsequently to the last generall iudgement, which shall ensew shortly after the same auengemente: at which time he shall of all other most royally vtter his power to the full, against the kingdome of Satan. Whereof our Sauior Christ speaketh in Math. 13.d.30.e.25.e.31. and John. 5.e. 28.29. And moreouer the Apostle Paule. 1. Cozin. 15.e.25.e.1. Thessa. 4.d.16.e.5.a.1.2 3.e.2. Thessa. 2.b.8. And also Peter 2. Epist. 3.c.10. There was silence made in heauen, almost halfe an houre. By this halfe houre, some vnderstand the meane time betwixt the destruction of Antichrist, and Christs comming to iudgement. But for asmuch as the warfare of the Churche must be endlesse in this world: such manner of rest is not to be looked for in this world. Besides this, Antichrist shall neuer be put quite away, till Christ himselfe come. 2. Thessa. 2. b.8. Wherefore we rather say, that this silence shall be in heauen, at such time as the soules of them that be slayne shall cease their crying for vengeance, bycause they sée the Lordes rightfull iudgement vppon the wicked, who then shall suffer due punishment for their wickednesse. And by the halfe houre is rightly vnderstode the beginning of the euerlasting rest, bycause the number of seauen is appoynted to resting Gen. 2.a.2.

Silence in heauen.

2. And I sawv seuen Angelles standing in the presence of God, and seuen trumpets vvere giuē vnto thē.

And I saw seuen Angelles. c. Here now agayne John describeth in order the state of the Church, frō the firste beginning of Christes reigne, vnto the end of the world. Standing in the presence of God. d. That is to saye, prest and ready to go in hand

with Gods commaundements, and to perfor me them spédely. And seuen Trumpets were giué vnto them. Trumpets serue to many purposes: among which, this also is one, that publike magistrates are wont to publish and proclaime the lawes & ordinances which they haue made by the sound of trumpets. The same vse dothe John assigne héere to the Angelles: by whome notwithstanding we may well meane the Apostles and ministers of the word: according to this commaundemēt of the Lord giuen vnto Esay, Set out thy throte and crye, streine thy selfe as a trumpet, lift vp thy voyce &c. Esay. 58. a. 1. And Christ said to his Apostles, Loke what I say vnto you in the darke, speake you it in the light: and that whyche you héere in the eare, preach yé vppon the house toppes. Math. 10. f. 27. Trumpets.

3. And there came another Angell, and stoode before the Altar, hauing a golden senser: and vnto hym vvere giuen many perfumes to offer of the prayers of all saincts vpon the golden altar vvhich is vppon the throne.

And there came another Angell. M. This Angell is Christe, sent by the father into the world to execute the office of a mediator, and to preserue the elect from the wyles of Satan. And stoode before the Altar, hauing a golden senser. B. Héere Christ is set out vnto vs as a high préest and mediator to offer the praiers of the faithfull vnto God the father. And John alludeth to the Tabernacle, whiche was made according to the heauenly patterne that was shewed vnto Moyses in the mount, Hebrues. 8. b. 5. And vntoo hym were gyuen many perfumes. A. Then is it Christs peculiar charge, to bryng to passe by hys intercession, that our prayers may bée accepted of God. In respect whereof he is said to bée our mediator and aduocate with God the father. 1. Timo. 2. b. 5. & 1. John. 2. a. 1. For although he sit aboue at the right hand of the father, holding all things in subiection vnder his féete: yet notwith-

Christ the mediator.

Christs intercession for vs, and our ioynt intercession with him for our selues.

standing he executeth the office of our mediator, gently alluring vs vnto him, and making intercession to the father for vs, according as Saint Paule sayth, he liueth for euer to make intercession for vs. Heb. 7. d. 22. In the same respect also saint Iohn saith, If any man sin, we haue a faithfull aduocate with God the father, euen Iesus Christ the righteous. 1. Iohn. 2. a. 1. [G] Whereupon it followeth, that if any man will condemne vs, he not only disanulleth Christs death, but also wageth battell against his soueraine power. [B.V] Therefore there is no cause why the faithfull shoulde feare damnation for their sinnes, so they giue them not the bridle and shrinke away from their faith. [M] For it were the greatest reproche that could be against Christes præsthod, if we should imagin his intercessiō to be vneffectual: and so should it be also if we shoulde not ioyne our owne intercession vnto his intercession. And therefore, [C] this so great assuredneſſe whereby a man may be bold to outface the diuell, sinne, death, and hell gates, must be settled in all the harts of the faithfull, because our faith is no fayth except we assure our selues for a certeintie that Christ is ours, and that the father hath godly king of vs in him. Nothing then can be imagined more plagie and more deadly, than the doctrine of the Schoolediuines concerning vnassuredneſſe and vncertentie of saluation. And as touching the manner of Christs intercession, it must not be measured by mans reason. For we must not surmise him to knæle rufully before his father, holding vp his hands to him to intreate him. But he is worthely said to make intercession, because he appeareth continually before his father, with his death and resurrection, whiche are in ſted of outward sewing, and haue the force of liuely intreatance by spæch, to make the father at one with vs, and to win vs his fauor, that we ourselues also may haue frée accesse with our prayers vnto the throne of mercie and grace. And marke well the generall tearme All. For Christ is not said to offer the prayers of some saints only: but of all Saints: to the end thou

The doubting of Schole diuines concerning their saluation.

The maner of Christes intercession.

thou maist vnderstande, that God the father liketh or accepteth no mans prayer, which is not offered to him by Christ. To what purpose then do the Papistes with so great wylfulnesse force vpon vs the intercessions of the saincts deceased, syth the onely intercession of Christ is ynough for all Saincts? for there followeth.

4. And the smoke of the perfumes [that came] (*) of the prayers of all Saincts, vvent vp before God, out of the hand of the Angell.

(*) Some copies haue, with.

And the smoke of the. &c. [s] This smoke betokeneth the earnest affection of faith, according to this saying: let my prayer bee caryed vp as incense, in thy sight, Psalm. 141. a. 2. Such were the prayers of the fathers for the performance of the promises made to Abraham & Dauid concerning the hastening and aduauncing of the kingdome of the Messias: & suche are the godly mens prayers at this day, when they say, Thy kingdome come, Math. 6. a. 10. And doubtlesse such manner of feruent and deuout prayer of the godly, perceth the heauens, according as Iames witnesseth, 5. d. 16. [s] Therefore by thys place wee see what the weapons of the Churche bee, where through it may stand safe from the power of the aduersarie: namely prayers kindled by the fire of tribulation, and offered vp by Christ, like as it is said heere, that the smoke of the perfumes that came of the prayers of Saincts went vp. Before God. [M] for lyke as water cast into a fyre rayseth a smoke: so teares of the Saincts besprinckled in their prayers, make their prayers fauorable, sweete, and mounting vp afore God: who can not but receyue the thing that he knoweth to bee offered vnto him through his deere beloued Sonne Christ. Out of the hande of the Angell. That is to say, by the Mediator and intercessor Christ.

The zelous affection of faithful prayer and effectualnesse thereof before God.

5. And the Angell toke his censer and filled it vvith fire of the Alter, and cast it into the earth: and there followed thunderings, and voyces, and Lightenings, and earthquakes.

The holy Ghost is giuē to Christes ministers and to all the fayth full.

And the Angell. &c. [M.] Bicause the preachers of Gods worde are sent of Christ himselfe to perfume men with the sent of the truth: he is sayde to haue taken his censer and to haue filled it with fire of the Alter: whereby is ment, that ẏ hartes of the Ministers of Gods worde, are replenished with feruentnesse of the holie Ghost, to vtter ẏ sound doctrine abrode without fear. And cast it into the earth. [S.] Luke auoucheth that this thing befell vpon the verie day of Whitsontide. Actes. 2. a. 1. And in the same sense doth Peter (in the same place in the. 17. verse) expounde the prophesie of Joel. 2. g. 28. [C.] And of this spirit also, (which is figured vnto vs hære by heauenly fire,) were the Samaritanes partakers, when Peter and John were sent vnto them from the rest of the Apostles. Act. 8. c. 17. So was Cornelius and those that were with him inspired with the same holy Ghost while Peter was preaching at Cesaria. Act. 11. b. 15. The same thing happened to certaine Ephesians, yea euen by visible signe. Act. 19. a. 6. And nowe it happeneth to the faithfull inuisibly, when the graces of the holy Ghost are bestowed vpon thē to the inlarging of Christs kingdome. Yowbeit John sæmeth hære to allude to ẏ place of the Prophet which saith: One of the Seraphins flew vnto mæ hauing a burning cole in his hand, taken vp from the altar with a payre of tongs. &c. Esai. 6. c. 6. whereby is signified that men cannot bée made méete ministers of the Gospell, but by heauenly fyre. [A.] In consideration whereof, after Christes resurrection, before he sent awaye his Apostles to the preaching of the Gospell, wæ reade that he breathed vpon them, and said. Take yée the holy Ghost, whose sinnes so euer yé release, they bée released vnto them: and whose sinnes so euer yæ withhold, they are withhild. John. 20. e. 23. Paule also sayth,

None are mete ministers of the Gospell, but such as haue Christes sprite.

sayth, Who also hath made vs fit ministers of the new testa-
ment. &c. 2. Cozin. 3. b. 6. And there followed Thunderings and
voyces. S. G. The beginning of the preaching of the Gospel hath
a certeine likenesse to the beginning of the publishing of the
Lawe, Exod. 19. c. 18. Herevpon Luke maketh mention of
a great noyse, and of wynde, and of the shaking of the house
Acts. 2. a. 2. And the Apostle sayth, whose voyce did then shake
the grounde, and nowe hath sent vs worde saying: yet once
ageine I shake, not onely the earth, but also the heauen, Heb.
12. g. 26. Now then, by such surmounting Metaphors here is
betokened the myghtinesse of Gods word, whereby al things
are beaten downe that aduaunce themselues against Gods
knowledge, according as Paule witnesseth. 2. Cor. 10. b. 5. For
the speeche of the liuing God is dreadfuller than al thunder,
lightening and earthquakes. Which thing appeareth by this,
that when the Lord spake his wordes, the people stod afraid
and amazed a far off saying vnto Moses, Speake thou with
vs and we wil here thee, and let not God talke with vs, least
peraduenture wee dye, Exod. 20. d. 19. Whervnto also perte-
neth this that the Prophet sayth, The word of God is liuely,
and worckfull, & sharper than any two edged sword, cutting
&c. Heb. 4. c. 12. And surely, semed not those sayings of Peter
to be a great and horrible thunder, when after the receyuing
of the holie Ghost from heauen, he sayd to the people, Iesus
of Nazareth a mā approued among you by God with signes
and wonders. &c. Him haue you persecuted and put to death
by the handes of wicked men: At the hearing whereof they
were pricked in hart, and said: men and brethren what shall
we do. &c. Act. 2. d. 22. 37. And likewise the things that Steuen
said, Acts. 7. f. 51. A Also such maner of earthquake may be re-
ferred to the troubles and debates that spring vp by reason of
the Gospell, which troubles our Sauiour describeth at large
in Mathew the. 10. e. 34. 35. 36. and in Luke. 14. f. 26.

The materie and power of Gods worde when it is vttered.

6. And

6. And the seuen Angels vvhich had the seuẽ trum. pettes, prepared themselues to blovve.

Preachers must be diligent & paynfull in their charge.

And the seuen Angells. &c. [6] As many as are sent of God to bée ministers of his worde, prepare themselues to denounce his iudgement against the rebelles and vnbeléeuers, and to minister the pure doctrine of the Gospell vnto Christes shepe, to the ende they may go through with their charge stoutly & diligently, according as Marke witnesseth in speaking of the Apostles: They went their waies and preached euerywhere, and the Lorde wrought with them and confirmed their sayings by miracles that ensued, Marke. 16. d. 20. Also Paule and Barnabas bæing called into the same worke by God, went out of hand vnto Seleucia, and after they had sayled to Cyprus, when they came to Salamine they blew vp the trumpet in the héering of the Iewes: that is to saye (as Luke reporteth) they preached the worde of God in the Synagogs of the Iewes, Acts. 13. a. 45. Likewise those that bee called to the ministerie of the worde at this day, must prepare themselues to blow vp the trumpet of the Gospell, and nothing must pull them backe from preaching the worde of the Gospell to the people with a constant mynde. Else shall they féele the vengeance of Gods hand, and bee driuen out of the Lordes house wyth shame lyke dumbe dogges: according to thys saying of Paules: woe bée vnto mée if I preache not the Gospell, 1. Cor. 9. c. 16.

7. And the first Angell blevve his Trumpet, and there vvas made hayle and fire mixte vvith bloud: and they vvere cast into the earthe: and the thirde parte of trees vvas burnt, and all greene grasse vvas burnt vp.

Preachers of Gods iudgement in former times of olde.

And the first Angell. &c. [A] Now followeth what ensued vpon the declaration of Gods wil by the ministerie of the preachers of his word. [5] There are which thinke, that by the seuen trumpets are betokened the seuen sorest iudgementes of God

God, vnto the laſte and finall iudgement: beginning backeward at Noes flud, and ſo proceeding forth to the ſeuenth & laſt. And ſo the firſt Angell ſhoulde betoken thoſe preachers that publiſhed and witneſſed Gods iudgement in the time of the firſt woꝛld, and of the confuſion of tungs and of Sodom: ſuch as Noe and Lot were. The ſecond ſhoulde beſhadowe Moſes and Aaron, who (as it were by the blaſt of a trumpet) ſounded forth Gods iudgement of the dꝛowning of Pharao with the chefe of his nobilitie and al his furniture of warre. The thirde ſhould reſemble thoſe that had tolde many afoꝛehand, of Gods iudgement concerning the roting of the Gentils out of the land of Chanaan. And ſo may bee ſayde of the reſt of the preachers of Gods iudgement. [A] But it is better to apply theſe things and the reſt, to the ſtate of the Church vnder the new Teſtament. Therefoꝛe the firſt Angell ſhall in this place repꝛeſent vnto vs, as many as bothe diſcloſed & openly preached the truth of the Goſpell, immediatly at the firſt ſpꝛinging vp of it. [B] And John hath heretofoꝛe deſcribed ſuch preachers vnder reſemblance of the whyte hoꝛſe, 6. a. 2. And there was made Haile and fire mixt with bloud. Foꝛaſmuch as the woꝛd of the Goſpel is vnto ſome ỹ ſauour of death vnto death, and vnto otherſome the ſauour of lyfe vnto lyfe. 2. Coꝛ. 2. d. 16. It muſt not ſeeme ſtraunge, that men be diuerſly minded at the heering of it. Therefoꝛe that which is ſpoken heere of haile and fyꝛe, may bee referred to the Iewes, which wilfully reſiſted the preaching of the Apoſtles. Wherby they pꝛouoked Gods vengeaunce againſt themſelues foꝛ ſetting lyght by his warning, and ſo fell into miſerable calamities. Which thing is foꝛetokened by bloud, fire, and ſmoke in Ioel 2. g. 30. Whereunto alſo ſeeme to belong the things that are written in Sophonie. 1. d. 10. And herewithall John alludeth to the wonders that were wꝛought either in the flud, oꝛ vpon Sodom, oꝛ in Egypt, like as the ſcripture is wont to alude vnto ſuch things in other places alſo. And they were caſt into the earth. [A] Then do not ſuch calamities happē vnto mē by

Moſes and Aaron.

Calamities enſuing vpon the cōtempt of the Goſpell.

Calamities & troubles are not caſual, but come by Gods pꝛouidence.

by chaunce, but by Gods prouidence, and iuſt iudgement for deſpyſing of the Goſpell: To the end wee may learne, that as ofte as God ſpeaketh vnto vs by his ſeruauntes, wee muſt quake at his ſpeech, leaſt he being iuſtly diſpleaſed at our vnthankefulneſſe, ſende forth ſundrie plagues out of his storehouſe, and vtterly deſtroy the rebells. And the thirde parte of trees was burned: He manaceth great myſerie to come vpon all men, and ſpecially vppon the Iewes for deſpyſing Gods counſell towardes them: namely ſhewing that they ſhall periſhe with ſworde, hunger, and peſtilence: which are reſembled by hayle, bloud, and the reeke of ſmoke, in Ioel. 2. g. 30. But the godly are ſtrengthened in faith at the ſight of ſuche wonders, when they learne by proofe, ỹ God is preſent with his worde, according as he hath promiſed. Ageine, the ſinners alſo which are curable among the multitude, bethinke themſelues of theyr witleſſe errours, and fall to the fearing of God. And finally the wicked are ſwept away, that there may bee roome for the godly. A. By the way it is to bee marked, that when the Lord purpoſeth to punithe men, he is commonly wont to begin at the brute beaſtes, and to ſhewe the ſignes of hys diſpleaſure in them, to the intent that men takyng warnyng betymes, may eyther amend in good earneſt, or elſe bee made vtterly vnexcuſable. The holye ſtories witneſſe that it happened ſo vnto Pharao. Exod. 7. b. 10. Therfore as oft as we ſee any ſcarceneſſe of the fruites of the earth, or dearth of other things: let vs aſſure our ſelues, that vengeance is at hande to light vpon our heades, except wee turne away Gods iudgement by repentance.

The order of Gods punishing.

8. And the ſeconde Angell blevve his trumpet, and as it vvere a great hill burning in fyre vvas caſte into the Sea, and the thirde parte of the Sea vvas made bloud.

And

21 And the seconde Angell. &c. These things agree to those that are expounded in the opening of the second seale, heere-tofore. 6. a. 3. 4. for they treate of the horrible persecutios that spring vp for the Gospells sake. &c. But therwithall is some-what added concerning the destruction of them that persecute the faithfull preachers of Gods worde, and the reste of hys true worshippers. And as it were a great Mountaine burning on fyre. M. e. Where are that by this great mountaine burning on fyre, vnderstande Sathan the Prince of the worlde inflamed with the heate of enuie for the preaching of the Gospell: who being by Gods sufferance cast into the Sea, (that is to saye among people and Nations) hath inforced many Princes and many other men to shed giltlesse bloud. 5. Neuertheless for as much as the Scripture dothe oftentymes betoken, by mountaynes Kingdome, and by the sea strength and puissance: it seemeth that in this place, by the mountayne is betokened some puissant Kingdome, that chalengeth soueraintie to it selfe ouer all other Kingdomes: which notwythstanding must bee vtterly swallowed vp of some other mightyer Kingdome, as a Mountayne is swallowed vp by the sea. Which thyng is very trymly verifyed of the Romane Empyre, whyche is the strongest of all that euer were in the worlde, and of the Kingdome of Heauen which is Christes Kingdome. Dani. 2. g. 45. & 7. g. 27. And Christ himselfe saithe, When a strong armed man keepeth hys house. &c. Luke. 11. c. 21. Also, nowe is the iudgement of the worlde, nowe shall the Prince of thys worlde bee cast oute of the dores. Iohn. 12. e. 31. And, Bee of good cheere: I haue ouercome the worlde, Iohn. 16. d. 33. And by deathe he hathe displaced him that had power of Deathe, that is to say, the Diuell. &c. Hebr. 2. d. 14. Then dothe this seconde Angell bring glad tydings to the Churche: namely that the Kingdome of the worlde shall gyue place to Christes Kingdome, and bee swallowed vp of it as of a moste houge Sea. In the meane season, all the godly are warned, to prepare themselues to incounter

The swallowing vp of the Romane Empire by Christes kingdome.

Christians muste arme them selues to continual encounter.

and

and to patience, bycause the woꝛld shall alwayes bée putting them to their plunge, till the wicked bée quite and cleane dispatched: which thing shall not bée done thꝛoughly, befoꝛe the last iudgement day. In respect wherof this mountaine is said to bee on a burning fyꝛe: that is to say inflamed with anger and furie ageynst the Kingdome of Thꝛist: like as Luke repoꝛteth that Saule bꝛeathed out thꝛeatnings and slaughter againſt the Loꝛdes Disciples, Acts. 9. a. 1. Such vniuersally were all the Pꝛiests, as well of the Iewes, as of the Gentils who inflamed both the Emperoꝛs and ẏ Lieutenantes of the Romanes to persecute Thꝛist. Like as at this day experience teacheth vs also. And the third part of the Sea was made bloud. Ye meaneth that there was made so great bloudshed after the pꝛeaching of the Gospell, that that state might be lykened to some bloudie Sea: which thing the nexte verse openeth moꝛe at large.

9. And there dyed the third part of the creatures that were in the sea, which had life: and there perished the third part of the Shippes.

Gods mercifulnesse.

And there dyed. &c. [A] 9. d. The trouble and persecution were so great, that the third part of creatures perished. But by the way it is to bee marked, that Gods mercie is therewithall commended in this place. Foꝛ seeing that there dyed but a third part of the creatures, and the other two partes were left aliue: thereby wee are done to vnderstand, how the thing is most true which ẏ Pꝛophet sayth: namely, His mercie is vpon all his woꝛkes Psalm. 145. b. 9. [A] And, when thou arte angrie thou wilt remember mercie. Habacuk. 3. a. 2. [B] Also, mercie triumpheth ouer Iustice, James. 2. c. 13. And there perished the third part of the shippes. [A] By the woꝛd Shippes he betokeneth the sundꝛie Churches that had pꝛofessed Thꝛist. [C] These (saith he) were tossed with so many and so greate stoꝛmes of persecutions, that they had almost foꝛgone theyꝛ name. Foꝛ in many places, both the calling vpon God, and

Churches defaced by persecution.

also

also the open preaching of the Gospell had ceased, by reason of the cruell persecutions of Sathan and hys Ministers.

10. And the thirde Angell blewe hys trumpet, and there fell a great star from heauen, burning as it were a cresset, and it fell into the third part of the riuers, and into the springs of waters.

And the thirde Angell blewe. &c. A. For as muche as the Church is exercysed wyth aduersities moe wayes than one, as hath beene sayde heretofore: nowe John setteth downe another kynde of persecution wherethrough the Churche of Christ is tormented by heretikes and corrupters of the holy doctrine. And that is a horrible and verie cruell persecution. For it is all one as if one should gyue a hungrie person poyson in sted of meate. And there fell a great starre from Heauen. G. Thys starre signifyeth some notable archeheretike, who by hys heresie shoulde open a gap for many errours afterwarde. Suche a one was Simon Magus, Actes. 8. b. 9. out of whose heresie sprang many other, as Eusebius witnesseth in the thyrteenth Chapter of hys seconde booke of the stories of the Churche. And suche were Manicheus, Nouatus, Arrius, and Pelagius, who were all of them Archeheretikes and the causers of innumerable errours. Such are sayd to bee falne oute of Heauen, bycause manye of them falling awaye from the true faythe, imbraced errours and leasings in sted of the pureneſſe of Gods worde. Also they bee called Starres, bycause they bare some countenance of godlyneſſe in the company of the Saincte: by reason whereof they were also had in some estimation, and after a sorte ouercountenanced others: which thing Paule foretolde to the Ephesians by the spirit of prophesie. This I am sure of (saide he) that after my departure there shall enter in among you, sore Wolues, which shall not spare the flocke: and euen out of yourselues shall stepp vp men that will speake froward

Persecution by Heretikes.

Simon Magus.

Manicheus, Nouatus, Arius and Pelagius.

kings, to leade away Diſciples after them. Acts. 20. f. 29. 30. And Iohn ſaith, They went out frō among vs, but they were not of vs. &c. 1. Iohn. 2. c. 19. Burning as a Creſſet. [B] This maye bee expounded two wayes: either that ſuch ſeeme to burne before men, as well in holineſſe, as in doctrine: or elſe that they bee wholly inflamed with exceeding ſpight, againſt the ſimplicitie of the ſcripture and the followers therof. And it fell into the third part of the Riuers. By the names of Riuers & waterſprings, is ment doctrine, like as it is to bee gathered of the Prouerbes. 5. c. 16. and of Iohn. 4. b. 10. and. 7. f. 38. Then do heretikes marre, corrupt, and falſifie the ſcripture with their froward interpretations. And ſo the pure meaning of layth is troubled, and the ſweeteneſſe of Gods worde becommeth bitter, or at leaſt wiſe weareth away.

The double burning of heretikes.

Corruption of Scripture by Heretikes.

11. And the name of the Star is called vvormvvoode, and the third part vvas turned into vvormevvood: and many men dyed of the vvaters, bycauſe they vvere become bitter.

And the name. &c. [C M.] Wormwood is an herb layre ynough to the eye, but very bitter to the taſte. Euen ſo heretikes and as many as fauour Antichriſt, the more they ſeeme to excell in holineſſe, the more do they anoy. [A.] Therefore they muſt be examined the nearlyer, that their craftineſſe may be made open, and men may beware of them. According as the ſayde Iohn exhorteth vs in another place, ſaying dearlybeloued, giue not credit to euery ſpirit, but trie ẏ ſpirites whither they be of God: for many falſe Prophets ſhall come into ẏ world 1. Iohn. 4. a. 1. And Chriſt beſides his warning of vs, doth alſo giue vs markes whereby to knowe them. Beware (ſayth he) of falſe Prophetes, which come vnto you in ſheepes clothing, but inwardly they bee rauening Wolues. You ſhall knowe them by their fruites, Math. 7. b. 15. 16. Theſe fruites doth Paule expreſſe yet more preciſely, ſaying: I beſeech you brethren haue an eye to them that cauſe diuiſion and giue occaſions

Wormewood.

A deſcription of falſe Prophets and falſe teachers, and howe they ought to be tried and auoyded.

cations of euill, contrarie to the doctrine which ye haue learned, & auoyd them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies, & with swéete preachings & flattering words deceiue the harts of the simple, Rom. 16. d. 17. 18. And in another place, for such maner of false Apostles (saith he) are craftie workers turning themselues into ỹ likenesse of the Apostles of Christ. 2. Cor. 11. c. 13. Agein in another place he peinteth thē out thus: I know that after my departure there shall enter in among you rauening wolues, which shall not spare the flocke. Yea and euen of your selues there shall rise vp men speaking peruerse things, to drawe Disciples after them. Act. 20. f. 29. Finally S. Peter describing thē in lykewise prophesyeth of thē thus: There were false Prophets also among the people, euen as there shalbe false teachers among you, which priuily shal bring in damnable sects euen denying the Lord that hath bought them, and bring vpon themselues swift damnation, and many shall follow their damnable wayes by whō the way of truth shall be euil spokē of, & through couetousnesse shal they with feined words make marchandize of you. 2. Petr. 2. 1. 2. 3. Nowe albeit that these markes and fruites aforesayde bée generally incident to all Hypocrites, Heretikes, and false teachers: yet notwithstanding they most fitly agrée to the ministers of the Romish Antichrist. And among thē is [M.] chéefly to be noted the hipocrisie of ỹ begging Frærs, who with their shéepish clothing, pretending a countenance of holinesse, haue deceiued ỹ whole world and piteously made hauocke of Christs flocke: [A.] which thing would God that the Kings & Princes of christendome (specially those that will néedes be counted most Christian) would diligently and aduisedly wey. [B.] For those Frærs pretend holinesse, simplicitie, and honestie, in their apparell, behauiour, speech, and outward countenance: but in mind they be spitefull, couetous, catching, and cruell. Neither do they runne & gadde about, to performe the charge of godlynesse, or to further Christes sheepe with wholsome counsell: but to dispatch

The Hipocrisie of the begging Friers.

their owne buisnesse, to inriche themselues, to fill their bellies, and to scatter & teare in pæces Christes flocke.[M] Hardly can the open mæting of a wolfe be escaped without harme, and how shall men doe then if he steale vpon them disguised in a shæpes skin. [B] Let no man therfore be easie to be led by the gay shewe of teachers. For although a man bestow large almesse, and shew himselfe to bæ a great faster by his leane body, or speake he neuer so earnestly and zealously, & leade he neuer so angelicall a life: yet must not all that he teacheth be therefore beleæued out of hand: but men must trie what commeth from him by the spirit of God, and what of his own priuate affection, and to what end the thing tendeth that is alledged by him. For the meanes whereby these false teachers deceiue men, (which also are their [P] fruits wherof Christ warneth vs to take hæde,) are as well euill doctrine, as euyll maners. For heretikes haue alwayes some manifest wicked doctrine, which is impossible to bæ incident to the Churche. Wherfore wæ must beare in mind, ỹ all doctrines must bæ tried by the worde of God: and therefore that in discerning of false Prophetes the chiefe stroke must bæ stricken by laying them to the groundes and principles of our belæfe. [P] To the intent then that doctrin may be rightly iudged of, it behoueth vs to kæpe a rule, that is to say a true and certaine determination of the scripture vpon euery article & point of doctrine in such wise as it may plainly & openly be shewed to bæ the proper & continuall determinatiõ, by the writings of ỹ Prophets & Apostles, in laying together the texts whole and not mangled. Thẽ must we also sæke for the testimonies of the Church next after the Apostles times, (specially out of such writers as are knowen to bæ of the purer sort) so as we may bæ assured of the continuall consente of Christes Catholyke Church, & that no new opinion may be brought into ỹ church without good record of soundnesse. Herewithall also let vs match godly conference, let the godly conferre among themselues concerning the doctrine, and let the opinions of other

The tryall of Teachers.

The fruites that we shuld iudge Teachers by.

Howe to scan and iudge doctrines.

skilfull

skilfull persons bee herd also, and let these shew their opinion gently and vncorruptly, and on the contrarie part be content to heare other men patiently. Let the consent of the godly bee such, that they may with godly zeale seeke out the truthe, and with the feare of God gyue sentence according to the scriptures. Finally they must consider what God inioyneth to his Prophetes and to the Ministers of his worde: for thereby shall their faithfulnesse be easly discerned. As for examples sake, if we set before vs the things that Paule requireth in Bishops. 1. Tim. 3. a. 2. &. Tit. 1. b. 6. that one description alone will be ynough to condemne the whole rable of the Papacie, in as much as the Popishe Mallemongers seeme of set purpose to set out a flat cõtrarie image of teachers. And therfore no marueil though they cannot abyde to haue men iudge of false Prophetes. And the thyrde parte was turned into wormewood. He sheweth howe manie are easely deceyued by the founders of errours. For in as muche as they speake the things that are pleasantest to the worlde: the worlde fauoreth them, and followeth their errours willingly, according to thys saying of Christ to his Disciples, If yee had bin of the worlde, the worlde would haue loued the thing that is his own, John. 15. c. 19. And, many shall come in my name, saying: I am Christ, and shall deceyue manie. Math. 24. a. 5. Also Paul saithe, The time will come, that men will not away wyth sound doctrine, but according to their owne lusts, they whose eares itch shall get them a heape of teachers, and shall turne away their eares from the truth and giue themselues to fables. 2 Tim. 4. a. 3. 4. And Peter saith, many shall folow them into destruction: 2. Peter. 2. a. 2. And manye men dyed. He meaneth such as cleaue vnto Heretiks. For like as frowarde doctrine keepeth men away from Christ, who alonely is the true and euerlasting life: so must it needes driue men to endelesse death. Hereupon Peter sayde, Vnto whome shall wee go? Thou hast the worde of euerlasting lyfe. John. 6. g. 68. Bycause they were become bitter. A Although the doctryne of

An image of true teachers.

Description of false teachers.

The fruite of false doctrine.

False doctrine bringeth bitternesse in the ende.

deceyuers do please men at the firste blushe, and lyke them well that receiue it: yet if men looke throughly into it (as reason would they should:) it hath none other swéetenesse, but such as is deceytfull and deadly. Contrariwise, the pure worde of the Lord is wonderously swéete and full of grace, howbeit vnto the faythfull onely, and to suche as receyue it by fayth. Hérevpon Dauid sayethe. The Statutes of the Lorde are rightfull, and chérefull to the hearte: the precepte of the Lorde are pure and gyue lyghte to mens eyes Psalm.19.b.7.8.9. And ageine, howe swéete are thy sayings vnto my throte: Yea swéeter than honnie vnto my mouth, Psalm.119.103. But if the worde of God séeme bitter vnto any men: that is to bée imputed to the corrupt iudgement of themselues, and not vnto the nature of the worde: accordyng as Paule the Apostle teacheth. 2.Corin.2.b.15. and 4.a.3.4.

The swetenesse of Gods worde.

12. And the fourth Angell blevv his Trumpet, and there vvas smitten the thirde part of the Sunne, and the thirde parte of the Moone, and the thirde parte of the Starres, so as the thirde parte of them vvas darkened, and there shyned not the thirde parte of the daye, and likevvise of the night.

And the fourth Angell bleuve. [c] The things that are spoken in this place, do match with the things that are set downe in the opening of the fourth seale. For after that the Heretikes were after a sorte ouercome and confounded: certeine godly seruauntes of Christ toke in hand with great constancie, to maynteine the truthe, ageinst so manie pestilent errours, which were sowed abroade euerywhere by the Heretikes, and led awaye many from the truth. [d] Whereupon it came to passe, that the number of deceyuers grewe so great, as well in Asia and Affrike by the worckyng of Mahumet, as in Europe by the practize of the Popes: that to auoyde the persecution, the faythfull were fayne to séeke deserte places

The distresse of the faythfull by reason of persecution raised by Mahumet and the Popes.

and caues of the earth, and to dwell in mountaines and high Rockes in manner vnapprochable, not without great ieoperdie of lyfe: and all to keepe still the purenesse of doctrine: according as is reported of the Waldenses, and of certeine godly brethren dwelling in Beame, whiche coulde neuer fynde in theyr heartes to submitte their neckes to the yoke of Antichriste as others did, But yet in the meane whyle, some that were mingled with them, fleeted from the faythe, and so the number of the faythfull was abated, and diuided into sundrie sectes. And there was smitten the thirde parte of the Sunne. [2] Christ is the daysunne of ryghtuousnesse, and the clearenesse of the euerlasting lyght: whose Apostles are termed by himselfe the lyghte of the worlde. Math. 5. b. 14. Therefore the thyrde parte of the sunne is sayde to bee smitten, (that is to saye to bee Eclipsed or darkened) when the chiefest sort, (that is to say, such as vaunt themselues to bee Christes vicars and the Apostles successors) start away from Christes Gospell, vnto theyr owns traditions. Lyke as when Victor excommunicated the Easterne Churches for keapyng of the Easter otherwise than the Westerne Church dyd. Or as when Liberius, eyther through constreint of feare, or because he was not in hys righte wyttes, stepped into the Hereste of Arius. Or as when Boniface obteyned the supremacie ouer all Churches in the worlde, at the hand of the Emperour Phocas. Or as when hys successors chalendged to themselues alone, the interpretation of the scriptures and the determination of all questions concernyng faythe. Or as when they forbad all beleeuers the vse of certeyne meates, whereas Christ gaue all men leaue to vse all meates wythoute exception. Or as when they made mariage vnlawfull, for the Clergie in generall, and for the whole Churche in certeyne degrees which Gods Lawe forbydeth not. Or as when they accounted it an honour for them and their Clergie, to make warre for Sainct Peters patrimonie (as they terme it) and for other trifling causes: and

The darkning of the sunne, or the falling away of the chiefe Lanternes of the Church from the truth.

Victor.

Liberius.

Boniface.

The reading of the Scriptures forbidden.

Meates forbidden.

Mariage forbidden.

Peters patrimonie.

innumerable other things of the same stamp, which seight ful butte against Christes Gospell: wherby it commeth to passe at length, that euen the chiefe Emperours thinke it lawfull for them to doo manye things, which are in no wise lawfull for Christian Princes. And the thirde part of the Moone. That is to saye, a great parte of the Church hath lost the true light of Gods worde, whyle men giuyng themselues to certeyne gewgawes and fables, began to despyse the simplenesse of the scripture: which thing Paule feared sore, least it shoulde happen to the Corinthians, when he wrate to them after this manner. I am afrayd least it shoulde come to passe, that like as the Serpent beguiled Eue with his wilinesse, so your vnderstandings shoulde bee corrupted from the simplicitie that was to Chryst warde. 2. Corin. 11. a. 3. [A] But alas for sorowe. Not onely the Corinthians, but also al Christendome, haue by little and little so fallen away from the soundnesse of faythe, & the pureneſſe of Gods word, that at length it hath scarcely followed any one steppe of the primatiue Churches. And the thyrde parte of the Starres. [B. C] That is to say the most parte of the Bysshops and Doctors of the Churche, yea and of those also which gouerne the common weale and are rulers ouer others: in so muche that wee may nowe saye with the Apostle, [C] where is the wyse man, where is the Scribe, where is the disputer of this worlde? 1. Cor. 1. c. 20. [B] For it woulde become a Bysshop to excell all other men, (not onely of ỹ layitie, but also of the clergie) in knowledge & skil of gods law, ỹ if there happened any questiõs about ỹ faith, he might be able to discusse them, or if there budded vp any heresies in the Church, he might be able to plucke them vp with the wéedinghoke of gods word, according as Paule writeth, Tit. 1. c. 9. Agein it would become him to excell al mẽ in the Church in holinesse of life, that he might be an example & patterne to his flocke. 1. Peter. 5. a. 3. But in these dayes they not onely are not learned themselues in gods Law, but also can not abide thẽ that be learned. May rather into their courtes flocks

The Churche hath lost the light of Gods worde.

The bishops and teachers of the Church are faine from the true light.

This is true generally in the Papists.

all

all Thrasos, Cyclopes, Maheselles, and Bellygods from all quarters, greedely deuouring ye goodes of the Church, wherewith the learned sort and the poore members of Christ ought to be cherished. Blind are they, and guides of the blind. Mat. 15.b.14. Yea they be welles without water, and mists caried about with the wind, for whom the euerlasting mist of darkenesse is kept in store. 2. Peter. 2.d.17. So as the thirde parte of them was darkned. 9.d. Christ the daysunne of righteousnesse hath bin darkned for the more part. B. The Churche hath lost her former brightnesse, and the rulers of the people are become soles, and haue lost the true vnderstanding of the scriptures. To be short, there is not almost any more resemblance (be it neuer so small) of the primitiue Churche to bee seene, considering how most men are fleeted away from the traditions of the Apostles, to their owne lusts. Wherefore it must not seeme straunge, though the Lorde haue made the shepeherds and Ringleaders of his people despised, according to the Psalm. 107.d.38. and Iob. 12.c.18. and giuen them vnto be trampled vnder mennes feete like vnsauery salte, Math. 5.b.13. according as this day beareth witnesse. And there shyned not the third part of the day. C. Yee meeneth that the expounding of scripture had ceased, bycause that they whyche should haue interpreted it to the people, were indewed with no knowledge thereof. Also in asmuch as they were voyde of good workes, they could by no meanes edify the rest. Yeere vppon came darknesse and blindnesse vppon the whole bodye.

The vtter defacing of the Church by the Papists.

Expounding of Scripture ceaseth.

13. And I looked and herd an Angell flying throgh the myddes of Heauen and saying vvith a loud voyce, VVo, vvo, vvo, to the inhabiters of the earth, by reason of the rest of the voyces of the three Angelles that vvere yet to blovve their trumpets.

The diligence of preachers in warning the Church of perils to come.

And I looked, and herd an Angell. &c. a. The olde translation hath Eagle in stead of Angell, flying through the middes of heauen.

The diligence of preachers in warning the Churche of perils to come.

The carelesnesse of the wicked.

uen. That is to saye, rouyng about through the vniuersall Church, where vnto Gods secrets are committed. This Angell representeth any godly teacher inflamed with zeale of Gods glory and desire of edifying his Church: who foreseeing Gods iudgements to come for such heresies and wicked abhominatiõs, doth with stout courage, vnwearyable indeuer, and lowde voyce giue double and treble warning thereof to the Church of God. VVo, wo, wo, to the inhabiters vpõ the earth. 13. In some greeke Copies the word VVo is red but twice: which is not so much a cursing, as a foretelling ioyned wyth a forinesse for it, as if it were said: alas silie men, the worlde goeth worse and worse with you. For the thinges that the three Angells which follow shall forshew, shall be despised, and Gods iudgement shall hang the heauier ouer such as resiste are stubborne. By reason of the rest of the voyces. &c. These should forshew the incredible calamities of the latter times, which should farre passe the calamities of the former times were they neuer so horrible. Math. 24. b. 21. & 2. a. Thess. 2. c. 9. 2. And yet shall all these things be laughed at as fables by the vngodly, who are wont to put off the day of the Lorde to a long tyme. Of whome Peter speaketh at large. 2. Peter. 3. a. 3. 4.

The ninth Chapter.

AND the fifth Angell blevv his Trumpet, and I savv a Starre fall from heauen into the earth: and vnto him vvas giuen the key of the bottomlesse pit.

AND the fifth Angell blew &c. 1. John declareth in this Chapter, howe it is through the craft and wickednesse of Satan, that the world is seduced by deceiuers and flatterers vnder ye reigne of Antichrist. For this must we thinke: that the authors of heresies take

occasion

occasion of persecutions, to rend the Church in peeces, and to sow abroade sundry errors: where vnto God of his iust iudgement sendeth successe, to the intent that they which woulde not obey the woord of truthe, should follow errors and lyes to their owne destruction, according as the Apostle witnesseth. 2. Thessa. 2. c. 11. 12. And I saw a Starre fall from heauen into the earth.[3] Some thinke that heere is betokened the Diuell, of whome Christ speaketh thus. I saw Satan falling from heauen as it had bin lightning. Luke. 10. c. 18.[A] But Christe treated there, of the force and effectualnesse of ỹ doctrine of ỹ Gospel, which he auoucheth to haue so large scope, that al the Tyrannie of Satan which he executeth vpon al mankinde, falleth whole to ỹ groũd. Wherfore it answereth ỹ text better, to vnderstand ỹ cheefe ministers of ỹ Church by ỹ name of Star, as we haue done in other places. For it is certayne, that they do now and thẽ slep aside frõ ỹ vnitie of ỹ faithful, forsake the truth, giue themselues to worldly wisdome, & follow sundry sects & heresies. Therfore whereas Iohn telleth vs, that this star fel frõ heauẽ: he doth vs to vnderstand, that the authors of heresies creepe not commõly out of ỹ bregges of ỹ people, but slep out of the cõpany of those ỹ be had in estimatiõ aboue others among the faithful, according as ines haue shewed by diuers places of scripture, heretofore. 8. c. 10. And vnto him was giuen the key of the bottomlesse pit.[5] A key is a token of power or authoritie and publike administration receyued. Iohn therefore meeneth, ỹ God in his wrath hathe gyuen power to heretikes and deceyuers to thrust their diueliish opinions into the Church. Thou seest openly heere (lyke as in many other places of the scripture) how it happeneth not but by Gods prouidence, that errors and vntruthes are brought in to deceyue men withall: wherevnto also he giueth suche force and effectuall working, that they go for good payment, as I sayde a little afore. Therfore ine se heere how power is giuen vnto deceyuers & heretikes to sow their errors openly abrode, & to seduce fond men by

The falling away of the chiefe ministers from the truthe.

Errours and Heresies come not into the Church without Gods prouidence.

The Popes keyes.

vayne philosophie: the doctrine of whome is rightly likened to a bottomlesse pit. For like as no man is able to gage the ground of a bottomlesse pit: euen so the more a man followeth the doctrine of heretikes, so much the lesse substancialnesse and profit shall he finde. And in this place we see the bysshop of Romes keys which he boasteth of so greatly, for heere followeth.

2. And he opened the bottomlesse pit: and the smoke of the pit vvent vp as it had bin the smoke of a greate furnace: and the Sunne vvas darkned, & the aire [also] ofthe smoke of the pit.

The opening of the botomlesse pit.

And he opened the bottomlesse pit. After that such deceyuers be once giuen vp to a reprobate mind, and the way set open for them to lye and to beguile such as are of the weaker sort: then they sow abroade their errors whether they list, and all manner of hereticall frowardnesse creapeth forth. Which thing (the more is the pitie) we see too much fulfilled in thyse our latter times. For the errors whiche lurked erst in the harts of heretikes the fauorers of Antichrist, haue begon to be professed in the open face of the world, and haue led away many from the pureneste of doctrine, and from the way of saluation. Hereby is the way of perdition, and consequently the palace of Satan set open: namely when God suffereth such to teache, and to seduce, and to do what they list at their owne pleasure. This is another manner of key than that wherewith Christ openeth and shutteth, before, 3. b. 7. For this key may make a man starke blinde, but enlighten him it cannot. And the smoke of the pit went vp. It is a peculiar propertie of heresie to attaint many by and by after the manner of a plague. For when vngodlinesse, misbeleefe, and heresie reigne, it is all one as if fire being kindled in a queach of bushes, should light into a thicke wood, and so a great smoke should arise of it. Heretikes do also winde themselues into Christes flocke, and priuily shed out their poyson to mischefe

Heresie is like the plague.

men,

men, whiche increaceth forth with and infecteth many. And therefore it is likened to a smoke rising vp out of a greate furnace: by which tearme is betokened the wylinesse of Satan. And truly al heresies packed togither in one, haue receiued force, strength, and authoritie by Mahumet and the Bishop of Rome. And to the intent to speake of the one of these which is more manifest vnto vs, we will in this place make the thing apparāt which we haue said. For what else is Poperie, than a certaine filthy sinke of all diuelish superstitions? For of the Iewes it hath borowed holydayes, choyces of meates, anointings, halowings, fastings, sumpteous Church vessels and apparell, and other Ceremonies of the same sort, and brought them into Gods Churche to the preiudice of Christian libertie. Likewise of the heathen they haue borowed Idolles and images of God and of Christ our Sauioure, and of the Saincts, cursings, and pilgrimages to stocks and stones, ouer and beside shauings of the head, sects of Monks, close Nunnes, single life of Clearks, and such like. Also it forbiddeth mariage and meates, as the Tatians did: It robbeth Christ of his Godhead as the Arrians did: for it preferreth itselfe before him, in asmuch as it chalengeth power ouer the dead, eyther in fetching them out of purgatory, or in canonizing them for saincts. It imbraceth Christs grace as the Pelagians did, by stablishing mans free will, and by teaching merites and satisfactions by his owne works. To bee breefe, there is not so pestilent an heresie, which is not defended in poperie, if a man wey it throughly. I pray you, is it not an opening of the bottomlesse pit, that soules may tumble downe into it without number, (as it is said in Esay. 5. d. 14) When the Romish bishop boasteth in his decrees, that although he draw innumerable soules with him into hell by his pestilent heresies, there to be tormented with endlesse punishments, yet ought no man to say vnto him, Why doest thou so? But like as smoke is a foretoken of fire, euen so errors receiued by authoritie are foretokens of exceeding calamities,

All heresies confirmed by the Pope.

A playne description of Poperie.

Errours receiued by authoritie are tokēs of Gods horrible vengēace at hand.

mities, according as a mã may see in the bookes of the kings and in the prophets. M. Moreouer like as a furnace fyneth Gold and consumeth the drosse of it vnto ashes: euen so the froward doctrine of heretikes comming out of Satãs forge, exerciseth the elect and tryeth them out from the reprobates: like as Paule sayth, There must nedes be sects also among you, to the intent it may be seene who are tryed among you. 1. Cor. 11. d. 19 Therefore let vs leane our selues vnto thys benefyte of Gods prouidence. For heretikes are made of such maner of men, as would go astray neuertheless though they were in the Church. But for asmuch as they be without the Church they do very much good, not by teaching the truthe, whereof they be ignorant, but by stirring vp the carnall catholikes to seeke the truth, and the spirituall Catholikes to open the truthe. And the sunne was darkned. S. In this place, by the Sunne, are meant the choycest sort, both of the Clergie, and also of Princes. For who seeth not that the best Charles, Othoes, Henries, Sigismunds, Friderikes, and Maximilians were tumbled downe from the pure vnderstanding of the Gospell, into popish darkenesse and mazes: and in likewise that many byshops, being otherwise not so ill disposed princes, were eyther for feare or by darkenesse of ignorance, wrapped in the dim mist of the popish decrees: They therefore whyche ought to kindle the lyght of truthe for others, were striken with horrible blindenesse themselues. And the ayre. A. That is to wit, the Christian people which should haue bin enlightned by their herdmen and rulers, with the doctrine of the Gospell, like as the aire is enlightned by the Sunne. At the smoke of the pit. That is to say, by the frowarde and corrupt doctrine of deceyuers and heretikes. But this is no small comfort to the godly, that false doctrine, (suche as Papistrie is,) is lykened to smoke. For thereby wee bee giuen to vnderstand, that it vanisheth away with a trice at the appearing of the truthe: A. according to thys saying of Paules, They shall not preuayle any more:

How Heretikes do good to the church.

Kings, Princes, & Magistrates thrust from ỹ truthe by Popes and poperie.

Common people.

Popery is but smoke.

ny more: for the fondnesse of them shall be layd open vnto all men. 2. Timo. 3. c. 9.

3. And out of the smoke there came Crickets vpon the earth, and power vvas giuen them like as the scorpions of the earth haue power.

And out of the smoke there came Crickets. M. 9 Lyke as Crickets breede of corrupt smoke: so do the disciples of Antichrist breede of the vntoward doctrine of Heretikes. And not vnfitly are such compared to Crickets. For neyther do they flye aloft by contemplation of heauenly thinges, nor yet go steadely vppon the ground by liuing after the appointed order of God: but are boysed vp a little vvhyle by pride, and streightways lep downe againe vpon the earth. 3 For Antichrists doctors, behighting high thinges concerning the holy Trinitie, slip aside by and by to moste fond quiddities, wherin at length they spende all their whole teaching. So also they kepe a maruellous stirre and brawle about the Angelles, whyther they differ in sorts or but only in number: after what manner an Angell of hygher degree speaketh to an Angell of lower degree: and of the place, mouing, and working of them. Also about the mystery of Christs incarnation, whither it were done at an instant: whither the virgin hys mother could at the first instant worke with the holy Ghost in the making and shaping of his body: whither the worde could haue made a stone of it, or a woman, or an Asse, or sin, or finally a wicked feend. Furthermore, they make a marvellous raking through all the ten predicaments for wonders in the sacrament of thankesgyuing: as for Transubstantiation or accidentes remayning without substance, for the suffering of the same accidentes and for the doyng and suffering of Christs body as in the Sacramente. Also aboute the daungers and cautions of the Masse: aboute the peynes of soules in Purgatory, and the prayers whereby they shoulde be releaued: about the conturing of Spirites

Suche in all poynts are the teachers of Papistrie.

The meting of Papistes about fonde quiddities.

Christes conception.

Transubstantiation.

The Masse. Purgatory. Coniuring.

Spyrites that appéere about the caces of conscience, and in what things a simple prœst may assoyle or not: Of whyche matter there is much ado made, and great bookes wrytten, which they tearme the Summaries of Chrysten men. Also about the power of the chéefe prœst, to whome they attribute the diuell and all: about Pardons and Jubilies, by whych the rigor of the Canons concerning penance is qualifyed. At Gregorie the great, a thousand yœres after the birth of oure Lord, began first the open Stations and pardons of ỳ Churches of ỳ Citie of Rome. Boniface the eyght, about the yœre of our Lord a thousand and thrée hundred, ordeyned that the Jubile should bee euery hundred yœre. Clement the sixthe brought it backe to euery fiftith yœre. And Sextus the fourth brought it downe to euery fiue and twentith yœre, prætēding the shortnesse of mans life for a cloke to their owne gayne. Furthermore they talke much of those mōstrous gere whereof their Rational of diuine duties treateth: and of the mules, hattes, and cappes, and trayne of their Cardinalles and Byshops: of the ringing or not ringing of belles: of the hodes, scapolets, and girdles of Monks: and a thousand other things of the same stampe, wherein they ground their perfect and ful diuinitie. Besides this, like as Crickets & grasshoppers eate vp the frutes of the earth, and hurte the herbes and all other things very much with their byting: according as when the Lord minded to chastize his people, he saide he would send store of Grasshoppers among them, Deuter. 28. d. 38. Euen so do these varlets deuoure all things and make vncleane and vnprofitable, whatsoeuer they do but touche. Which thing a man may sée et a fly in those whiche make the foure orders of the begging (or rather of the bellyfilling) frérs. For they do both defyle the benefytes, gifts, and graces of God wherewith Christ hath enriched his Churche, by their stealing away the word of truth and by kéeping ỳ people away from the knowledge of the Gospell: and also they snatch, deuoure, and waste, whatsoeuer frutes of the earthe they

Pardons and Jubilies.

When stations and pardons began first.

The Jubilie.

The bellifilling frierꝫ.

they can come by. And power was giuen them. M In these respects are heretikes (and spectally the disciples of Antichrist and hipocrites) compared vnto Scorpions. First bycause that like as a Scorpion, whereas he is meelde to loke vnto, dothe at length strike priuily with venemous sting: so these men pretend simplicitie before the worlde and yet worke mischefe by diffaming men behinde their backes. Secondly bycause that as the Scorpion stingeth with his tayle: so these men preferre tempozal gaine before spiritual graces, s and wound mens cõsciences deadly whẽ they promis most to help them. And thirdly bycause that like as when a Scorpion stingeth with his tayle, he is not felt at the first, but yet shedeth in his poyson by little & little afterwarde: So they that be beguiled by these heretikes, feele not the wound at the first, but when the poyson hath rancled through al the inward parts, thẽ they fele themselues stung in the end. A Of these men the Apostle writeth thus: They that be of that sute, serue not the Lorde Iesus, but their owne bely, and deceiue the harts of the simple through fayre speech and flatterie. Rom. 16. c. 18.

The Papists compared to Scorpions.

4. And it vvas commaunded them that they should not hurt the grasse of the earth, nor any greene thyng, nor any tree, but only the men that haue not the Seale of God in their forheads.

And it was commaunded them. &c. s First John doth vs to wit, that these Crickets or Greshoppers were not suche as were sent in old time into Egypt for vengeance. Exod. 10. d. 12. nor such as God threatneth in the Prophets, to eate vp the grasse of the earth and the greene herbes and the trees: but much more hurtfull ones, bycause they hurt men and wound them to deathe. And secondly he sheweth that although the swarmes of these Crickets shall be great, yet shall they hurte no man, but only such as the Lord hath by his iust iudgemẽt reiected. The grasse of the earth. M What is to wit ỹ rude & simple of beleefe, which seme easy to be deceiued like as grasse is

None but reprobates shall be hurt by Antichrist & his adherents.

The simple sorte.

eatly seared vp. Nor any greene thing. That is to say, none of those that be any thing liuely in the doctrine of the Gospell. Nor any tree. That is to saye, nor any man that is already made strong by faith, and frutefull worke. A. And so are the chosen described diuersly, because there is not the like measure of faith in all of them: But only the men that haue not the Seale of God. That is to say, the faithlesse and vnbeléeuers which liue after the lustes of the flesh, B. and haue not the witnesse and subscription of the holy Ghoste that they be the verie sonnes of God by faith in Jesu Christ, and by the new birth of the mynd in his worde, but labour to be admitted into the number of Gods children for their owne deseruinges and their owne workes. These are wonderously tormented, and yet attayne it not that way: according to this saying of Paules, Being ignorant of Gods rychtuousenesse, and séeking to stablish their owne, they are not subiect to the rychteousnesse of God: For Christ is the end of the lawe to iustifie all that beléeue. Rom. 10. a. 3. 4. Such a one also was the Pharisie, which made great boast of his fasting, tything, and other workes: & yet could not become rightuous for all that, Luke. 18. b. 11. A. But héere is a greate comfort set downe for all the godly, when they heare that their saluation and welfare is most stedfast, in somuch as they cannot bée led from the faith by any slyghts of Satan or deceyts of heretikes, though they bée assayled dyuerse wayes by the wicked ministers of the Diuell. This doth our Sauyour Christ confirme, saying: There shall ryse vp false Christs & false prophets and worke greate wonders and miracles, so as euen the elect myght bée led into error if it were possible Math. 24. b. 24. And when Paule had treated at large of such as should bée deceyued by the wyles and craftinesse of Antichrist, immediatly he spake to the faithfull, saying: But we haue to giue thankes vnto God always for you brethren beloued of the Lord, for ý God hath chosen you to saluation from the beginning, by sanctification of the mind, and beléefe of the truth. 2. Thess. 2. c. 13. And

Who bee tormented by Antichrist.

The saluation and welfare of the godly is inuyegnable.

Christ

Christ speaking of his owne sheepe, saith: no man shal plucke them out of my hand. Iohn. 10. f. 28. And again, I haue kepte them whome thou hast giuen vnto me, and none of them is perished sauing that lost child, that the scripture might be fulfilled: Iohn. 17. b. 12. Iudas had not Gods seale, because he was a diuell and an hipocrite, and voyd of the holy Ghost. The Lord then knoweth those that be his. 2. Timo. 2. f. 19. Therefore let it not offend vs though the whole worlde be blinded and giuen vp to a thousand errors. For none shall perish but such as are ordeined to perish: as for the elect, not one of them can perish. For first and formost it is to be noted, that such as be elected, cannot but come vnto Christ one time or another, according as he himselfe sayth, All that my father giueth vnto me shall come vnto me. Iohn. 6. f. 57. Which thing appeereth also by the example of Nicodemus whiche came vnto Christ by night Iohn. 3. a. 2. and likewise by the theefe hanging vpon the Crosse. Luke. 23. f. 42. And secondly it is to be considered, that such as Christ hath once taken charge of, [c] although they would of set purpose perish, yet can they not perish. For Christ plucketh them backe from perishing, like as he called backe his Apostles into the right way when they beleeued not ỹ women that brought them tidings of his resurrectiõ: Luke 24. b. 11. & like as he stayed Peter from vtter falling away, by turning backe and loking vpon him in the house of the bygh preest. Luke. 23. g. 60. [A] Happy therefore are they whome God the father hath committed to the keeping of hys sonne Christ. In their forheads. Loke before. 7. a. 3.

5. And it vvas giuen vnto them that they should not kill them, but that they should be tormented fyue moneths: and their torment vvas as the peine of a Scorpion vvhen he hath stung a man.

Popishe teachers are worse than murtherers & theeues in mattring mens consciences.

And it was giuen vnto them, &c. [A] Iohn theweth consequently, that deceiuers and heretikes are more perilous than murtherers and theeues. For theis kill a man out of hande and dispatch

dispatch him out of the way: but the other do after a wonderous manner miserably martir mens soules, till they haue thrust them quite downe into hell fire. [s] And certesse it cannot be vttered how horribly the popish doctrine of the superstitious shauelings concerning the iustifying of the vngodly, tormenteth the minds of them that are priuie to their owne sinnes: when they teach, that first they haue nede of sorrowe, and afterward that of sufficient sorrowe is made contrition, which must be done for euery seuerall sinne, besides that all deadly sinnes with their circumstãces, (yea and as some adde all veniall sinnes to) must be numbered or reckened vp in shrift to a mans owne Curate. Moreouer, that euery sinne must haue his satisfaction or penance, the whiche he must nedes fulfill before he fall into another sinne: and that if hee do it not to the full in his life time, it must be accomplished in purgatory after his death. Where vpon sprang pardons and prayers for the dead. Now there be innumerable cases, whereby a man dothe (euen with the very dede doing) runne in daunger sometyme of the greater curse and sometime of the lesser curse, according to the rigour of the Canon law, whereof not euen the holiest hermit of them all can sufficiently shifte his hands: and as for those that meane to liue lyke Christians indede, there is no remedie but they must neues fall into it. And had not the Bysshop of Rome vsed a point of policie in exempting himselfe from all lawes, and making himselfe aboue all lawes: hee coulde not passe one houre without fallyng into both the curses. Howe then shall the fearefull consciences behaue themselues among so manye snares? No doubte but suche consciences are martyred wyth so sore tormentes, as are more intollerable than the very deathe of the body: yea and they haue driuen many into vnrecouerable despayre, and made them fordo themselues with their owne hands. Fyue moneths. [A] That is to say euen to their old age. [M] For this present life is accomplished by destinction of sixe particular ages. And the

Popish shrift.

Pardons, prayng for the dead.

Excõmunication or cursing.

torment of them was as the paine of a Scorpion when he hathe stung a man. A. By these wordes he meeneth that hipocrisie and flatterie are peculiar to heretikes. For they do then wounde soreest, when they seeme to speake faireest: and when they promis saluation and quietnesse of conscience, then do they cast snares vpon mens consciences & miserably slea their soules. Besides this, at the first beginning there is no great greefe felt: it gayneth strength by peecemeale, and at length tormenteth wonderfully. If remedie be applied in time, the poison is not deadly: but if it be not applyed, he that is stung dyeth of it. Euen so is it with him that is seduced by the doctrine of Antichrist.

The vyture be nime of Papistrie.

6. And in those days men shall seeke death and not find it: and desire to dye, and death shall flee from them.

And in those days. &c. S. So horrible is the plight of the fearfull and misinstructed consciences (as I said afore:) that they could find in their harts to be rid of it, euen by death. And scarsly shall a man find any more forlorne, than euen those that brag of the perfecter religiousnesse of life, as the Monks of the Charterhouse and the reformed sorte (as they tearme them) whose consciences are neuer at rest. And they shall desire to dye, and deathe shall flee from them. A. By these maner of speeches the Scripture is wonte to betoken exceeding greate torment of mind. For sith that nothing is dreadfuller than death: whē the Prophets intend to expresse some great daunger at hande, they borow the tearme death. Luke afore. 6. d. 8. 16.

The horror of conscience in papistrie.

7. And the shapes of the Crickets vvere like horses prepared to battell: and vppon their heads vvere as it vvere Crovvnes like gold: and their faces vvere as the faces of men.

And the shape of the Crickets. C. To the intent all men may healyer beware of such deceyuers: Iohn peinteth them out

The fiercenes and outrage of Popish prelates.

once againe in their colours. Like horses prepared to battell. That is to say, they be very ready to quareling, strike, brawling, debate, hatred, & enmitie. M. They are swift in running about, and fierce to seyght. Neither regard they vppon whom they runne, whither it be vpon their elders which charge thē with their abuses, or vppon their yongers, or vpon any other of what state soeuer they be, if so be they perceiue them to impugne their errours. Nay truly, they are not afraide to charge sometime euen the highest princes and magistrates with heresie, to pronounce the sentence of excommunication against them, yea and to make warre vppon them, if they do not by and by banish from them and condemne and persecute such as subscribe not to their doctrine, & sing not Amen vnto euery word of theirs. And vppon their heads were as it were Crownes. A.M. Bycause they oftentimes blaze abroade wonderfull victories, against those that fall from their doctrine, to the doctrine of the Gospell: (for as many as they can, they put to wonderfull torments, and at lēgth to most cruell death:) they be said to weare crownes vpon their heads. Also they will seeme to be kings and endewed with kingly power: for they striue to bring all mens heads vnder their girdle, but they themselues wil in no wise be subiect to any mā. In token whereof all their sacrifizing priests and all their Monkes are wont to weare * Crownes on their heads, least any man might doubt, that they were not comprehended vnder these Crickets, of whome John maketh mention in this place. Neither can any man say he is ignorant of the passing pride of the popish Cleargie, which shall haue weyed their presumptuous speeches any thing neerely, suche as these be, Are we not a kingly priesthood? Can our masters with their hoodes erre? Should not the Apostolike sea be alwayes like it selfe? So in time past the Pharisies said of Christ: hath any of the noble men or Pharisies beleeued in him? but this multitude which knoweth not the law is accursed. John. 7. g. 49.

The pasling pride of the popish Clergie.

* shauen.

The gaynesse of Papistes is but vayne glorying.

Like vnto Gold. A. For like as gold excelleth all other metalls:

euen

euen so do they account themselues to surmount all other men in holinesse and knowledge: [A] when notwithstanding they be full of all filth and careleſſe ignorance of God. [B] And therefore their Crownes are not very gold, but onely like gold: bycause their pride wherby they aduance themselues aboue all men, is nothing else but vanitie and leasing. And their faces were as the faces of men. [C] By the face, are betokened skill and wisedome which giue a shew of themselues in the countenance of man. Therfore wheras he saith as it were the faces of men: his meaning is, that their wisedome was but counterfet, that is to wit fleshly wisdome, which is foolishnes afore God. [M] Moreouer man is a meeke creature as the philosopher witnesseth. Euen so these men shewe themselues meeld, gentle, and meeke in countenance and outward behauiour: howbeit that inwardly they be full of guile and all manner of falsehod, and more crueller than the very wilde beasts. For they come (sayth Christ) in sheepes clothing, but inwardly they be rauening wolues. Math. 7. b. 15. [V] Also this is added, to the intent we should be the more heedefull to beware of them. For they couet not to seeme to be at open enmitie with vs: nay rather they will be taken for our shepeherds, fathers, and defenders: but they hide their beastly fiercenesse vnder manly countenance, and cunningly follow the slynesse of Satan, who transformeth himselfe into an Angell of light, that he may the easlyer deceiue vs. 2. Corin. 11. c. 13, 14. Euen so the Mahumetists, Papists, Anabaptists and such like, haue spred their venemous errors ouer all the world, by fawning vpon men with couetous countenance: and therefore we had nede to take very good heede of them.

The wisdome and meeknesse of the Papists is counterfeit.

8. And they had heare on their head as the heare of vvomen, and their teeth vvere as the teeth of Lyons.

And they had heare on. &c. [M] Here is noted their effeminate, nice, and vnconstant behauioure: and also here is described

The effeminate, nice and vnconstãt behauiour, & the vnspeakable filthinesse of the Papists.

described their leage of single life: for who is he at this daye, that knowes not of their so often bragged Sodomie, that is to say, that Romish chastitie of theirs: of whyche, (among other thinges) Paule speaketh, Rom. 1. d. 26. [S.] Also they lyue nycely and in idleneſſe, as who are forbidden by the Popes decrees to labour with their hands, vnder pretence of a certeine stincking anointing wherof they make so great boast. [M.] And when they be vrged, both with the ordinance, and also with the example of the Apostle, Act. 20. g. 34. & 1. Cor. 9. c. 18. & 2. Thessa. 3. c. 9. 10. they answer cuttedly and with a grim loke, that they are not bound to follow the Apostle in thys behalfe. But would God they departed from the example of the Apostle in no mo things than this, and that they assaulted not his sound doctrine so wilfully. [G.] Moreouer womans heare is attributed vnto them, bycause that like as harlots entice men to vnlawfull loue by their faire flattering spéeches: so these Rakehells vnder pretence of godlineſſe, leade away very many from the faith of Christ, and snarle them in their snares by their crafts. [M.] Of such manner of men the Apostle Paule saith thus: Of this sorte are they that creepe into houses, and leade away sillie women loaden with sinne, which are led with diuers lusts, euer learning, and never able to come to the knowledge of the truth. 2. Timoth. 3. b. 6. And their teeth were as the teeth of Lyons. [S.] The téeth of Lyons do both teare in péeces, and also haue a ranke smell: whereby is shewed both their feerceneſſe in working mischéefe vnto godly men, and also their delight to diffame them. And this crueltie, deuouring, and rauenousneſſe appéereth manifestly in the popish Cleargie. [M. S.] For lyke as the téeth of Lyons spare no lyuing wyght: euen so shall no godly man lightly scape the téethe of the Sacrificing préestes and Munkes. But how should they spare the quicke, who cannot fynde in their harts to spare the dead? For they plucke their sarkeses vnto them, to wrest some gayne euen out of their buryall. To be shorte, they gape so grædily for

The whorish inticement of papistrie.

The crueltie, rauening and slaunderousneſſe of the popish Clergie.

their

their pray after the manner of Lyons, that they make themselues hatefull, stinking, and lothsome vnto God and all godly men.

9. And they had Habergions as it vvere Habergions of yron. And the sounde of their vvings vvas as the noyse of charyots vvhen manie horses runne together too battell.

The wilfull stubbornesse and quarelousnesse of the Papists.

And they had Habergions. &c. [S.] Hereby it is ment, that they haue their hartes hardened against the truth. [P.] For they stick so fast to lying in stead of of truthe: that they thinke they ought in any wise to defende falsehood as if it were faithfulnesse. And therfore such are described to bee periured in hart, blasphemous in mouth, and reprobate in maners. [M.] They be alwayes quareling and stirring vp of great disputations against their aduersaries, and yet are they destitute of reason.

The feblenesse of their allegations.

[S.G.] And wheras their Habergions bee but like Habergions of steele: it betokeneth that their allegations are not vnanquishable, as they brag them to bee, nor able to holde out against the truth of the Gospell: according to thys saying, I will giue you mouth and wisedome, which all your aduersaries shall not be able to geinsay nor withstand, Luke. 21. c. 15. [A.] Which thing hath bin found in our dayes to bee most true in diuers places where disputations and debatings haue bin had aboute Religion: for then were our aduersaryes eyther presently stricken dumbe or else soone faine to shifte themselues away by flight. And the sounde of theyr wings was as the noyse of Chariotes. [S.O.] He peynteth out lyuely those terrible noyses, wherin they (beyng the Heretikes themselues) thundered out their excommunications against heretikes in their Popishe Bulles: and also the outeryes and brabling disputations of theyr diuines in the schooles: and moreouer theyr mumbling when they prayed theyr Canonicall houres in their Churches, which is rightly compared to the chirping of Crickets and Gresshoppers as they flie, in as muche as a

The wolf blameth the lamb for troubling the water.

man cānot perceiue ſo much as one ſillable what they mumble, thoughe he giue neuer ſo good eare to them. c Alſo they yell out many things in their ſermons to the people, againſt the profeſſers of the Goſpell, & belke out many blaſphemies. They raile vpon the faithful without meaſure, & with great ſtatelineſſe of mind condemne them as Apoſtataze and Scilmatikes. But this iangling is in vaine, and the godly may ſafely deſpyze all ſuch. c Or elſe by the name of wings heere are deſcryued the dubble diligence of theſe deceyuers, and the continuall inquiſitions, informations, perſecutions, & ſlaughters which theſe miniſters of Baall ſtirre vp without ceſſing againſt the true worſhippers of God. For wings do ſometymes betoken quickeneſſe and diligence. Furthermore lyke as birdes are caryed aloft by their winges: euen ſo theſe hipocrites houer aloft vpon pretence of riches, dignitie, authoritie, libertie, priuiledges, yea and of Gods worde by them corrupted: and deſpyzing all other men, they are ſo bolde, that they do what they liſte, charging, commaunding, forbidding, and adding precept vppon precept, curſing vpon curſing, and bleſſing vpon bleſſing towarde ſuche as they knowe do fauour them. VVhen many horſes runne together vnto battell. Lyke as diuerſe Charyotes are haryed dyuers wayes and with diuerſe horſes vnto a battell: euen ſo alſo theſe men aſſaulte the Churche all with one mynde, although with dyuers hereſyes. And whereas they are almoſt euer at odds among themſelues: yet to the intent to quenche the lyghte of the Goſpell, they agree to wel, and with one conſent make warre againſt Chriſt: like as we reade of the Phariſies and Saducies, Math. 22. d, 34.

The double diligence of the Popiſh deceiuers.

The Papiſts being at odds among themſelues, ioyne wholly together agaynſt Chriſt.

10. And they haue tayles like the tailes of Scorpions: and there vvere ſtings in their tailes: and the povver of them vvas to anoy men fyue monethes.

And

And they haue tailes. &c. [g] The tayle is the hyndermoste parte of them, and betokeneth the ende of them: whyche is ryght deadly and mischeuous, although they seeme demure and gentle at the first syght. Consider throughly their maner of dealing and theyr deuyses, and thou shalte finde that they neuer meane more mischeefe, than when they are contented to depart wyth somewhat of theyr owne. For when they suffer any of theyr owne inuentions to bee abolyshed, they demaund and loke for farre greater and worser thinges at the handes of the Gospellers. [h] Besydes this, when they cannot ouercome theyr aduersaryes wyth reason nor wyth the brawling of theyr owne fond and frowarde doctrine: they seeke the helpe of Princes, whome they bynde vnto them by flattering and smothing them, to bee greeuous to the faithfull, and to persecute them to the deathe. In respect whereof, there were also stings in the tayles of them. [i] That is to say, they leaue an inuenomed sting behynde them, where theyr smothe speeche is receyued. Whatsoeuer they do, saye, or deuyse, it tendeth euermore to vtter vndoyng, and to the greeuous tormenting of the conscience. For they alwayes leaue a man doubtfull of hys saluation. Lyke as when they say that no man is able to knowe certeynely whyther there bee a Sonne of God or no: and that it is ynough if a man beleeue as the Churche beleeueth. A thousande suche maner of blasphemies do they spewe oute, to cast snares vpon mens consciences. And the power of them was too anoy menne fyue monethes. [k] See the fifth verse of this Chapter. Truely Iohn hath in this place set out this monster vnto vs, horrible and vgly, to the intent we should pray earnestly vnto God, to preserue vs from suche a monster, and to deliuer all godly folke from him.

Whē Papists pretende most gentleneſſe, then meane they most mischiefe.

Their snaring of mens cōsciences by their smooth speech.

n. And

11. And they haue ouer them a King, the Angell of the bottomleſſe pitte, vvhoſe name in Hebrevv is Abaddon, and in Greeke Apollion, [that is too ſaye a deſtroyer.]

Like reigneth ouer like.

And they haue ouer them a Kyng, the Angell. &c. [P.] God bæing ſingular good, hathe by ſecrete (howbeit yet ryghtfull) Juſtice permitted a mæte Angell tw haue the ſouereintie ouer ſuche men. Fo2 of whom ſoeuer a man is vanquiſhed, hys thzall is he. 2. Peter. 2. d. 19. Therefo2e the Apoſtle ſpeakyng of Antich2yſt, ſaythe: whoſe comming is acco2ding to the wo2king of Satan, wyth all power and lying ſignes and wonders, and wyth all deceyte of vnryghtuouſneſſe in them that periſh, bycauſe they receyued not the loue of truth tw the ende they myght bæ ſaued. And therefo2e wyll God ſende vntw them ſtrong illuſions, that they maye beléeue lyes, and that all of them maye bæ condemned whych haue not beléeued the truth, but conſented vntw iniquitie. 2. Theſ. 2. f. 9. 10. 11. 12.

The ſpirite of the diuel is the ſpirite of Papiſtrie.

[S.] We ſæ then wyth what ſpirite ſuche teachers bæ ledde, namely wyth the ſpirite of the Diuell, [A.] who is a lyer and the father of lying. John. 8. f. 44. Hærevppon Pauls the Apoſtle ſaythe, The ſpirite ſaythe of a certeyntie, that in the latter tymes ſome ſhal depart from the faith, gyuing hæde tw deceytfull ſpirites and Dtueliſhe doctryne thzoughe diſſimulation of falſe ſpeakers, &c. 1. Timo. 4. a. 1.

Abaddon the righte name both of Satan and of the Pope.

VVhoſe name in Hebrewe is Abaddon. Abad in Hebzewe ſignifyeth tw deſtroyc: whereof commeth Abaddon, as yæ would ſay A deſtroyer, o2 Deſtroying. And in Greeke Apollyon. Fo2 in Græke Apollyon ſignifieth the ſame that Abaddō doth in Hebzue. The old tranſlater in Latin hath added *habens nomen Exterminans*, that is to ſay in Engliſh hauing the name of Deſtroyer, Fo2 John wzate in græke, and paſſed fo2 no mo2e but to bæ vnderſtwd of them that knaw the græke. And yet it muſt not ſæme againſt reaſon, that the auncient tranſlater

was

was desirous to haue the Latin men knowe what Apollyon signifieth, to the ende that all men might beware of Antichristes wyles: [A] For this name agrees very fitly vnto Satan, and to Antichrist his sonne. For like as Satan is a murtherer from the beginning, Iohn.8.44 and vndid all mankynde with his naughtinesse: euen so hathe Antichrist with the venime of his errours, led away an innumerable multitude of men into deadly, yea and spædie destruction. In which respect Paule termeth him the childe of perdition. 2. Thes. 2. a. 3. And Christ sayth, A thefe commeth not but to steale, and to murther, and to destroy. Iohn. 10. b. 10.

12. One vvo is paste, and lo, there come yet tvvo vvoes aftervvarde.

One wo is past. [B] The first Wo betokeneth the mischefe that is brought into the world by the false teachers and cloyster men, which aduaūced Antichrist vnto so great authoritie, [A] that he began to bee estæmed for a God and sauiour, when notwithstanding he was but a destroyer and roter out. And lo, there come yet two woes after this. [M] That is to wit, in the opening of the Trumpets of the sixth and seuenth Angels. For the seconde wo is ment of the time wherein Antichrist rageth with most cruell persecutiō agaynst the godly through the whole world. And the third is about the ende and destruction of Antichrist, [A] whome the Lorde shall dispatche wyth the breath of his mouth, & rid quite away through the brightnesse of his comming. 2. Thes. 2. b. 8.

What ỹ three woes betokē.

13. And the sixth Angell blevv his trumpet: and I heard a voyce from the foure corners of the golden Altar vvhich is before the eyes of God.

And the sixth Angel blew. &c. [G] This sixth Angel betokeneth all the ministers of Gods worde mentioned in the opening of the sixth seale, heretofore. 6. d. 12. These are the souldiers of the last skirmishe of all, which detect the craftes of Antichrist

by

by the truthe of the Gospell. M. For after John hath described the forerunners of Antichrist, and the prime promoters of his doctrine: now cõsequently in the sounding of this sixth trumpet, he describeth Antichrist himselfe and his fauourers, manifestly. And I heard a voyce from the foure corners of the golden altar. B. That is to say, the agreable preaching of all Gospellers, founded vpon the foure Euangelists, which Euangelists are the foure corners of the goldē altar, that is to say, of Christ offered for vs, & for whom is offered the bloud of all the godly that be persecuted by Antichrist, like as in the olde testament the bloud of ẏ beasts that were offered in sacrifice, was dipped vpon the foure corners of the altar. And the foure Euangelists, & all preachers of the Gospell are termed the foure corners of the altar, in respect of the faith of the gospel vttered by them to the foure quarters of the worlde, throughe the clere brightnesse wherof, the crafts of Antichrist are discouered. For if Christes doctrine be once knowne, Antichrist is also knowē by his contrary doctrine: C. according as it befalleth at this day vnto Europe, which beeing wakened by ẏ voyce of the Gospel hath begon to spie out Antichristes nature, guylfulnesse, and knauerie, and to detest his horrible blasphemies. VVhich is before the eyes of God. S. He alludeth to the goldē altar in ẏ Tabernacle, wherby our Lord Christ was prefigured (as hathe bin said alredie) who cã not but be most acceptable to ẏ father.

The foure Euangelists, all Martyrs, and true preachers

14. Saying to the sixth Angell, vvhich had the trumpet: let loose the foure Angels vvhich are bound in the great riuer Euphrates.

Saying to the sixth Angell, S. This verse doth vs to wit, that Christes kingdome which is spred throughe! the foure coastes of the world, shall be assayled on all sides by the aduersarie powers. Let loose the foure Angels. The foure persecuting Angels were forbidden to hurt the sea and the land at their owne lust, vntil the seruants of God were sealed: heretofore. 7. a. 3. Which prohibition is ment to be a binding: and the lowsening

The hearts of the wicked are blinded, & they be giuen vp to a reprobate minde.

of

of them, is the giuing of them leaue to hurt such as are not sea
led with the spirite of God in their hearts, according as it is
sayd in the. 4. verse. Thus then dothe the Angell speake vnto
the Angell. [c] After the children of God be signed with ỹ seale
of faith, let the rebels & vnbeléeuers be seduced. They haue set
more store by lying than by truthe: therfore let thẽ credit de-
ceyuers & maisters of lying. They haue loued darknesse better
than light: therfore let the prince of darknesse reigne ouer thẽ,
and blinded as they bée, let them fall headlong into the pit of
damnation. Wherfore, hinder not Gods iustice in this behalf,
let them go astray & be vtterly blinded, that they may perishe
euerlastingly. What then? are the faythfull desirous that the
world should be blind? should they not rather call backe them
that stray, & bring them into the way of truthe? I answere.
Although the faythfull do most desirously wish the welfare of
all men, and also (as much as in them lieth) further the same:
yet notwithstanding forasmuch as they know it is the right-
full will of God, to withstande the proude and to lift the ab-
iects out of the myre: they can not but reioyce when they sée
Gods glory aduaunced in the punishment of their enimies:
like as the Prophet was desirous to sée the vengeance whiche
the Lorde was about to lay vpon the enimies of his seruants.
Iere. 11. c. 20. Dauid also doth more than once aske vengeance
of his enimies of Gods hand, not vpon an ildisposed mind, but
through the spirit of prophesie, wherby he foresaw the reward
that was layde vp for them. [A] Concerning whiche thing looke
the Psalm. 35. a. 2. 3. 4. 5. 6. In the great Riuer Euphrates. [s.m.] Eu-
phrates is the riuer of Babylon, wherby is signified the force
and furiousnesse of the worldly kingdomes stirred vp by the
persecuter Antichrist, bering ỹ chief sway, & by the aduersary
powers. And like as Babylõ is called ỹ den of dragõs. Ier. 51. d
37. So this riuer of Babylon is rightly termed the dwelling
house or dungeon of Diuels. Wherby also we vnderstãd, that
before the time of Antichrist, they had not so great power and
boldnesse to do mischicke, as is giuen them now a dayes. For

In what wise the godly may reioyce at the destruction of the wicked.

The bold and shameiesse furiousnesse of the Papists.

as then they aſſayled the Church priuilie like a Serpent: but now when Antichriſt reigneth, they haue ſo great power and boldneſſe, that they aſſault the doctrine of the Goſpell by the Prelates of the Church, and by ſuch (as to outwarde ſeeming) are religious, who by vertue of their Apoſtolicall profeſſion, ought to be defenders of it aboue all others. And therefore Iohn addeth immediatly.

15. And the foure Angels vvere let looſe, vvhiche vvere readie for an houre, and a day, and moneth, and a yere, to ſlea the third part of men.

The foure chief ſtirrers vnto perſecution.

And the foure Angels were let looſe. M. That is to ſay, all the Diuels diſperſed through the foure parts of the world were let loſe, with larger commiſſion & power to anoy the Church. 3. Alſo theſe foure bad Angels may betoken the foure chiefe ſtirrers of Antichriſt to deſtroy the godly: that is to wit, the Biſhops of the higheſt degree with the reſt of the rulers of the Church, the whole packe of Abbymen, the Vniuerſities and Scholes, and the Counſels of Princes. For euen with ſuche monſters are almoſt all great Princes Courts peſtered, by whome alſo they bee gouerned.

The double diligence of Antichriſtes diſciples.

C. In as muche then as theſe men be bounde by othe to the Biſhop of Rome, it commeth to paſſe by their pricking forwarde, that the Princes who otherwiſe are very good, yéelo ſo much power to the Idol of Rome. VVhiche were readie for an houre, and a day. Ye meaneth their feruent deſire to doo miſchiefe, ſuche as is to be ſéene in the Papiſts, who ceaſe not to perſecute the Diſciples of the Goſpell, euen when they themſelues be at deathes dore. They ſay there ought to be no reaſoning with heretikes, † that ſuche as go about to ouerthrow the Popes ſeate, doo ſinne againſt the holy Ghoſt, that is to ſay, vnpardonably.

All thinges come to paſſe by Gods determinate purpoſe.

S. In the meane whyle wee be taught by this place, that nothing is done at aduenture or caſually in the whole worlde, but all things depende vpon euerlaſting fore-determination, according as Chryſte affirmeth, that not ſo muche as a pretie Sparowe

rowe lighteth vpon the grounde without the heauenly father, Math. 10. c. 29. This manner of speeche then doth vs to vnderstande, that the tymes, dayes, houres, yea and the verie Momentes wherein all things are done, are certeinely foreappointed by God. And therwithall, that the doers of them are also foreappointed, and stand in a readinesse at euery moment. And by these wordes he bewrayeth the desyrousnesse and delight of malicious feends and wicked mẽ to worke mischeefe, who notwithstanding can do nothing further than leaue is graunted them. To slea the third part of men. That is to wit, all the reprobates, and obeyers of Antichrist, which are not sealed with Gods spirit, those shall Antichryst leade out of the way that they may die in their sinnes by the iust iudgement of God. Notwithstanding, there are that referre this thing to the godly, whom Antichryst shall therfore put to death, bicause they haue not receiued his marke. [A] But the other exposition is the better, and it agreeth to the things that are spoken alreadie in the fourth verse.

None shal perishe but the Reprobates.

16. And the number of horsemen of vvarre vvas tvventie thousande times ten thousand: and I herd the number of them.

And the number of Horsemen of warre. [M] Least any bodye may depend vpon the multitude of men, as though that were euer the best and surest way, he sheweth how ther be a great sort mo vpon Antichrists syde, than vpon Christs side. Twentie thousand times ten thousand. [E] That is to say, two Millions of Millions, or twentie thousand Millions. [S] For a Million conteyneth tenne thousande. Therefore like as by this figure of speeche, (both in Daniel. 7. c. 10. and also heretofore in the fifth Chapter and eleuenth verse) there is betokened the exceeding and well neere innumerable multitude of those that waited vpon God: so also in this place is betokened the exceeding great and in manner innumerable multitude of warlike souldiers that serue vnder Antichrist, in whome he repo-

Of depending vpon multitude.

seth all his strength and assuredneſſe. [9] And although that all these bée commonly or rather continually at oddes among themselues: yet notwythstanding when it commeth once to makyng warre ageynst the worde of the Gospell, they come forth all wyth one mynd to destroy all the godly. And marke howe John mencioneth not héere, that he saw any brydles on the horses heades. Whereby is ment, that the enemyes of the truthe are forced by the spirite of Satan wyth a certeine vnbridled lwceneſſe and mischæuousneſſe, so as they shameleſſely set Princes heartes on fire ageinste the Gospellers. They bleare their eyes with the antiquitie of their decræs, they face them wyth the multitude of their partakers, they alledge the authoritie of their Counsells, and what is it that they doe not to dazle mennes eyes? And I herde the number of them. John hath added this for ẏ more certeintie: wherby he ment to warne all men to put themselues in a readineſſe, to fyght manfully, and to set themselues ageinst the miniſters of Satan. [M] As if he shoulde say, you that fyght ageinst Antichrist, it standeth you in hand to bée circumspect not only bicause the power of the Deuill being now let lwce is wered stronger ageinst the Churche, than it was afore: but also bicause his armie which shal fight ageinst you, is more increased: & this armie is not onely increased, but also is all of horsmẽ, which are much stronger thã fotemen. For like as a horse is better thã any other beast for the battell: so is the Diuels host gathered together, not of the rascall sort of mẽ, but of the pœres of the Church, as of Antichrist the Pope, & of other Bishops, & of such as call themselues religious men. [G] Yet is there is no cause why the hartes of the faithfull should faile thẽ for all this multitude of enemies. For although Christes aduersaries were many moe, yet will it come to passe that they shall be made his foote stoole euery one of them. Psal. 110. a. 1. & 1. Cor. 15. c. 25. & Heb. 1. c. 13 and. 2. b. 8. [A] And therfore the godly must assure themselues of the victorie. For he that fyghteth for them, or rather in them, is greater than he that fyghteth for the

The Papists beeing deuided among themselues, ioyne whole togither agaynst Christ.

An exhortatiõ to warinesse & stedfastnesse.

world

wozld. 1. Iohn. 4. a. 4. Also euery planting that my heauenly father hath not planted, shal be plucked vpon by the rote. Math 15. b. 13. But the righteous shall shine as the Sunne in ỹ kingdome of their father. Math. 13. f. 43.

17. And so I savve the horses in a vision: and they that sat vpon them, had Habergeons of fyre, and of Iacint, and of brimstone: and the heads of the horses were like the heads of Lyons: and out of their mouth vvent fyre, and smoke, and brimstone.

And so I saw the horses in a vision. M. He speaketh of the horses, but yet he doth first describe the ryders of them, saying. And they that sate vpon them had Habergeons of fyre. S. By these things he betokeneth hard heartes kindled mozeouer wyth yre and furie, suche as the armie of Antichryst beareth towarde the godly. A. For what is there to bee founde in them but crueltie, wrath, couetousnesse, wrongfull dealyng, malice, and vngodlynesse? And of Iacint. The Iacint resembleth a mynde boyling yea and breathing out the smoke of enuie and spytefulnesse. G. Also by this terme are betokened counterfeit Charitie, Hypocrisie, Couetousnesse, and Ambition: for the Iacint resembleth the faynt colour of the skye. And of Brymstone. M. Brimstone betokeneth the nourishment of wrathe and outrage, and also the stinch of vyces and of wozkes contrarie to Chryst. Iohn then doth vs to wit, that Antichristes armie is packed togither of mẽ ỹ be yreful, lecherous, proud, ignorant of ỹ scriptures, couetous, glutenous, & intangled in all other sins: wherupon folowth euerlasting punishment, which is continual fire, smoke, & stincke. And the heades of the horses were like the heads of Lyons. S. By ỹ riders vpõ the horses he had shewed, that Antichristes host is terrible, & now he sheweth the same by ỹ horses thẽselues. The vse of horses in battell, is to giue speedie & sodein charge vpõ the enemie. And herewithal matcheth fiercenesse also, in that they haue heads like Lions: neither wanted they force to anoy, as he sheweth

The mercyles and furious hartes of the papists.

Their spiteful and cankred enuiousnesse, ambition, hipocrisie, couetousnesse, yre, & vitiousnesse.

The terriblenesse of Antichristis host.

Moreouer it is to be noted, that in the plague of the Crickets he ſaiwe theyr faces to bee lyke mennes faces: and heere he ſees faces lyke Lyons. For the Heretikes, the Diſciples and clawbackes of Antichriſt, pretende ſome ſhewe of courteſie: but as for theſe forelayd Miniſters of Antichriſt, loke what they teache by layings and Ceremonies ageynſt Chriſt, that do they alſo (as much as in them lyeth) conſtreyne others firſt to confeſſe it: impriſoning, kylling, excommunicating, and chaſing away as many as withſtande them in defence of the truth of the Goſpell. And therefore he addeth. And out of the mouth of them went fyre, and ſmoke, and Brimſtone. 18 He ſheweth that the verie horſes are no leſſe armed to the deſtruction of moſt men, than the ryders themſelues. 19 In the Popiſhe conſtitutions there ſæmed a whyte to be ſome ſhew of equitie and reaſonable order. But at length they haue turned all into exceſſyue crueltie, & are readie with open mouth to deuour as manye as followe the ſimplicitie of true doctrine. And beeyng driuen by the ſpirite of Satan, they ſpit out the fyre of malyce, the Smoke of vanitie, and mennes traditions, and the brimſtone of ſtinking fleſhlyneſſe and curſed doctrine.

Counterfeite curteſie.

The firie malice, ſmoke traditions, & ſtinking fleſhlineſſe of the Papiſts.

18. And by theſe three plagues vvas ſlaine the thirde part of men, that is to ſay by fire, ſmoke, and brimſtone vvhich proceeded out of the mouthes of them.

And by theſe three plagues was ſlaine. &c. 20 He meaneth that an exceeding great multitude of men ſhall be corrupted and ſlaine with the peſtilent poyſon of the doctrine of ſuch maner of deceiuers. VVhich proceeded out of the mouth of them. For as much as they haue a corrupt minde and conſcience, they bring forth nothing but that whiche is ſtincking and corrupted. For of the aboundance of the heart the mouth ſpeaketh. Math. 21. c. 34.

Such as men be, ſuche is the doctrine.

19. And

19. For the povver of them is in their mouthes, and in their tayles. For their tayles are like Serpents, hauing heads: and by these do they anoy.

How the Papistes hunte with their mouthes.

For the power of them is in their mouthes.[s] They hurt with their mouthes, first by teaching blasphemous doctrine, secondly by confirming the same with lying signes, thirdly by laying heresie to the charge of those that speake against them, finally by thundering out the horrible sentence of excommunication, and lastly by deliuering them vp to the secular power to bee punished. And in their tailes.[q] By these tailes are ment the ministers, fauourers, Disciples, and flatterers, of Antichrist. For such men are wont to bee venemous, and suttle, and they labour by all meanes to hinder the course of the Gospell, according as a man maye see vnder the Popes dominion, where all men from the most to the least imploy their trauell to quenche the light of the Gospell vtterly. For their tayles are like Serpents.[m] That is to say, they be alwayes creeping about, to heape togither worldly goods. Hauing heads

Themmisters fauourers, disciples and flatterers of Antichrist.

q.d. By reason of their riches they are promoted and made iudges and heades of other men. And by these doo they anoy. That is to saye, they practise to oppresse the faythfull and godly. For the tayles of Antichrist are the Bishops officialls, Commissaries, Deanes, Registrers, Chauncelers, Proctors, and Sommeners, which are lyke vnto venemous serpents, poysoning most men wyth theyr lewde examples and doctrines, although that in manie likelyhodes they pretend theselues to be pure.

Who bee the tayles of Antichrist.

20. And the rest of the men that vvere not slaine by these plagues, repented them not of the vvorke of their handes, that they should not vvorship diuels, and images of Golde, and of siluer, and of brasse, and of stone, and of vvoode, vvhich can neyther see, nor heere, nor vvalke.

And the rest of the men &c. M. Thys place may bee expounded two wayes. First of the infidells who haue not bin seduced by Antichrist, and yet continue still in the Idolatrie and vanitie that they haue learned of their fathers. And secondly of those which though they cleaue not to the vntoward doctrin of Antichrist, but wil be taken for brothers and Gospellers: yet do they not chaunge their olde behauiour into the better, neyther amend they in dede, the things that they had haunted before they knew Christ: but make Christianitie an occasion of fleshely libertie. Suche are Christians but in title onely, for whose sake the name of God is blasphemed among the heathen, and the doctrine of the Gospell is ill spoken of among the vnskilfull, as thoughe Christ were the minister of sin. Against these writeth Iames at large in the fourteenth verse of his second Chapter.

False Christians.

21. And they repented them not of their murthers, nor of their vvitchcrafts, nor of their whoredome, nor of their stealing.

And they repented them not of their murthers. A The ende of our calling is, that by walking in newnesse of life, wee should please God through faith. Therfore if a man be in Christ, he is a new creature. 2. Cor. 5. d. 17. Contrariwise if a man haue not the spirit of Christ, he is none of his Rom. 8. b. 9. Then let no man henceforth flatter himselfe for hauing neuer so great knowledge of the Gospel: but let him confesse Christ earnestly, who sayth, not euery one that sayth vnto mee Lord Lorde shall enter into the kingdome of heauen, but he that doth the will of my father which is in Heauen. Math. 7. c. 21. And the wil of God is this, euen that we should be holy. 1. Thes. 4. a. 3. that by doyng well wee might stop the mouthes of foolishe and ignorant men. 1. Petr. 2. c. 15. To bee shorte, he that knoweth how to do well and doth it not, is hilde bounde in his sinne. Iames. 4. d. 17.

The ende of our calling is holynesse.

The

The tenth Chapter.

AND I sawe another mightie Angell come downe from heauen, clothed with a Cloud, and a Raynbowe vpon his heade, and his face was as the Sunne, and his feete as pillers of fyre.

AND I saw another mightie Angel. [A] In this place Iohn declareth, that the preaching of the Gospell (the force whereof is knowen to none but to the chosen) must goe before the last iudgement day: and also how the mysteries of Gods worde must bee delt forth faithfully, by those that haue receyued them at the Lordes hand. [M] After he hathe set downe a description of Antichrist and his members: least the faithfull beeyng discouraged throughe impatience myghte gyue ouer theyr feyghting ageinste Antichrist and hys members: all the godly are heere warranted, that Christes speciall succour is present with them in due season: wyth the consideration of the power whereof, they maye bee comforted spiritually, and made strong ageynst the pestilent opinions, wherewith moste men shall bee deceyued. [S] Moreouer by the description of thys Angell, it appeereth that he is the Angel of the attonement, the Angell of the Couenant, yea and euen that Angell of great wysedome, oure Lorde Iesus Christ. Whom Iohn dothe therefore call myghtie, because it was he that shoulde ayde the godly ageynst the vngodly and cruell oppressers. This is that Lord strong and mightie, the lord that is mighty in battell. Psal. 24. c. 8. to whō all the gates or power of hell must of necessitie giue place. For he is that stout champion and stronghanded Dauid which plucketh ỳ sword of Golyas out of his hand, and stripperh Satan out of all his armour: during whose protection of the Church, al things are in safetie. Come downe from heauen. We knowe that Christ

Christ is alwayes present in ayding the faythfull.

Christes comming down in a cloude.

ſhall come downe from heauen to iudge the quicke & the dead, accoꝛding to the charge committed vnto hym, lyke as it is wꝛitten in the Acts, 1.b.11. and.3.d.21. and.10.g.42.& .17.g.31. and.24 g.26.and Phil.3.d.20 and.2.Tim.4.b.8.Clothed with a Cloud. Accoꝛding to ẏ which he ſayd to the high Pꝛieſt & the ſtanders by: Henceforth yee ſhal ſee the ſonne of man comming in the cloudes of the aire. Math.26.k.64. And there appeered a Cloud vpon the Mountaine when he aſcended into heauen. Act.1.b.9. And a Rainbow vpon his head. M. The Rainbowe vpon Chriſtes head ſignifyeth, that onely foꝛ his ſake the heauenly father is at one with vs, that is to wit, when wee faſten our eyes vpon him by faith, wherthꝛough wee bee ſafe from the wꝛath to come. Gene.9.b.13. and Math.3.b.7.& 17.a.5. and Rom.1.a.5. and. 1.Tim.1.a.1. and.1.John.2.a.1.2.

Raynbowe.

And his face was as the Sunne. S. Nay rather bꝛyghter than the Sunne. Foꝛ in as much as among things created nothing is moꝛe beautifull and pleaſant than the Sunne: the Scripture is wont to betoken the greateſt bꝛightneſſe and ſweetneſſe that can bee, by the ſimilitude of the Sunne. Herevpon Zacharie ſayde, The dayſpꝛing oꝛ Eyꝛer from an hyghe hath viſited vs to giue light to them that ſit in darkneſſe and in the ſhadowe of death. Luke.1.g.78.79. A Howbeit lyke as the Sunne is cheerely and leeſſome to ſuche as haue ſounde eyes, and contrariwiſe to ſuch as haue ſoꝛe eyes: euen ſo the gloꝛious comming of Chꝛiſt vnto Judgement, wyll bꝛing incredible comfoꝛt to the godly, & ſtrik the vngodly in exceeding feare. S. Foꝛ he that doth euill hateth the lyght, John.3 c.20. And then will the Loꝛde bꝛing the things to lyght that were hidden in darkeneſſe, and diſcloſe the ſecretes of all hartes. 1. Coꝛ.4.a.5. Truth ſhall put vntruthe to ſhame. A By reaſon wherof, the vngodly (as much as in them lyeth) dꝛiue the day of the Loꝛd a great way off: but the godly wiſhe foꝛ Chꝛyſtes comming with feruent deſire, and long wonderfully foꝛ it. 2. Timothie.4.b.8. foꝛ thus doth Chꝛiſt beſpeake them: when theſe things begin to come to paſſe, looke vp and lift vp your

The gloꝛy and bꝛightneſſe of Chꝛiſtes comming to iudgement.

heades,

heades, for your redemption draweth nye. Luke. 21. f. 28. Also, beholde I come shortly, and my reward is with mée, to yelde vnto euery man according to his worke. Hereafter 22. f. 12. Why then are the faythfull afrayde, seeing they haue gotten so mercyfull and fauourable a iudge? He will set them at his righte hande, and call them to the kingdome prepared for thé from the beginning of the world. Math. 25. 32. Yea and he will make them sit downe at the table, and he him selfe will go vp and downe and serue them. Luke. 12. e. 37. And his feete as pillers of fyre. [s.] In pillers is strengthe, in fæte is trampling, and in fire is consuming or wasting. [A.] Euen so, Christ beeing girded with strength, shall make all his enimies his foote-stoole, and at length thrust them downe into hell fyre by the seruice of his Angels, wherby wee gather, that it is a dreadful thing to light into his hands. Heb. 10. f. 31.

It is terrible to lighte into Gods wrath.

2. And he had the booke open in his hande: and he set his right foote vpon the Sea, and his lefte foote vpon the Lande.

And hee had the booke open in his hande. [s.] It is only Christ that is able to open the mysteries of the Scriptures vnto such as he vouchsafeth that gifte vpon, according as it is written: Then did he open their wittes, that they might vnderstande the Scriptures. Luke. 24. g. 45. [A.] And agayne, did not our hart glowe within vs whyle he was talking with vs by the way, and opened the Scriptures vnto vs? Luke. 24. f. 32. [o.] And wheras this booke is now sayde to be open, which heretofore was shut and sealed: it signifieth, that there shall be greater knowledge of Gods mysteries in these last tymes, than hath béen in former times. Which thing wée see to bée fulfilled now a dayes, if wée bée not wilfully blinde. For some of the faythfull sorte, and specially of the teachers, are euery where so endued with the benefite of Languages, and other gracious gifts of the holy Ghost, that the holy scriptures be handled by them bothe more purely, and with greater edifying, [A.] than

Christ onely giueth knowledge.

The greate knowledge whiche God poureth out in these latter tymes.

euer they were afore, ſauing the tyme of the Apoſtles, by whoſe trauell and miniſterie this heauenly and holy treaſure is come to our handes. And hee ſet hys righte foote vpon the Sea. G. Mw ſet the foote, is nothing elſe but to ſubdue others vnto one. S. By this then it is mente, that before the laſte iudgement day, the Goſpell of Chriſtes kingdome ſhall take place bothe by Sea and by Lande, and ſo Chriſt ſhall reigne very largely. For lyke as the Apoſtles beeing at the firſt as yet ſomewhat weake, preached onely in Iewry, and afterwarde when they were become ſtronger, departed from thence to preache a farre off to the Gentiles: (Marke.16.c.15. and Act.13.a.3.) euen ſo in theſe latter dayes, the lighte of the Goſpell ſhined but in a certaine, and thoſe very fewe places: but at the length it paſſed into diuers countreys of the world, and dayly beginneth to be preached abroade publikely in euery place, where it ſeemed to bee buried afore. Welnare all Germanie hath receyued it. A. Englande heard it for a time, and it burſteth forth dayly into diuers parts of Fraunce: and yet wee will let paſſe the Realmes that bee farre diſtant from vs, and the countreys vnknowne vnto vs, which are inlightened with the beames of this light. G. For like as the knowledge of God came firſt to the Hebrues, then to the Greekes, and afterwarde to the Latines: Euen ſo, now (to the ende that the laſt may be made the firſt) the holy Goſpell of Jeſu Chriſt is reuealed agayne to the Latines, and ſhal come to the Grekes, and laſtly to the Hebrues, that all Iſrael may be ſaued. And his left foote vpon the lande. A. For aſmuche as commonly the whole world is wont to be betokened by the termes of Sea, and land: this partition ſignifieth nothing elſe, but that Chriſtes kingdome ſhall be ſpred out farre and wide.

The publiſhing of the Goſpell thorough all Nations.

And nowe (thanked bee God) it heareth it more abundantly than euer it dyd.

3. And he cried out with a loude voyce like as when a Lyon roareth: and when he had cryed out, the ſeuen thunders ſpake their voyces.

And

And he cryed out. &c. [f] Christ the Lyon of the trybe of Juda roared for hunger, to pray, bothe vpon the Iewes, and vpon the Gentiles: according to Jacobs prophecie. Ge. 49. b. 9. And in another place it is sayde, The Lorde will roare from out of Sion. Amos. 1. a. 2. Also, when the Lorde roareth, who will not bee afrayde? Amos. 3. b. 8. That is to say, the Lorde God hath spoken, who will not preach? The roaring of the Lion then, is the preaching of the gospel, at the cõmandement of Christ, [A] who hath sayd, That which I haue sayd to you in the darke, speake you it in the light: & that which you heare in your eare, preach it vpon the house toppes. Mat. 10. c. 27. Also, preach ye the Gospell vnto all creatures. Mar. 16. c. 15. And, I wil giue yee a mouth and wisdome which. &c. Luk. 21. c. 15. And we reade that vnto Paule it was sayde, Be not afrayde, but speake and spare not, for I am with thee. Act. 18. c. 9. Whereupon also Luke reporteth that the Apostles did with greate stoutnesse beare recorde of the resurrection of our Lord Jesus Christ. Act. 4. g. 33 And in another place he writeth, that Felix the president trembled when Paule discoursed of Justice, and temperance, and of the iudgement to come. Act. 24. g. 26. Also this roaring of the Lion may betoken the terriblenesse, wherthrough the wicked are put in feare at the cõming of Christ. For he will not leaue the contempt of his worde vnpunished, but will poure out his wrath vpon the rebels and stubborne harted, vntill they be vtterly consumed. And when he had cried out. &c. [g] Ye meaneth that there were many preachers of the worde stirred vp, which should with inuincible constancie reproue Kings & Princes, cõuince the people of vnbeleefe, & tell the dreadful iudgement of God vnto all men, as well great as small, except they amended all of them betymes. For Thunder betoketh iudgement, rebuking, and terror. Psal. 18. b. 14. & 29. a. 3. & Esai. 29. b. 6. And in this place John seemeth to giue an inkling (although somewhat priuily) of the destructiõ of the Romane Empire which at that time bare the soueraitie: instead whereof the wickednesse of Mahumet and the Pope should

What is ment by Christes roring.

Thunder.

The destruction of the Romane Empire

ſhould ſucceede. Which ſelfe ſame thing is betokened by the little horne in Daniell. 7. c. 8. And hee purpoſed not to write of theſe matters any openlyer at that time. Like as the Apoſtle alſo (in many mens iudgement) wryteth of this matter ſomewhat darkely and riddlelike. 2. Theſ. 2. a. 3. notwithſtanding, Lactantius in the. xv. chapter of his. vij. booke of diuine ordinances, writeth the decay of that Empire in expreſſe words. Which thing wee ſée is come to paſſe at this day: and time the aſſuredeſt diſcouerer of things to come, hath brought this truth to light.

4. And vvhen the ſeuen Thunders had ſpoken their voyces, I vvas about too vvrite them: and I heard a voyce from heauen ſaying vntoo mee, Seale vp the thinges that the ſeuen Thunders haue ſpoken, and vvryte them not.

God reuealeth his ſecrets to whom & when he liſteth.

And when the ſeuen Thũders. &c. 4. John reporteth not what theſe ſeuen Thunders ſpake, becauſe he was forbidden by the Angell, ſaying: Seale vp the things that the ſeuen Thunders. &c. So alſo is Daniell cõmaunded to ſeale vp the things that he had ſéene in viſion concerning the laſt times, and the kingdome of Antichriſt, and to cloſe vp his ſayings. Dan. 8. g. 26. wherby we learne that God reuealeth his ſecrets & iudgements to whom & when he thinketh good. For the worlde is wont to conferr all things to the worſt. Wherupon it cõmeth to paſſe, that God hath reſerued many things to him ſelfe, and diſcloſeth them not vnto men aforehand: firſt by reaſon of the weakneſſe of the Readers, as it is ſaid in Heb. 5. d. 12. Secondly, for auoyding the ſlouthfulneſſe of thoſe that are to come: and thirdly, for the contempt and blaſphemie of the vnbeléeuers, according to this ſaying of our Sauiour, Giue not the thing that is holy vnto dogges, neyther caſt yée your pearles before Swyne, leaſt peraduenture theſe trample them vnder their féete. &c. Math. 7. a. 6. Therfore let no man preſume to vtter or expounde the thing which the Lorde ment to keepe

ſecret

secret to himselfe. Only let vs marke in this place, that the Lord will be auenged vppon all the despisers of his worde, with horrible punishment: ^A according as it is written in 2. Thessal. 1. c. 8. & 1. Pet. 4. d. 17.

5. And the Angell vvhome I savv standing vppon the sea and vppon the lande lifted vp his hande vntoo heauen.

And the Angell whome &c. ^G This prophesie agréeth wyth that whiche is written in Daniel. 12. c. 7. if euery thing bée marked narowly. In Daniel, he that sweareth standeth vpon the Sea: and héere he standeth both vppon Sea, and land. Lifted vp his hand vnto heauen. By this manner of speaking, is expressed the manner of swearing. And this old Ceremonie was very fit to expresse the force and nature of an oth. For by lifting vp our hand to heauenward, we shew that we call God to witnesse, and to vengeance if we be false. The maner of swearing.

^A But great is Christs forbearing towards vs, sith he sticketh not to sweare vnto vs to the intent to assure vs of the faithfulnesse of his sayings. So also hath it pleased God to sweare diuers times. Hebr. 6. d. 17. & Gen. 22. c. 16. & Psal. 110. a. 4. & 132. c. 11. This place feyghteth against the Anabaptists, who grounding thēselues amisse vpō these words of Christ, sweare not at all Math. 5. e. 34. kéepe a great coyle, as though Christ had vtterly forbidde̅ men to sweare for any maner of cause: whereas his purpose was but to cal them backe again to the right rule of the law. The Iewes had certaine crosse and indirect manner of othes, and when they sware by heauen, by earthe, or by the Altar, they counted it almost for a thing of nothing: and according as one vice tolleth on another, vnder this coloure, they bare themselues in hande, that they did the lesse dishonor Gods name. This fault of theirs doth Christ encounter, declaring that they must not sweare after this maner or that, as by heauē or by earth. &c. Wherby we gather that the percell at all must not bée referred to the

Of othes, and in what wise it is lawfull to sweare.

to the ſubſtance of the oth, but to the manner of it: as if he had ſayde, ye ſhall not ſweare by this thing or by that thing, directly nor indirectly. For elſe it had bin ſuperfluous to haue reckened vp the particular kinds of ſwearing. And therefore the Anabaptiſts bewray as well their deſire of quarelling, as alſo their groſſe ignorance, when they inforce a worde or twayne ſo waywardly, and ouerpaſſe the whole ſubſtance of ỹ matter with their eyes ſhut. [A.] Alſo Chriſt ſpeaketh there of mens dayly buſineſſe, bargaines, and talke, where ſwearing is not neceſſary. But in needefull caſes we are not only permitted to ſweare, but alſo commaunded, yea euen of God himſelfe. Deutero. 6. b. 13. and. 10. d. 20. We muſt ſweare in truth, iudgement, and righteouſneſſe as the Prophet ſaythe, Jeremy. 4. a. 2. For an oth is a holy calling vpon the name of God: and Gods name is taken in vayne no wayes than by miſſwearing. [C.] And therefore we muſt abſtayne from all ſuperfluous licentiouſneſſe of ſwearing. For Chriſts meaning was nothing elſe but that all othes are vnlawful which diſhonor Gods holy and reuerend name by any manner of abuſe. But if iuſt cauſe require to ſweare, we muſt ſweare. [B.] For if it be to the aduancement of Gods glory, to the aſſurance of a ſound and ſubſtantiall truth, or to the weale of our neighbour, then is it lawfull to confirme doubtfull caſes with an oth. After this manner did Paule ſweare. Rom. 1. b. 9. and. 2. Cozin. 1. d. 23. and after the ſame manner ſware Chriſt John. 5. c. 24. 25. and 6. 32. 53. and in many other places. Alſo God himſelfe ſweareth by himſelfe. Hebrues. 6. c. 13. and d. 16. Wherefore if we will ſweare aright, let vs follow the ſober and reuerent dealing that was to be ſéene in Chriſte and his Apoſtles.

What an othe is.

6. And he ſvvare by him that liueth for euer and euer, vvhich created the heauen and the things that are in it, and the earth and the things that are in it, and the Sea and the things that are in it, that there ſhall be no more time,

And

And he ſware by him. &c.[s] Chriſt ſweareth by himſelfe, becauſe he hath none greater to ſweare by: and therewithall alſo he declareth himſelfe to be God, according to this ſaying, he dyeth not any more. Rom. 6. b. 9.[t] And behold I am aliue for euermore. Heretofore. 1. d. 18. Which created heauen. By this he doth vs to wit, that he himſelfe is Lord of all thyngs, and hath all theſe things at his commaundement: like as he ſaith in another place, All power is giuen vnto me both in heauen and earth. Math. 28. d. 18. That there ſhall be no more time.[u] In the propheſie of Daniel it is written for a tyme, and times, and halfe a time. And when the ſcattering of the holds of the holy people is fulfilled, then ſhall all theſe thyngs be fulfilled. Dan. 12. c. 7. Some make a reaſoning here, about the ceaſſing of time after ẏ general iudgement: but that is to no purpoſe. For in this place Iohn meant nothing elſe, but ẏ the Lord ſware (ẏ is to ſay determined by vnchangeable decrée & euerlaſting purpoſe,) that there ſhall be no more time of perſecutiõ after ẏ voyce of the ſixth Angel like as afore, becauſe Antichriſt & al ẏ wicked ſhal then be quite done away.

7. But that in the dayes of the voyce of the ſeuenth Angell, vvhen he beginneth to blovve his trumpet, the myſterie of God ſhall be finiſhed, according as he hath told vnto his ſeruants the Prophets.

But that in the days. &c.[A] In this place is betokened ẏ time of Gods iudgemẽt. The myſterie of God ſhal be finiſhed.[M] That is to wit, the laſt and generall reſurrection, the rewarding of the ſaincts, and the perfect fulfilling of al the Scriptures. Of which myſtery Paul writeth largely. 1. Cor. 15. g. 51. f. 1. The. 4. d. 16. According as he hath tolde to his ſeruants the Prophetes [M] Who doubtleſſe haue propheſied of both the commings of ẏ Lord. Therfore loke how ſure we be that ẏ firſt is already paſt: euẽ ſo certenly do we knoẅ by ẏ ſaying of ẏ Prophets, ẏ the other is hard at hãd. Moreouer we ſée héere, how Iohn in this booke writeth things agréeing with ẏ Prophets. For he

Gods laſte iudgement.

he hath reuealed the things that concerne the kingdomes as well of Christ our Sauioure as of Antichrist the destroyer, not only to Iohn alone, but also to other holy Prophetes: howbeit that we by reason of our owne dulnesse and the vnluckinesse of our age, do in no wise gyue heede vnto them.

8. And I heard a voyce from heauen againe talking vvith me, and saying: Go and take the booke that is open, out of the hand of the Angell that standeth vppon the sea, and vpon the land.

Knowledge must besought at the hands of Gods ministers.

And I herd a voyce.[c] Consequently in the person of Iohn, here is shewed the modestie of the godly, who being not as yet endewed with the true vnderstanding of the scriptures, are counseled to take the booke out of the hand of the Angell: that is to say to seeke the exposition and interpretation of them at ỹ hands of Christs faithful ministers, whose charge it is to teache and instruct and paciently to beare with the weake, according to the sound iudgement of the scripture: Like as it is written of the priest, The lippes of the Priest shall keepe knowledge, and they shall seeke the law at hys mouth. For he is the messenger of the Lord of hosts. Malach. 2.b.7.[c] As for those that disdaine to demand of the ministers of Gods word, the things that perteine to their owne saluation: they liue like brute beasts, and maliciously despise gods benefyts offered vnto them. Take the booke that is open.[A] God quickeneth vp our slowneste, and gently allureth vs to the knowledge of his mysteries: but we must firste acknowledge and confesse our owne weakenesse, before we can be able to conceyue his sacred mysteries.

9. And I vvent to the Angell, saying vnto him that he should giue me the booke. And he sayd to me, take the booke, and deuoure it: and it vvill make thy belly bitter: but in thy mouth it shall be as svveete as hony.

10. And

10. And I tooke the booke at the Angels hande, and deuoured it, and it vvas in my mouth as ſvvecte as hony: and vvhen I had ſvvalovvved it dovvne, my belly became bitter.

And I went to the Angell. A. Iohn refuſeth not the benefite that is offered him, he alleageth not his owne worthineſſe, he puts no doubt that perchaunce he ſhal not obteine it: but perceyuing himſelfe to be counſeled by God, he demaunded the Booke of the Angell. Euen ſo as ofte as God calleth vs to the partaking of his benefites, wée muſt reuerently and ſoberly receyue the things that his fatherly liberalitie offereth vnto vs, except wée will be counted double vnthankfull. Therefore let them ſée what anſwere they can make vnto Chriſt, who leauing him, do with diueliſhe ſuperſtition runne vnto dead Saincts, or rather to dumbe ſtockes and Idols, when they woulde obteyne any benefite. For it is not for nought that Chriſt hath ſayde, Come vnto mée all yée that labour and are beauie loden, and I will refreſhe you. Math. 11. d. 28. Alſo, he that commeth vnto mée ſhal not hunger, and he that beléeueth in mée ſhall not thirſt for euer. John. 6. d. 35. Alſo, if any man thyrſt, let him come vnto me and drinke. John. 7. f. 37. If yée aſke any thing of the father in my name, hée wyll giue it you. John. 16. c. 23. And S. James ſayth, If any of you want wiſdome let him aſke it of him that giueth, namely of God, who (I ſay) giueth to all men freely without vpbrayding: and it ſhall bée giuen vnto him. James. 1. a. 5. And he ſayde vnto mee, take the booke. Like as John durſt not demaunde the booke before he was bidden by the Angel: ſo now béeing cõmaunded and aduiſed to aſke it, he aſketh it boldly & obteyneth it, to the intent wé may know that God alloweth vs not to deceiue vs. B. Hérevpon are theſe ſayings of Chriſt, Aſke, and yée ſhall receyue; ſéeke, and yée ſhal finde: knocke, and it ſhall bée opened vnto you. For euery one that aſketh receiueth. &c. Mat. 7. c. 7. 8. And deuoure it. C. The propertie of the worlde muſt bée marked.

All benefites and all good things muſt be ſought for at Chriſtes hand only.

God diſapointeth not any good petition.

To deuour.

marked. To Deuour is to eate with a greedie appetite, and to digest it haſtely in the ſtomacke. After the ſame maner wee open the mouth of our will, to bee made partakers of Chriſts benefites, and refreſhed with ſpirituall foode. Ye therefore is ſaid to eate the booke, which beyng bathed with the ſpirite of God, is able to vnderſtand the things that God himſelf commaundeth in his woord. But the ſcripture is not to be ouerpaſſed or auerred ſlightly, neyther is it to bee credited onely as a bare ſtorie: but it muſt be written in the bottome of the hart and in the verie bowells, ſo as it maye not lyghtly ſlip oute, or bee quenched in vs. Iohn then is willed to reade, conſider, and vnderſtand it aduiſedly, and to lay it vp deepely in his mynd. The like thing haue wee in Ezechiel. 3. a. 1. 2. 3. And it will make thy belly bitter: but in thy mouth. &c. That is to ſay, when thou ſhalt haue receiued it, thou ſhalt bee delyghted with the ſweetneſſe of the heauenly woord and hope of the promiſed ſaluation, and with the pleaſantneſſe of the heauenly rygbteouſneſſe: but at length thou ſhalte finde bitterneſſe, when thou beginneſt to preache the ſame vnto others. Thē is there expreſſed heere the nature and force of Gods woorde in the myndes of the godly. For vnto the godly it is ſweete and ſauery as honnie, according to thys ſaying, howe ſweete are thy ſayings to my throte. &c. Pſal. 119. 103. Neuertheleſſe like as honnie or mede maketh ones belley to ſwell, and ſeeketh way out ageine: euen ſo Gods woord being well weyed and vnderſtode, breaketh vpward, and cannot bee hild down. Hereupon the Prophete ſaythe, My hart breaketh out into a good matter. Pſalm. 45. a. 1. Alſo, I haue beleeued, and therfore haue I ſpoken, Pſalm. 116. b. 10. Alſo, wee beleeue, and therefore do wee ſpeake. 2. Corin. 4. c. 13. So did Elihu alſo complaine of the aking or ſwelling of his belley by reaſon of Gods woorde which he had receiued, Iob. 32. d. 18. 19. And lykewiſe Ieremie. 4. e. 19. Alſo Paule, woo is to me, (ſaith he) if I preach not the Goſpel. 1. Cor. 9. c. 16. Alſo it maketh the hartes of the godly to irne, when they ſee it deſpiſed and blaſphemed:

The right receyuing of Gods benefites, and ſpecially of hys woord and ſacraments.

The force of Gods woorde in the myndes of the faythfull.

lyke

lyke as Dauid saith, It irked mée to sée the transgressers, bycause they kepte not thy sayings. Psal. 119. 158. And likewyse when persecutions are layde vpon men for the worde. A. For all that wyll lyue godlily in Chryst Jesu, must suffer persecution. 2. Timo. 3. c. 12. Nowe if sundrie persecutions lyght vpon all those that loue and followe Gods worde: howe much more shall they light vpon them that teache others, and vpon the ministers of the verie worde? Herevpon Christ sayde to his Disciples. Seeyng they haue persecuted mée, they will also persecute you, John. 15. c. 20. And I tooke the booke at the Angells hand. A. John obeyeth the counsell of the Angell, for he taketh the booke and deuoureth it: that is to say, he marketh aduisedly what the Lorde willeth him to dw. And it was in my mouth as sweete as honnie. For the darker that any prophesie is, so muche the pleasanter is the meaning of it when it is manifestly opened. And when I had swalowed it downe. &c. A. See the verse going afore.

Obedience to Gods commaundement.

11. And he saide vnto mee. Thou must prophesie agein among many people, Nations, & tungs, & kings.

And he saide vnto mee, Thou must prophesie agein. A. What giftes so euer the Pastours and ministers of Gods worde receyue, the same must also serue other mennes turnes. In respecte whereof Christes ministers are called the Stewardes or dealers forthe of Gods secretes. 1. Corin. 4. a. 1. John therfore is in this place commaunded, to bende hys mynd stoutly and iustely to the preachyng of the Gospell. And by the percell Ageyne, wée gather, that this holye man had alreadie imployed his trauell in the same charge. Notwithstandyng for as much as the weakenesse of our flesshe is great: it must not seeme strange, though he bée eftsone by this cõmandemẽt put in mind to go through with his race cheerfully, for truely he had sene and herd manie things, which woulde not please a great sort, and specially the great men of this worlde. Wherefore to the ende he might lay aside all feare of men, and fulfill hys duetie stedfastly and vnfearfully, he is put in

God calleth vpon his ministers continually to go through with their charge.

minde of it by God. After the same maner Esay and Paule beeing alreadie called to the ministerie of Gods woord, are confirmed with new visions and commaundements. Esai. 6. b. 9. and Act. 18. b. 9. Among many people, nations, toungs, and kinges,

Who be able ministers.

M. q. d. Seeing that this prophecie so declared against Antichrist shal be spred abrode, and the same therof heard of al the kings of the earth: see that thou neuer giue ouer the charge of preaching agaynst Antichrist enioyned vnto thée, neyther for the bitternesse of any persecution, no nor euen for death. It is to be marked heere, that no man is méete for the office of prophecying or preaching Gods worde, sauing he whome the Lord calleth, and to whome he hath deliuered the booke: that is to say, whome he hath decked with gifts necessarie to teache. Wherupon Paule intreating of the same matter, sayth: Such trust haue wée through Christ to Godwarde, not that wée be sufficient of our selues to thinke any thing as of our selues, but our hablenesse commeth of God, who hath made vs able to minister the newe Testament, not of the letter, but of the spirite. 2. Cor. 3. a. 4. For in that place he speaketh of his owne seruice done to the Corinthians, whō by his preaching he had made the Epistle of Christ, written in their hearts by the holy Ghost, that is to say, he had made them true Christians. G. For it is required in all teachers of the Church, that they be sent of God, to the intente that the authoritie of teaching be not grounded elsewhere than vpon God alone. For it is God that worketh all in all men by his spirite. 1. Corinth. 12. a. 6. Seeing then that neuer any man can of him selfe become a pure and fitte minister of the Gospell, and that none other dooth rightly discharge the office of teaching, than suche as the Lord rayseth vp, and furnisheth with the giftes of his spirite: as ofte as wee see any scarsitie of good preachers, wée muste lyfte vp our eyes to the Lorde of the Haruest, and desire him to thrust forth workmen into his haruest. Math. 9. c. 38. For how shall they preache vnlesse they bée sente. Roma. 10. c. 15.

BV. And doubtlesse the prayers of the faythfull shall not be vnprof-

vnprofitable and superfluous as some lewde persons imagine, who beare themselues in hand, that all things are done by Gods absolute power, without any respect or regarde of our prayers. Worthily also shall the vngodly perish, which preferre slouthfull shepherdes before such as bee painfull, or which lone flatterers and turne away their eares from gods truth, vnto the hearing of fables. 2. Tim. 4. 3. 4.

The eleuenth Chapter.

AND there vvas giuen vntoo mee a Reede lyke a rod, and it vvas saide vntoo mee, Vp, and measure the Temple of God, and the Alter, and those that vvorship therin.

AND there was giuē vnto me.[A] Bicause heretiks & Hypocrites shal bee disproued by the preathing of Gods worde. Antichryst shall stirre vp exceedyng sore persecutions ageinst the godly in the latter tymes: in so muche as there shall bee verie greate scarcitie of good Shepherdes in comparison of the deceyuers and flatterers of Antichrist. Neuertheless, although the Tyrantes seeke all the wayes to the woord to make cleane riddance of the deuout worshippers of God: yet shall the truthe of the Gospel alwayes get the vpper hande: by reason whereof the elect of God shall continually magnifie the Lorde, whereas the Reprobates shall bee consumed wyth the rigor of Gods Iustice.

The truthe of Gods Gospell shall alwayes get the vpper hande.

A Reede lyke a rod.[C] After that Iohn is instructed how great the force of Gods worde is: commission is gyuen him to beholde, iudge, and discerne the Churche, whiche is the verye Temple of God: according to the doctrine of Paule who saythe, The temple of God is holie, whiche is you. 1. Corinthians. 3. d. 17. and. 2. Corin. 6. d. 16. And first it is to bee considered

Of measuring or meaning the Church.

sidered that as ofte as the Lord purposeth to shewe his gratious goodnesse towardes any Citie, he is wont to commaund his seruauntes to measure it after the maner of them that intend to reere some building. Ezech. 40. a. 5. & Zach. 1. d 16. & 2. a. 1. 2. & hereafter. 21. d. 12. After this manner doth he bid John measure his Church: meaning that it shall no where be left vp to the enemyes, although it be diuerse wayes troubled by them. And secondly, this measuring of the Church that ensueth, doth vs to wit, that the Ceremoniall seruice of Moses Lawe must bee abolished out of hand, and a newe one ordeyned, that is to wit, such a one as shall consiste in spirite and truthe. For the Lord seemes heere to build a certeyne newe Temple and a newe Jerusalem. Therefore by the name of Temple is rightly vnderstode the Churche, whych the faithfull Ministers of Christ must measure by laying the rule of Gods word vnto it, aduisedly considering whither any thing bee done in it, whiche is not correspondent to Gods truthe. For all that beareth the name of Religion, is not by and by true and pure Religion: for it is certeyne that Antichristes spring euen out of the middes of the Churche, and sit in the Temple of God. 2. Thess. 2. b. 4. These are betokened by the name of the Muyre, as wee shall see in the nert verse. 5. 6. And the true Churche must bee measured according to the heigth of fayth, length of hope, bredth of Charitie which ertendeth it selfe to all men wythout exception, and deepth of hir lowlynesse where through it humbleth it selfe vnto all men, yea euen vnto the vylest sinners, after the example of Christ. And the Alter. By the name of Alter some vnderstande Christe: of whom the Apostle speaketh to the Hebrewes. 13. b. 10. But more rightly do others vnderstand the seruice of God, lyke as it is taken for the whole seruice of God in manie places of the Scripture, by putting the parte for the whole. Then are the ministers commaunded to consider throughly, whither the seruice of God bee true or counterfeit which they folowe that boaste themselues to bee Christians. For wee see the

The trial of the true seruice in the Church.

Papistes

Papistes glorie wonderously of the lawfull seruing of God, by reason they haue learned their seruice of their forefathers. But the rule of Gods worde shoulde haue bene layde vnto it, that the lawfull seruice myght haue bene discerned from the counterfeit, which thing their great maliciousnesse and wilfull frowardnesse will in no wyse suffer to bee done. And those that worship therein. For as much as there hath allwayes been great store of Hypocrites in the worlde, and the chosen were neuer without reprobates intermedled among them. It is the duetie of the Pastour, to put a difference betwixte them as neere as maye bee, so as he gently fede, incorage, comfort, and cherishe the true worshippers of God with the fode of his worde: and cyte the residue vnto Gods iudgement seate, foretelling them of their vtter damnation, not in his owne name, but in Gods: and also deale in suche wyse, that the vngodly (when they bewray themselues to be vtter rebelles) may bee hild short by publike authoritie, and caste out of the companie of all other men: according as is added immediatly.

Of discerning true worshippers frō false worshippers.

2. And the Quire vvhich is vvithin the Temple, cast out and meete it not: for it is giuen vntoo the Heathen, and they shall treade the holie Citie vnder foote tvvo and fortie Monethes.

And in the Quire. &c. BAVG. Some Greeke copyes haue. And the porche that is without the temple, cast thou out: and manie interpreters haue followed this translation, howbeit that the other seemeth to agree better. For the other doth vs to wit, ỹ heretikes & hypocrites are not of the baseſt sort of mẽ, but are counted as cheefe members of ỹ Church: like as wee haue thẽ betokened by the Starre which Iohn sawe falling from heauen, heeretofore. 8. 10. S. But if any man lyke better of the other translation, the meanyng wyll bee, that Heretikes and Hypocrites are without the Churche and not of the Church, albeit that they seeme to bee in the Church: according to

Heretikes and Hypocrites.

this text, They went out from among vs, but they were not of vs: for had they bene of vs, doubtlesse they would haue abidden with vs. 1. Iohn 2. c. 19. For in as much as they bee vtterly without the true beleefe in God the father and in our saniour and Mediator Iesu Christ: they are neuer a whit better than the heathē, although that outwardly they communicate with the children of God both in name & Sacraments, according as it is manifest by Mat. 7. c. 22. f. 13. d. 30. f. 22. a. 14. f. 25. c. 32. Therfore cast them out which are out alreadie: that is to say, proue them to bee gone out alreadie, and that they belong nothing at all to the bodie of Christ. [4] For Christ is not plucked from his owne spirit. Wherefore if a man haue not Christs spirit, he is none of his. Rom. 8. b. 9. And meete it not. That is to saye, comprise them not within the Lordes spiritual building, which can neuer decay, because ỹ worker & mainteyner therof is euerlasting. Also he doth vs to wyt, that there is no regarde to bee had of the reprobates, but for the electes sakes: lyke as Christ sayde of the Pharisies, Euerie planting which my heauenly father hath not planted shal bee plucked vp by the rote. Let them alone, they be blind guydes of the blynd, Math. 15. b. 13. 14. Also, gyue not the thing that is holie, vnto dogges. Neyther cast your pearles before Swyne, least perchaunce these trample them vnder foote, and the other turne vpon you and teare you in peeces. Math. 7. a. 6. For it is giuen vntoo the heathen. [M] That is to say, for they are become in all poyntes lyke vnto the vnbeleeuing Paynims, or rather are become worse than they, how great a countenance of holynesse so euer they beare to the worldward. For they bee gyuen vp to a reprobate mynde, they haue a heathenishe, misbeleeuing, and Turkishe hart, [c] and a harte inflamed wyth the hatred of Gods word, they be godlesse, lawlesse, Couenantlesse, straungers from the Religion of God, and from the mynding of heauenly matters. Suche are the pyllers of the Popishe Churche, their Byshops, Maisters, and Doctours, who when they bee conuicted

No regard to be had of the reprobates.

A description of the pillers of the Popish Churcy.

uicted to be Antichriſts by Gods woꝛd, do let go all knowledge of God, and turning vnto horrible wꝛongneſſe, execute tyꝛannie againſt all the godly, accoꝛding as is added immediatly. And they ſhall treade the holy Citie vnder foote. Some refer this to the earthly Ieruſalem, whereof Daniel ſpeaketh. 9. g. 26. And whereof Chriſte ſaithe in the Goſpell, They ſhall fall vpon the edge of the ſwoꝛd, and be led away pꝛiſoners into all nations: and Ieruſalem ſhall be troden vnder fwte of the Gentiles, vntill the times of the Gentiles be fulfilled. Luke. 21. e. 24. All which things Ioſephus repoꝛteth to haue happened to the Citie of Ieruſalem and to the Iewiſh nation. But it appeareth that Iohn had a further reſpect, and that he hath compꝛehended the whole calamitie of both the Ieruſalems by reaſon of a certaine neyboꝛhod that is betwixt them, and ſpecially the calamities of the laſt times vnder the reigne of Antichriſte, wherein we ſee the Church to be oppꝛeſſed with wonderfull tyꝛannie, and troden vnder fwte by thoſe which ought by all meanes to maintayne it and defend it from enimies. Foꝛ who knowes not that the Biſhop of Rome, the Cardinalls, Biſhops, Abbots, Monks, Canons and ſuche other Sacrifizers, haue conſpired with one conſente agaynſte the true Church of Chriſt: who ſees not theyꝛ trayterous boldneſſe? oꝛ who is ignoraunte of their pꝛactiſes agaynſt the Goſpellers? But Iohn putteth it in foꝛ a comfoꝛte, that the Church ſhall ſuffer and be troden downe by the wicked. The perſecution of the Church by the wicked.

Two and forty Moonethes That is to ſaye, as long as the reigne of Antichriſt ſhall endure, euen till the abhomination of deſolation come to an end, and the chylde of perdition be diſcouered, who ſhall then fynally be quite deſtroyed, when Chriſts kingdome ſhall be thoroughly ſtabliſhed. Foꝛ Antichriſt began the myſterie of iniquitie, euen already in the time of the Apoſtles, accoꝛding as Paule teacheth. 2. Theſſalo. 2. b 7. Neyther hathe he ceaſſed ſince that tyme: nay rather he will neuer ceaſe, till he come to his full meaſure. Yet not- Of the ende of Antichriſt, and of his cruell perſecutions.

withstanding, in the meane while the faithfull are out of all doubt, that Antichrist and his members shall be destroyed, although no man be able precisely to foreset the very time of his destruction. [C.] Truly John alludeth to the time that is mentioned in Daniel. 12.c.7. [A.] For three yeeres and a halfe make two and fortie monethes. [B.] But it is not for any of vs (vnlesse perhaps he be taught by spirituall and speciall reuelation) to attempt to foreset the certaine time, least Christ send him away with his Apostles to learne soberer wit, and it be said vnto vs, [B.] It is not for you to know the times and instants which the father hath reserued to his owne power. Act. 1.a.7. And againe, no man knoweth of that day and time, no not the Angells that are in heauen, nor the sonne himselfe, but only the father. Mark. 13.b.32. [C.] By the way it is to be noted, first that Antichrists persecution shall be so cruell in the latter times, that all other may seeme nothing in comparison of that. For iniquitie shall abound so sore, that there shall no faithfulnesse appeare almost any where, and charitie shall be key cold in many. Math. 24.a.12. & Luke. 18.b.8. And secondly that the same time of persecution shall be but short in comparison of Christs reigne which is endlesse. In consideration whereof, the Apostle sayth, the short continuance of our light affliction, doth wonderfully purchace vnto vs an euerlasting weight of glory aboue measure, whyle we looke not at the thyngs that are seene, but at the things that are not seene. For the things that are seene, last but for a time: but the things that are not seene, are euerlasting. 2. Cor. 4.b. 17.18. And Peter said, wherein ye reioyce, being now afflicted for a short time in diuers trials, if neede be. &c. 1. Peter. 1. a.6. Therefore it is to be noted, that in this place like as in many other, the number certaine is put for a number vncertaine. For the persecutions of Antichrist shall continue euen to the last iudgement day.

3. And

3. And I vvil giue vnto my two vvitneſſes, and they ſhall propheſie a thouſand tvvo hundred and threeſcore days, clothed in Sakcloth.

The fewneſſe of ſound preachers in the latter tymes of Antichriſt, & the ſtrength that God giueth vnto thē.

And I will giue, &c. [s] By theſe wordes he ſheweth the fewneſſe of thoſe that ſhall preach the Goſpell ſincerely at that time, in compariſon of the falſe prophets that ſhall gainſay the purenelle and ſimplicitie of the Goſpell: and yet that they ſhall not be ſo few, but that they ſhall be vnoſwy to diſproue their aduerſaries of vntruth, by the law: according whereunto euery worde ſtandeth in the witneſſe of two or three. Deu. 17.b.6.&.19.d.15. Likewiſe alſo as the two true witneſſes, were to be preferred before the many falſe witneſſes which had ſearched out the land of promis togither. Numb. 13.g.31. 32.33. [m] But there are whyche by theſe two witneſſes vnderſtande, that Enoch and Elias ſhall bee ſente of God againſt Antichriſt. But this may be layd vp among the fables of the Iewes. [s] The ſetting downe but of two witneſſes by name, is to giue an incling of the fewneſſe of true preachers in the time of Antichriſts perſecution, when fayth ſhall fayle and charitie become colde: In caſe as if it were ſaide, there ſhall not bée paſt one or two: like as in olde tyme in the dayes of Elias and Micheas, the number of falſe Prophets was exceeding greate: but as for the true Prophets of the Lorde, ſcarſe one or two came abroade, that durſt ſet themſelues againſts the generall wickednelle. And whereas he ſayth, I wyll giue, he taketh away from them all carefulneſſe and perpleritie of forecaſting what to do: according to thys text, I wyll gyue you a mouth and wyſedome whych all your aduerſaries ſhall not be able to gainſay nor withſtand. Luke 21.c.15.

Prophecying.

And they ſhall propheſie. [A] Prophecying is taken ſometime for the opening and expounding of the ſcriptures, ſpecially in the newe Teſtamente: in whyche ſence it is taken in thys place, and alſo in the, 1. Corin. 14. a.3. A thouſand

two

The earnestnesse and good successe of the true preachers agaynst Antichrist.

two hundred and threescore days. That is to saye, as long as Antichrist reigneth, and as lõg as his persecuting endureth, so long shall they preach, discouering his crafts and deceits out of the bowels of the scriptures, that the chozen may not be seduced by his false Prophets. In herein is noted the zeale that these preachers against Antichriste, do beare towards the doctrine of the gospell. For like as in Israell, the more that Idolatrie waxed strong, and the whoter that the displesure of wicked Iezabell burned against the true prophets of the Lord, so much the earnestlier did Elias preache, and so muche the stoutlyer did he procure the destruction of Baals prælates: Euen so the true preachers of the Gospell, the more that Antichrists displeasure rageth against them, so much the earnestlyer do they labour the destruction of him and all his fauorers by writing, preaching, and teaching. And the time that is set downe heere, sheweth that the persecution of Antichrist shall last but a short whyle, in the same sence that we spake of in the laste verse afore. Clothed in Sackcloth. That is to say, in course and homely apparell, suche as becommeth the preachers of repentance. Suche as was the apparell of the Ninuites in Jonas. 3. b. 5. And of Elias. 4. Kings. 1. b. 8. And of John Baptist. Math 3. a. 4. And this seemeth to be spoken by matching of contraries. For in the dayes of Elias, the false prophets liued in the kings Courte, in fyne apparell, and feeding of the kings table: when in the meane whyle Elias and Eliseus wandering in the mountaines, and being clothed in sackcloth, bewayled the sinnes of the people. 3. Kings. 19. a. 4. Moreouer Christe bad his disciples whome he sent to preach the Gospell, that they should not be carefull for foode and rayment. Math. 10. a. 9. 10. and Luke. 10. a. 4. In lykewise writeth Paule to his sonne Timothie: If we haue wherewith to feede and to couer vs (saith he) let vs be contented. 1. Timo. 6. b. 8. Furthermore sith the true preachers looke euery minute of an houre to be caried to punishment as sheepe appointed to the slaughter:

The apparell of ministers, & their contempt of worldlye things.

ter: there is no reason why they shoulde so muche as once thinke of hauing the goodes of this worlde, [A] saning so muche as present nede requireth. For this place chargeth not all ministers of the word to aray themselues in sakcloth, when they shall preach the doctrine of the Gospell: but for asmuch as by this phrase of speech, the scripture is wont to betoken the neglecting of apparell and other outward things, and also sadnesse of minde: Iohns meaning is nothing else, but that the true messengers of Christe, haue no regard at all of the thyngs of thys worlde, but preach the word of truth stoutly vnto all men, bewayling the miserable blyndnesse of them whome Antichrist shall beguile, or whyche beeing touched not with any feeling of sinne, hold skorne to repent. Of which matter thou hast an Example in Paule. 2. Cor. 12. g. 17. 18. 19. 20. f. Philip. 3. d. 18. 19.

4. These are tvvo Oliue trees, and tvvo Candlesticks, standing in the sight of the God of the earth.

These are two Olive trees, and two Candlestickes. [A] These two titles agree very trimly to Christs faithfull messegers. [B] First they be called Olive trees, by reason of the pure doctrine of Christs spirit, which they drop out continually to the enlightning of his Churche: And he alludeth to the place of Zacharie. 4. d. 11. [C] Or else for their good frutes whiche they bring forth to the profit of the Church. [B] Agayne they be called Candlestickes, [B] bycause that by their seruis, the light of truth shineth in many mens harts, and driueth away the darknesse of Antichrists errors. [A] In whiche respecte also Christ calleth them the light of the world. Math. 5. b. 14. Also, We haue (saith Peter) a right sure word of prophesie, whervnto if ye take heede as vnto a light that shineth in a darke place, ye do well vntill the day dawne, and the day Starre arise in your harts. 2. Peter. 1. d. 19. standing in the sight of the God of the earth. That is to saye, acceptable to God, and always ready to do his will.

True preachers likened to Olif trees and candlesticks.

5. And

5. And if any man vvill hurt them, fyre goeth out of the mouths of them, vvhiche deuoureth their enimies: and if any man vvill do them harme, thus must he be killed.

A threatning agaynst the persecuters.

And if any man will hurt them. A threatning againste the persecutors of Gods word: as if he shoulde say, the worde of truth, which the aduersaries are not able to resist but by violence, burneth their consciences, so as in the meane whyle they themselues endure a greater and lorer fyre, than they do whome they haue put to the stake to be broyled with bodily flames. He alludeth to the story of Elias. 4 Kings. 1. b. 10. C. Thē must ỹ ministers of gods word be alwais armed with the sword of ỹ spirit, (that is to say with the word of ỹ Lord which is sharper thā any twoedged sword) ỹ they may resist their enimies with a stout courage. For the weapons of our warfare (sayth S. Paule) are not fleshly but mighty to Godward, to ỹ casting downe of strōg holds, wherwith we ouerthrow imaginations & euery highnesse ỹ is lifted vp against the knowledge of God, & we leade all vnderstanding captiue vnto the obedience of Christ. 2. Cor. 10. 4. 5.

Fleshly weapons.

The fleshly weapons are riches, honor, power, eloquēce, great traynes of seruants, great store of friends and allies, horsemē, chariots, and al maner of warlike furniture, such as Pharao had when he pursued the Israelites. Exod. 14. b. 6. & such as Saule had whē he persecuted Dauid. 1. Kings. 8. c. 11. Whervpō the holy prophet Dauid sayd, These put their trust in chariots & horses, but we wil cal vpō the name of the Lord our God. Psal. 20. b 8. But the ghostly or spiritual weapons are truth, righteousnesse, good tidings of peace, faith, praier, supplication, perseuerance, watchfulnesse, and the word of God. Eph. 6. c. 14. 15. 16. 17. 18. These be the artillerie wherewith they must beate downe the strōg holds, not of townes, castles, towers, or bulwarks: but of wicked imaginations, thoughts & desires, and worldly wisdome. These be the weapons wherewith they must

Spirituall weapons.

muſt fight, not againſt fleſh & bloud, but againſt rule, againſt power, & againſt the worldly rulers of the darkneſſe of thys world, againſte ſpirituall wickedneſſe for heauenly thyngs. Eph. 6. b. 12. Finally, theſe are the weapons wherewith they muſt fight againſt al vngodlineſſe & whatſoeuer is not allowable by ỹ holy ſcripture, as errors, hereſies, felonies, treaſons, Idolatries, whoredoms, robberies, rapes, ſlaughters, murthers, thefts, inceſts, ambition, tyrannie, vſerie, crueltie, and ſuch other like. And if any man wil do them harme. M. That is to wit, by ſleaing them bodily, or by perſecuting thē, or elſe by ſlaundering and backbiting them. Thus muſt he be killed. S. That is to ſaye, by ſome like puniſhment from heauen. A. Heere vnto perteineth that which Chriſte ſaid to his diſciples, whatſoeuer ye binde vpon earth ſhall be bound alſo in heauen. Math 18 c. 18. And againe, whoſe ſinnes ſoeuer you withhold, they are withhild. Iohn. 20. c. 23.

6. Theſe haue povver to ſhut vp heauē, that it may not raign in the dais of their propheſying: & they haue power ouer the waters, to turn thē into blud, & to ſtrike the earth vvith all manner of plagues, as oft as they liſt.

Of the puniſhment of the wicked, and of their ſlaunderous imputing the ſame to Gods word.

Theſe haue power. &c. G. It is to be marked heere, ỹ the example of Elias is ſtill ſet forth in this place to the miniſters of gods word, whom it becōmeth to do their ſeruice in preaching of ỹ Goſpel, in the power & ſpirit of Elias. For ỹ ſpirit of Elias is take for a liuely, effectuall, and full zeale of Gods glory. A. So is it ſaid of Iohn Baptiſt, And he ſhall go before him with the ſpirit and power of Elias, to turne the harts of ỹ fathers to their children, & the diſobedient to the obedience of the righteous, that he may prepare a perfect people to the Lord. Luk. 1. b. 17. G. S. Elias perceiuing the vnkindneſſe of Achab, ſaid and ſware: As truly as the Lord God of Iſraell lyueth, in whoſe preſence I ſtand, if there be in theſe yeeres eyther deaw or rayne, but according to the wordes of my mouth, 1. Kings. 17. a. 1. S. So in the tyme that the Goſpell is preached

preached and put backe, a man may see there is great dearth of vittells and scarcitie of many things in diuers places, wherof the vngodly do father the cause vppon the preaching of the Gospell, and the neglecting of the Antichristian worshipping: like as they did also in Jeremy. 44. d. 15. and as the heathen did, who thought that al the miseries which happened in old time, from time to time were sent by the displeasure of their Gods for the bringing in of the Christian Religion, & for forsaking the seruis of them. They therfore which at this day suppose ỹ preaching of ỹ Gospel, to be the cause of the euils that light vpon them, deale in likewise as if a man shoulde impute ỹ drowning of the world to the preaching of Noe, or the burning of Sodom to the exhortation of Lot, or the plaging of Egypt to the demaund of Moyses and Aaron, or the captiuitie of the Jewes to the continuall warnings & rebukings of the Prophets, or ỹ destruction of Jerusalem to the doctrine of our Sauiour & his Apostles, and not rather to the wilfull stubbornesse of the wicked, & to the contempte of Gods word. [G] Also to shut vp heauen is to bereaue men of the fode of Gods word: which thing Luke auoucheth Paule and Barnabas to haue done to the Jewes: it became vs (sayde they) to speake the word of God first vnto you: but for asmuch as ye refuse it. &c. Act. 13. g. 46. Therefore the ministers of the word do then shut vp the kingdome of God, eyther whē they suffer the people to folow their owne inuentions for their vnthankfulnesse sake, or when they hold out the wicked enimies of the truth from the company of the faithfull. That it may not raigne in the dayes. &c. [M] That is to saye, that the pure doctrine of the Gospell may not be preached commonly: which notwithstanding would be very nedfull, by reason of the innumerable wiles of Antichrist. Loke vpō the. 2. Tim. 4. a. 2. 3 4. 5. [G] Moreouer the preaching of Gods word is likened vnto raine, bicause it moysteth mens harts which else are drie and barrein, to the intent they may beare spirituall fruite. Therefore when such preaching ceaseth, and

What is ment by shutting vp of heauen.

The likening of Gods word vnto rayne.

no man

no man shredded, dressed, and tended the Lordes vineyarde, what can it bring forth but briers, thornes, and wild grapes, that is to say, sinne, vnrighteousnesse, and contempt of God: according as it is sayde by the Prophet Esay. 5. b. 5. 6. 7. and Heb. 6. b. 7. 8. And they haue power ouer the waters, too turne them. &c. * This is one of the plagues wherwith the Lorde strake Egypt for keeping backe his people by force. Exod. 7. d. 20. And this is done as oft as God for the contempte of hys worde, and for mens wickednesse, eyther altogither denyeth the seasonable raynes (that is to wit, the morning and the euening shoures) whiche he promiseth in his lawe to those that serue him: or else sendeth them out of season, so as they not onely be not wholsome to the fruites of the earth, but also pestilent to them. So is it also when the rage of ouer flowing riuers wasteth the pasture and corne in the fieldes. Which thing our dayes haue now oftentimes felte, and yet we wyll say nothing of the ordinarie & right great slaughters of men, whose blood hathe sometimes dyed running streames red. * And yet for all this, there is almost no man that considereth earnestly these dreadfull iudgements of God. And to strike the earth with all maner of plagues. As well ghostly as bodily. * For those holy preachers knowe that God hateth all suche as loue vngodlynesse, and that he hath manaced them sundry punishments in the lawe and the Prophets: and finally that he is sothfast. And therefore they can not but with all their hartes pray God to maynteyne hys owne glory, by executing his power agaynst the despisers of his worde. And in asmuche as they pray these things according to Gods will, they can not but intreate him: according as it is written in Math. 18. c. 19. and in John. 16. c. 23. and. 1. John. 5. c. 14. There bee many suche prayers in the Psalmes and the Prophets, whiche seeme to desire vengeance, when as the intent of them hath respect chiefly vnto Gods glory. Neyther is it to be thought that the holy men of God in these dayes can do lesse by praying, than they could in olde tyme in that people whiche was

Turning of water into bloud.

Of asking vengeance.

figuratiue: according as James sheweth trimly by the example of Elias. Iames. 5.d.17. Also yée haue examples of this power in Act.5.a.5. and.13.b.10.11. and in.2. Cor.10.a.4. and.13.c.10. [A] Neuertheless the Apostles dyd seldome put the same in execution: whome the godly do rightly to followe in that behalfe, in as muche as they reade, that the Lorde rebuked the children of Zebedie, when they would haue prayed for fyre from heauen to punishe the Samaritanes, after the example of Elias. Yée knowe not (sayth he) of what spirite you bée. The sonne of man is not come to destroy mens soules, but to saue them, Luke. 9.g.55.56. And Paule sayth, God hathe giuen vs power to buylde vp, and not to plucke downe. 2. Cor.13.c.10. [C] Therefore it is inough for the ministers of Gods worde, if they shewe that mens doctrines and constitutions are contrarie to God, and proue that they shead away like water, and also if they cite all despisers of the word vnto Gods iudgement seate, and by the power of the holy Ghost reproue the worlde of sinne, of righteousnesse, and of iudgement. John.16.a.8. As often as they lyst. [G] This parcell is not added to stablishe an immoderate power, whereby it mighte bée lawfull for the minister of Gods worde, by his owne authoritie to excommunicate and assoyle, to bynde and lose mens consciences, to release or retayne sinnes, or to preache Iustice and mercy without hauing anye respecte of place, tyme, or person. For if a man excommunicate some poore body that is not able to giue money, although he bée honest and faythfull, or assoyleth a filthy abuser of the malekinde, a murtherer, a pinchepenie, a rakehell, or suche a one as will not amende his life, as is wont to be done in the Popedome: doth not such a one abuse the keyes of the Church, that is to say, the Ecclesiasticall power? Therefore we reade that before the Lorde indued his Apostles with power to release or retayne sinnes, he sayde vnto them, Receyue yée the holy Ghost. John.20.c.22. Teaching thereby, that the power

The bounds of the minister in executing his authoritie or ecclesiasticall power.

of

of bynding and lowzing is in the holy Ghoſt, who is the beſt ruler of thoſe keyes: ſo as no man oughte to bynde oz lawze without the wozde of God. Otherwyſe the Miniſter of the wozde ſhoulde loſe him vpon earth, whiche were bounde and excommunicated in heaven. Therefoze whereas it is ſayde heere, As often as they lyſte: it dothe but ſhewe the certentie of Gods wozde, wherethzough it happeneth to the wicked and vnbeléeuers, accozding to that whiche is tolde them by the wozde of the Lozde; lyke as mercy and frée fozgiueneſſe of ſinnes are beſtowed vpon the godly when they receyue the pzofer of it in the wozde by fayth. And this certeyntie oz aſſurednelle is righte neceſſarie, bothe foz the encouragement of the Miniſters, whiche are ſure that the wozd whiche they ſpeake is ratified in heauen: and alſo foz the ſtrengthening of the faythfull, and the condemning of the faythleſſe, vnto whome the wozde of God is a moſte ſure warrante, as well of his mercy, as of his Juſtice. So great then muſte the certeyntie of Gods wozde bee eſteemed among all the godly, that lyke as they doubte not but God is ſtedfaſt and vnchangeable: ſo they may aſſure them ſelues moſte certeynly, that it is not poſſible but his wozde muſte be fulfilled, and endure foz euer, accozding as it is witneſſed in Luke. 1. e. 55. k. 70. 71. 72. 73. 74. 75.

The certentie of the ſentence that is vttered by the miniſter accozding to Gods wozde, agaynſt the vngodly.

7. And vvhen they ſhall haue fulfilled their vvitneſſing, the beaſt that came vp out of the bottomleſſe pitte ſhall make vvarre agaynſt them, and ouercome them, and put them to death.

And when they ſhall haue fulfilled. &c. ℣. That is to ſay, when the ſayd pzeachers of ỳ Goſpell haue finiſhed their race, in wziting, diſputing, teaching. & pzeaching againſt Antichziſt, and other tranſgreſſozs of the law of the Goſpell: The beaſt that came vp out of the bottomleſſe pit, that is to ſay Antichziſt: whom the holy Ghoſt doth therfoze call a Beaſt, bicauſe he

Why Antichriſt is called a beaſt.

is vtterly voyde of all spirituall vnderstanding, and of all true godlynesse and humanitie, and is altogither fearce and cruell: Moreouer also, bycause hee hathe presumptuously brought into Gods Churche, an outwarde and vnreasonable worshipping of him in superstitious, yea and in foolish Ceremonies, contrarie to Christes institution: and finally, bicause he lyueth altogither a beastly lyfe, bothe he and all his Clergie and religious sorte. For what elfe bee those big bellyed fathers with the blowen cheekes, but franked swine? Except there be any among them that pyne themselues away for spite? [A.] Of these men the Apostle Peter writeth thus: These (sayth he) lyke brute beastes, borne by nature to bondage and destruction, speaking euill of the things that they knowe not, shall perishe in their owne corruption. 2. Peter. 2. c. 12. [S.] This beast (that is to wit Antichrist) is sayd to come vp out of the bottomlesse pit, bicause that beeing ingendred of the diuell, and starting euen out of the innermost dungeons of hell, he is mounted vp so high in pride, that lyke as the Gyants went about in olde tyme to driue their Iupiter out of heauen, as the fables report: euen so seemeth hee too bee desirous too thrust Christ the king of all kings from his kingdome, folowing the foteskeppes of his father Satan, [A.] who hathe beene a murtherer from the beginning, and abode not in the truthe. John 8. f. 44. [S.] And the Romishe Antichrist maketh warre agaynst the preachers and folowers of the Gospell, when the maisters of the Inquisition for heresie, beeing garded with a great route of Prelates, Scholemen, and Notaries, cite them according to the prescript rules of the Inquisition, and examining them vpon Interrogatories of the Catholike fayth, do finally giue sentence of condemnation for heresie agaynst them when they haue persisted in the truthe. [M.] Therefore the Romishe Antichrist maketh warre agaynst Gods children, as wel by sophistical disputations (wherof the Apostle speaketh 1. Tim. 6. a. 3. 4. & Tit. 3. c. 9.) as also by open persecution. [S.] For howoften haue those most mercyfull & blessed fathers made cruell

Antichrist a houhound.

Antichristes double warre against Christ and his members.

cruel and deadly war ageinſt wiſe Princes & their Realmes, for not receiuing their gainful and pelting pardons of the Iubile, or of the holy Croſſe as they terme it? A. whiche thyng the Flemmings and Bohemians haue felt, as ſtories repoꝛt. By the way it is to bee marked, that the preaching of ỹ Goſpell cannot bee ſo ſtopped, but that the preachers therof muſt finiſhe their full courſe, thoughe the whole woꝛlde ſhoulde bend his foꝛce ageinſt them, accoꝛding as it is eaſie to be gathered by many places of the ſcripture. 5. Foꝛ to this purpoſe make thoſe notable ſayings, Go tell that foxe, beholde I caſt out Diuells and heale diſeaſes to day and to moꝛowe, and the third day I make an end: yet notwithſtanding, I muſt walk to day and to moꝛowe and the next day after Luke. 13. f. 32. 33. And, I muſt woꝛke the woꝛkes of him that ſent mee, while it is day. Iohn. 9. a. 4. And, are there not twelue houres in the day: If a man walke in the day he ſtumbleth not, bicauſe hee ſeeth the light of this woꝛld: but if a man walke in the nyght he ſtumbleth, bicauſe there is no light in him. Iohn. 11. b. 9. 10. And Paule ſayeth, vntill I finiſh the courſe of this peece of ſeruis. Act. 20. e. 24. And again, wherin I am puniſhed as an offender, euen vnto impꝛiſonment: but the woꝛd of God hath not bene impꝛiſoned. 2. Tim. 2. b. 9. And, I am now readie to bee ſacrifyced, and the time of my diſſolution is at hande. I haue waged a good wager, I haue finiſhed my race, I haue kept the faith: henſefoꝛth there is laid vp foꝛ mee the crowne of righteouſneſſe. 2. Tim. 4. b. 6. Truly then do the miniſters of the woꝛde fulfill their witneſſing, when the time is come that the Loꝛd hath determined to deliuer thē into the hands of their enemyes, that (if neede bee) they may witneſſe the thing with their life and bloudſhed, which they haue taught in woꝛde. Moꝛeouer, why the woꝛde of the Loꝛd is called a witneſsing, yee haue it in the ſeconde verſe of the firſt Chapter beretofoꝛe. And ouercome thē. The Saincts are neuer ouercome in the ſight of the Loꝛde, but onely in the ſight of thys woꝛlde whiche beholdeth nothing but the outwarde appeerances.

No foꝛce can ſtop the preaching of the Goſpell.

How the faincies are ouercome.

rances. [s] Therfore Antichrist doth then vanquish the saincts, when he bringeth them in slaunder of the world by condemning them of heresie, and giueth sentence vpon them to haue them put to death as the pestilentest of all creatures by calling the ciuill Magistrate to his help. Wherin he most lewdly abuseth Princes and magistrates otherwise mercifull, yea and hurtlesse of themselues, who haue in dede a zeale to Godward (as the Iewes had in old time) howbeit not according to knowledge, Rom. 10. a. 2. [A] This kind of victorie did the enemies of Iohn Baptist obtein against him according as Christ saith: I say vnto you, Elias is come alreadie, and they knew him not, but haue done what they listed with him: and euen so shall the sonne of man suffer at their hands, Math. 17. b. 12. 13. But this victorie is little worth. For (to speake properly) the truth cannot bee ouercome. And put them to death. Some bodily, either by burning them or by beheading them, and by other kindes of death: and othersome more courteously, by condemning them to perpetuall prison: and whome he tormenteth not so neither, at least wise yet by thundring out the sentence of excommunication against them. [s] Then shal Antichristes seruaunts put Christs faithfull seruaunts to death, howbeit not without disgrading them (as they terme it) and deliuering them to the secular power: least they themselues might steine their handes with bloud, and so make themselues vnworthie to keepe the Lordes Passouer: [B] that is to say, least (according to the termes of their Canõs) they might runne into Irregularitie, and therevpon bee made vnsufficient to sacrifice Christ. Which thing they shunne no lesse, thã the Iewes, when they went about to put Christ to death, did all that while refraine themselues from entering into any heathen mannes house, least they might haue beene defyled and so not haue eaten the Passouer. John. 18. e. 28. Whereof yee haue example in Iohn Hus, and Ierom of Prage two maintayners of the truthe of the Gospell, whiche were burnt at the councell of Constance: and also in Ierom Sauanarola a

The putting of the saincts to death.

O abhominable Hypocrisie and foolish superstition.

Iohn Hus, & Ierome of Prage, & Ieronie of Sauanarola.

frier

frier preacher, whom Alexander Bishop of Rome the firth of that name, commaunded to bee burned at Florence in Tuskane, for his stout demaunding a reformation of the Church, as he interpreted this Apocalips of Sainct Iohn to the people. And in this wise haue many bin eyther cõdemned to perpetuall prison, or openly put to death in sundrie tymes and places, when they were but lightly mistrusted to haue had scarce a frendly opinion of the Bishop of Romes authoritie. Manie sillie brothers or poore men of Lyons were wickedly murthered for the like cace vnder Iohn the two and twentie, or (as some wryte) vnder Boniface the eight. The lyke matter hath oftentymes bin attempted by the Bishops fauourers against the brothers of Malden in Beameland godly and holie men liuing yet still euen vnto our dayes: which thing had taken place, if they had not bin preserued by the policie of the Kings. Furthermore who is able to number the slaughters of godly men committed in these dayes, both openly and priuily, in respecte that the Romishe Antichrist feareth some abatement of his kingdome, by reason of the preaching of the Gospell in Germanie: And truly he thinketh not of any thing else, no nor dreameth of any thing else, than how he may stir vp all the Catholike Princes ageinst Germanie. Marueloꝰ are the slightes that he vseth in this behalfe, labouring wyth toth and nayle, and seeking all the wayes to the wood, howe he may betray it and put it to the sword. By which one thing he sheweth sufficiently, that the world needes not to be afraid of any other Antichrist than euen himselfe, considering howe he alone is seene to performe all poyntes of wickednesse, abhomination, and cruelltie, according to the foresayings of Christ and the Prophetes, as throughly as doth that naughtipacke Mahumet. [A] And yet must wee not forget the exhortation of our Lorde, who willeth vs not to bee afrayde of them that slea the body, and afterwarde haue no more to doo. Math. 10. c. 28.

The poore mẽ of Lions.

The brothers of Walden in in Beamland.

8. And their bodyes ſhall lye in the ſtreetes of the great Citie vvhiche ſpiritually is called Sodom, and Egipt, and alſo vvhere our Lord vvas ctucifyed.

The crueltie of Antichriſt towardes the dead.

And their bodyes. ⁵ This poynt of wickedneſſe ſhall Antichriſt vſe moze, that when he hathe killed them with cruell and repzochefull death, as of al men the woꝛſt, he ſhall not ſuffer them to bée buried, but ſhall make them a gazingſtocke and open ſhewe of his victozie, to the intent that others béeing put in feare, may ceaſe from pzeaching the truthe. And therefoze he ſhall not ſuffer men to gyue them a good woꝛd. Like as it is ſéene in theſe our dayes, which dow fully matche, oꝛ rather far ſurmount the crueltie of the wicked kings that ſlew the Lozds Pzophets, yea & of the Romane Emperozs which haue ſlaine ſo many thouſande Martyrs: ſo as a man cannot ſée how it ſhoulde be increaſed hereafter. Of the great citie. That is to wit, of the vngracious Babilon, wherof the firſt founder was that bzotherqueller Caine, Gene. 4. c. 17. which was inlarged by thoſe ſtrong Giantes and men of renoune. Gene. 6. a. 4. which was repayzed agein after the flud by Nimbzod that ſtrong hunter befoze the Lozd. Gene. 9. 10. b. 10. and which hath euer béene an enemie to Gods people.

Babylon oꝛ Rome.

Sodome oꝛ Rome.

VVhich ſpiritually is called Sodom. Sodom is put in the ſcriptures as an example of all abhomination, and of Gods vengeance foꝛ the ſame. Ezec. 16. e. 46. Rome therfoze may iuſtly bée called ſo, bycauſe the ſhameleſneſſe of hir wicked and filthie puddle of vngraciouſneſſe is growē ſo great, that now ſhée dareth, oꝛ rather thinkes it romely, both to dw and alſo to blaze abzoade hir miſchéeuous déedes openly, as if they were noble vertues, accozding as it is to bée ſeene by the hiſtozies of the Romane Byſhops in Blondus and Platina.

Rome is called Egypt.

And Ægypt. So alſo is Rome called foꝛ hir incredible pzyde and vnmeaſurable deſyze of bearing rule. Beſides this, ſhée holdeth Gods people in Captiuitie, occupying them about claywoꝛke and bzicke, and not ſuffering them to yéelde true

ſeruice

seruice to the one God alone. And also where our Lord was crucifyed. [o] He setteth downe Jerusalem for an example, by reason of ỹ wickednesse, and crueltie, which was executed there by the Scribes and Pharisies the enimies of Christ. It hathe bin a murtherer of the Prophets and iust persons frō of olde, according as Christ vpbraideth hir, Math. 23. d. 37. e. Luke. 13. g. 34. And such a one for all the world, is that whorish Citie at this day, whiche vaunteth itselfe of the name of Christs Church, whereas there be in hir the most filthy Sodomits of monstrous lecherie, worthy to be burnt vp with fyre frō heauen. [o] There is Christ fayne to suffer and to be crucifyed dayly in his members, and therefore she is cursed of the Lord.

Rome is likened to Jerusalem.

9. And they of the tribes, and peoples, and tungs, and nations shall see their bodies for three dayes and a halfe: and they shall not suffer their bodies to be put in graues.

And they of the tribes. &c. [A] This meaning is that Antichrists persecution shall be so great, that all other natious which shal heere the brute of it, shall wonder at it, yea and abhor it. For three dayes and a halfe. Some taking a day for a yeere, thinke the same time to be signifyed in this place, which is betokened heeretofore by the thousand two hundred and threescore dais: or by the two and fortie moneths: or by the time, times, and halfe a time. And they shall not suffer their bodies. &c. [o] That is to wit, in token of extreme crueltie, or else to the end there should remaine no memoriall of them afterward. But thys victory is slightfull and vaine as I haue said already, bycause that by death, they open the gate for the chosen, to life and immortalitie. For although they seeme the most abiects of all men: yet is theyr death right precious in the sighte of the Lord. Psalm. 116. c. 14. And, blissed be the dead that dye in the Lorde. Heereafter. 14. c. 13. Agayne, our aduersaries get the vpper hand in multitude, pompe, authoritie, puissance, fauoure, riches, and suche other lyke: but the faythfull go away

Antichristes crueltie towardes the dead.

The saincts ouercome by beeing ouercome.

way with the garland for the goodneſſe and excellencie of their cace, and alſo for the better records of the Prophetes and Apoſtles. [A] And therefore they remaine euermore happie and bleſſed, whatſoeuer opinion the blind world bathe of them, or what ſoeuer ſentence it giue againſt them.

10. And the inhabiters of the earth ſhall triumph ouer them, and make merry, and ſend preſents one to another: bycauſe theſe twvo Prophets diſquieted them that dvvell vpon the earth.

The reioicing of the Reprobates in their owne wickednesse.

And the inhabiters of the earth. &c.[3] Like as the kings of the Iewes, and their falſe Prophets reioyced when they had ſlayne the Lords Prophets: and like as when the Phariſies had rid Chriſt out of the way, they beleeued that they ſhould haue had peace, and might do all things at their owne pleaſure, and no man woulde ſpeake againſte them, by reaſon whereof they made maruellous ioy one to another: Euen ſo at this day, the graceleſſe murtherers of the faithfull ſorte, warrant themſelues a happie and merrie world by the death of ſuch as are cruelly ſlayne for the defence of the Goſpell. So reioyce they in doing euill, and triumph in worſt caſes. Prouerb. 2. c. 14. which is a token of the greateſt wickednesſe that may be. They ſee their owne horrible wickednesſe, by reaſon whereof they ought of right to be ſtriken in feare, and to be afraid of the Lords vengeance for the giltleſſe blud that is ſhed among them: and yet they are ſo far off from being afraid, that it doth them euen good at the hart to behold it. And ſend preſents one to another.[M] That is to ſay, they ſhall greete one another, and thinke themſelues happie, for diſpatching the world of them that ſpeake againſt their doctrine. Bicauſe

The inwardmoſt affections and cozies of the wicked are here diſcloſed.

theſe two prophers vexed. &c.[5] Namely by calling the people backe, both from their doctrine and trade of liuing, in aſmuch as they condemne and abhorre both of them as things againſt Chriſt.[B] and alſo bycauſe they could not draw them to their opinion, neither by promiſes, nor by threatning, nor

yet

yet by torments. And heere ye see how the holy Ghost draweth into the open face of the world, the very innermost affections of the vngodly wherewith they be diseased: least any man might think they had no corzies to disquiet their minds withall, when they be in the middes of their welth and pleasures, and also in highest honor. Neuertheless in the mean whyle they maliciously slaunder the doctrine of the Gospell and the pure mainteiners thereof, fathering all the mischeefe that happeneth in the world, vpon them, as who would say, that they were the authors of the seditious rebellions, and other mischeeues which happen from time to time. So the Iews said of Christ, he troubleth ỳ people, teaching through all Iewry. &c. And againe, we haue found this felow perverting the people, and forbidding to pay tribute vnto Cæsar, saying that he is Christ the king. Luke. 23. a. 2. And king Achab sayd vnto Elias, Art not thou he that troublest Israell? 3. Kings. 18. c. 17. So at this day the enimies of the truthe cast forth such speeches as these: These Heretikes trouble al Christendome: they keepe many still in sedition: they be to sore for the people to beare their yoke: yea and their vntoward doctrine is the cause of all the harmes that happen vnto vs. These be the olde complaintes of Antichrist and his flatterers, whereas notwithstandig, the preachers of Gods word are ministers of peace to the faithfull: but vnto the faithlesse and to the enimies of the truthe, they constantly and vnfearefully denounce Gods vengeãce to come, as it were by the sound of a trumpet, according as the Lorde hath enioyned them Esay. 58. a. 1.

The wicked do father all mischeeues, and miseries, and mishaps vpon the Gospell.

To whom the Gospell is peace, and to whom not.

11. And after the three days and a halfe, the spirit of life entered into them from God, and they stoode vpon their feete, and there fell a great feare vpon those that savv them.

And after the three days. &c. This place may be expounded two wais: either of the new stirring vp of ministers, or else

The martyrs that bee put to death, are reuiued agayne in the preachers that ſpring vp in their roomes.

elſe of the laſt and generall riſing againe of the fleſh. 1. And firſte it is to be noted that oftentimes it commeth to paſſe through the mercifulneſſe of Chriſte, that by the ſpeedie riddance of tyrãts out of the world, eyther the preachers are called home agayne out of baniſhment, or let loce out of priſon, or reſtored to their charge whereof they were depriued: or elſe that ſuche as had left their vocation and hid themſelues out of the way for feare of perſecutiõ, or which had conueyed thẽſelues like runnagates into ẏ camp of Antichriſt, recouer hart againe. The falling out of all which things, we do not ſo much reade of in ſtories of antiquitie, as ſée by experience in our preſent age. And a man ſhal not do amiſſe, to expound it of thoſe whom the Lord rayſeth vp in ſtead of them that are deceaſed, who become as ſtout champions as the other were. Like as Elias came to life againe in Iohn Baptiſt, Mat. 17. b 12. B. and after a ſort, Chriſt in his Apoſtles. For the Phariſies were no leſſe afraide after Chriſts paſſion at the preaching of his diſciples. Which thing they thẽſelues confeſſe ſaying to ẏ Apoſtles will ye bring this mans bloud vpon vs? Act. 5. b. 28. Furthermore, loke whoſe memorial the aduerſaries woulde haue quenched, they are receiued againe through ẏ blazing abrode of it by thoſe that be aliue, euen mauger the Tyrants. After this manner, Iohn Hus with a fewe other mainteiners of the truth, being quite diſpatched to the worldward, is made aliue againe to vsward. Beſides this, they whom the aduerſaries thinke they put to death, change this life into a better, and are found not to haue liued indéede vntill now. To be ſhort, whẽ they which preached ẏ truth ſtedfaſtly, ſéeme to be quite made away, the ſpirit of life which wrought in thẽ, vttereth his power againe in ſome other, and ſheweth openly that the truth is not quenched, although that they which preched it be diſpatched out of ẏ world. But if ye like to expound this place, of the laſt reſurrection, we muſt ſay that thys was added for the comforte of the godlye, to teache them to take hold of lyfe in the middes of death. And they ſtoode vpon

their

their feete. [G] That is to say, they set themselues out with great stoutnesse to bee seene of their enimies. Peter which denied Christ at the speaking of a wenche, stode vp at length vpon his feete, when after Christes resurrection at such time as the Councell of Ierusalem dissuaded him from preaching of Gods worde, he answered them, wee muste rather obey God than men. Act. 5. e. 29. And there fell a great feare vpon those that sawe them. That is to say, when the enimies of the truthe sawe they auayled nothing by putting the preachers of the worde to death, they were sore afrayde. Like as at this day many of the persecuters of the Gospell are constrayned to say, that they lose their labour vtterly in persecuting those that be agaynst the Popish doctrine. For the mo of them that bee burned and put to death, the mo do come away from that vntowarde doctrine to the doctrine of the Gospell: for the bloud of the Martyrs is the seede of the Churche. Yet cease not the vngodly to hate the truthe, and to persecute it with might and mayne. So sore are they blinded by Satan the prince of darknesse. [A] Neuerthelesse there be some to bee founde, which being warned by God, returne to their right wittes, and ceasling to shead giltlesse bloud, fall to repentance, [a] in as muche as the signes and wonders that be wrought by God after the putting of the godly to death, do declare that they bee not dead, but do lyue and reygne moste blessedly with Christ. For it is founde by experience, that great destructions by plagues haue beene often, sent by God for the contempt of his worde, and the sleaing of his Prophets, whereby he hathe both brought the vnrepentant sort to an euill ende, and also brought those backe to repentance and amendement, whiche had consented to the death of the Martyrs, eyther through ignorance, or for feare of death. Which thing were easie to bee shewed by the stories of the Bible, yea and euen by the very story of the passion of our Lorde.

[G] Of standing vp vpon ones feete.

The bloud of martyrs is the seede of the Church.

12. And

12. And they heard a great voyce from heauen, saying vnto them: Come yee vp hither. And they vvent vp into heauen in a cloude, and their enimies savve them.

The glory of the Martyrs after this life.

And they heard a great voyce, &c. In this verse John sheweth the glory that abydeth for the faythfull Martyrs of Christ after this lyfe. For although their bodies lye buryed in the earth, or bee burned into ashes: yet do their soules rest quietly and blessedly with Christ, according as we haue seene alreadie beeretofore. 6. c. 11. And they went vp into heauen in a cloude. By this worde cloude, he seemeth to giue an inkling, that the glory of the godly is not yet full and perfecte in all poyntes, before the last day of the resurrection & iudgement, at what time they shall receyue their bodies agayne, & reigne perfectly with Christ. Of which matter I haue treated heretofore in the. 6. verse of the sixth chapter. Except any man like better that it shoulde bee an allusion vnto the Ascention of Christ. For when he went vp into heauen, he was taken vp in a cloude, and conueyed away from the eyes of his Disciples. Act. 1. b. 9. And their enimies sawe them. That is to say, their enimies owne consciences shall tell them that their cruelitie coulde extende but onely to the bodies of the saincts, and not to the soules of them, and that their soules went vnhurte and ioyfull vnto Christ.

13. And in that houre there vvas made a great earthquake, and the tenth parte of the Citie fell: and in that earthquake vvere slayne the names of seuen thousande men: and the residue vvere put in feare, and gaue glory to the God of heauen.

Hurlyburlies ensuing vpon the preaching of the Gospel.

And in that houre. In this place the earthquake muste be taken, not simply, but figuratiuely, for the great burlisburly of the Princes of Antichristes kingdome among them selues, and also of mischeeues & plagues, & sundrie miseries brought vpon

vpon them in reuengement of their euill doings. ¶ For when the ministers of Gods worde apply the preaching of the Gospell throughly, it can not otherwise be, but men must striue one with another about the searching out of the truthe, whyle some will haue nothing folowed but the customes of their forefathers, and other some (as reason is) will haue nothing to be folowed but the worde of God: according as Christ affirmeth that he bringeth the swoorde and debate among men. Math.10.d.34. Whiche thing a man may see in these dayes without any darknesse. For as fast as Antichrist & his army endeuour to quenche the light of the truthe: so fast do others resist him, and stoppe his tyrannie to the vttermost of their power: and so is there a very great burlyburly among the people for the preaching of the Gospell. And the tenth parte. M. Sheweth what ensuod of that earthquake, that is to say, of the burlyburly that rose vp for the Gospels sake: namely a horrible destruction of a great multitude of men. And in that earthquake were slayne the names, &c. ¶ By the tenth parte of the Citie, and by the names of seuen thousande men, is ment the whole route of the vngodly. ℟ And he hath put the woords Names, for renowmed or noble men: according to this saying of Moses, These are the mightie men which haue bene men of name from the beginning. Gen.6.a.4. And, they haue called Landes after their owne names. Psal.49.c.12. Hereupon wee reade partly in the stories of the Bible, but more in the histories of the Heathen, that suche stately persons haue giuen their owne names, or else the names of their children, to the Cities whiche they haue eyther buylded, or repayred, or take by assault. After the same maner, those that were about to buyld vp the towre & citie of Babylon, sayd, Let vs make vs a name. Gen.11.a.4. ¶ And then are the thousands slayne, when they harden more and more at the preaching of Gods worde, so as there remayneth no excuse for them to lay for them selues, according as Christ said to the Iewes, If I had not come to thē & spoken to thē &c. Iohn.15.d.22. And

The fruite of the troubles that happen through the preaching of the Gospel.

Names.

Thousands of men slayne.

conuer-

concerning deceyuers and false teachers, Saint Jude sayth
s. These be clondes without water, whiche are driuen about
of the winde, Trees that wither in harnest tyme, fruteless,
All things turne to the benefite of the chosen. twyce dead, and plucked vp by the Rootes. Jude. v. 12. And the
residue were put in feare. s. He speaketh of the chosen, which
er: while fauoured Antichrist, but in the ende were conuerted
at the preaching of the Gospell. For the Lorde beareth with
these, and tarieth for their amendement, whereunto they are
brought by beholding Gods dreadfull vengeance agaynst the
rebels and vngodly. Thus wee see howe God of his mercy
turneth all things to good to the chosen: forbearing pacientlie
for their sakes, that they may amende in due time, and learne
the doctrine of false guydes, and sticke to the preaching of the
Thankfulnesse. Gospell vnto the ende. And gaue glory to the God of heauen.
s. q. d. They acknowledged their former miserie & blindnesse:
for their deliuerie from the whiche, they magnified the name
of the Lorde mightely, and yeelded them selues wholly to his
obeysance and will. For so is ment in this place by giuing
glory vnto God, where as in other places it is referred to
swearing. Iosue. 7. v. 19.

14. The seconde vvo is past, and beholde the thirde vvo vvill come shortly.

The seconde wo is past. s. c. This second wo beeing one of the
three foresposen of by the Angell, belongeth to the trumpet
of the sixth Angell, and not to any backreckening which John
is nowe and then wont to make in the number of fiue. For
from the beginning of the tenth chapter vnto this place, he is
occupied in praysing the foresayde mightie Angell that is clo-
thed with a cloude, that is to say of our Sauiour Christ, who
is come of him selfe to comforte the godly agaynst the mise-
ries of the seuenth trumpet which bringeth tidings of wo.
God forwarneth his elect. The thirde wo will come shortly. c. The Lorde of his infinite
goodnesse is wont to foreshewe vnto his seruaunts the Pro-
phets, Apostles, and ministers of his worde, what shall come

vpon

vpon the worlde, to the intent the faythfull may by their ser-
uice and instruction, take warning betimes to looke to them-
selues in so troublesome state and horrible confusion, namely
that neyther impacience nor feare of punishment may ouer-
come them to fall from the stedinesse of the fayth, or to match
them selues with the company of the vngodly. For although
the worlde seeme to go well with the wicked for a time: yet
must they needes be consumed with Gods horrible vengeance
in the ende, and that much sooner than they looke for: accor-
ding as the parcell shortly betokeneth, which doubtlesse was added
for the comforte of the godly. Euen so, shall not God (sayth
Christ) auenge his chosen which cry vnto him day and night,
yea though he deferre them? I tell you he will auenge them, &
that quickly. Luke. 18. b. 7. 8. Also looke afore. 1. a. 1. E. 6. c. 11.

15. And the seuenth Angell blew his trumpet, and
there were made great voyces in heauen, saying: The
kingdomes of this worlde are become our Lordes and
his Christes, and he shall reigne for euermore. Amen.

The generall or last resurrection, & the full accomplishment of Christes kingdom.

And the seuenth Angell blew, &c. This last trumpet is the messenger of the resurrection, finall iudgement and full ende, and consequently of the renuing of the worlde, according to the Apostle which sayth, [a] We shall be changed euen in a moment, in the twinkling of an eye, at the sounde of the laste trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shal bee chaunged. 1. Corinth. 15. g. 51. 52. And in another place he sayth, And the Lorde him selfe shall come downe from heauen with a shoute, and the voyce of the Archangell and the trumpe of God. 1. Thes. 4. d. 16. and Daniel. 12. a. 2. And there were made great voyces, &c. [a] That is to say, there were great prayses giuen vnto God, for the saluation of the chosen, and for the endlesse damnation of Antichrist and his adherentes. Saying, the kingdome, &c. [b] That is to say, nowe at length the Lorde and his Christ hauing cast out Satan the Prince of the worlde, reigneth perfectly

and fully in vs. M. For then will it appeare clearly, that Christ both God and man in one person, is King of all things both in heauen, in earth and vnder the earthe, notwythstandyng that hys doctrine seemed vyle among the fleshely sort and the castawayes. ¶ For although that euen from the first publishing of the Gospell in the worlde, this hath been true, namely: I haue made him King vpon Sion the hill of my holinesse. Psal. 2. b. 6. and also this, Thou hast put all things vnder his feete, Psalm. 8. b. 6. and also this, Sit thou on my right hande till I make thine enemyes thy footestoole, Psalm. 110. a. 1. ¶ (which thing Christ himselfe also hath shewed, saying, If I bee lifted vp from the earth I shall draw all things vnto mee, Iohn. 12. d. 32. And also the Apostle saying, Therefore hathe God exalted him on hyghe, and gyuen him a name aboue all names, that in the name of Iesus euery knee shoulde bow, both of things in Heauen, and things in earthe, and things vnder the earth, Phil. 2. b. 9. 10.) A Yet do wee not see all things put vnder him as yet, Heb. 2. b 8. But when he shall haue deliuered vp his kingdome to God the Father, when he shall haue abolished all principalitie, & power, and strength, when he shall haue dispatched the last enemie which is death, then shall wee with full mouthe sing the ioyfull song of victorie, B saying. The kingdome of this worlde is become our Lorde Iesus Christes, &c. And he shall raigne. Namely in his chosen and with his chosen, after he hath set his kingdome at a stay. A For their enemyes shall not bee able to breake the peace of truth any more, because they shall bee alreadie layde vnder Christes foote to bee his footestole. That is to say, they shall bee thrust downe into hell fyre. There shall bee the worme that neuer dyeth, and the fyre whiche is not quenched. Esai. 66 g 24. and Mark. 9. g. 44. But the righteous shall shyne as the Sunne in the Kingdome of their father. Math. 13. k. 43. Which thing was trimly shadowed in the reigne of Dauid, who after his anoynting, when he had beene tossed wyth innumerable troubles, at length after manye assaultes of hys

The euerlasting reigne of Christ in and with his chosen: and the endlesse tormente of the wicked.

enemies

enemies, yea and after manie glorious victories, obteyned a quiet reigne in the ende. [A] And Peter sayth likewise, wherin yee reioyce, though nowe for a season (if nede require) yee are in heauinesse through manifold temptations, that the tryall of your fayth beeyng much more precious than golde that perisheth though it bee tryed wyth fyre, myght bee found to your prayse glorie and honour at such tyme as Christe shall appeare. 1. Peter. 1. a. 6. 7. And whereas heere is added, for euermore: [M] therby is confuted the heresie of such as imagine that men shall after a certeine time returne into their accustomed life ageine. The worde Amen betokeneth the certeintie of these things, which must bee a singular comforte vnto all the godly, so as they hauing theyr eyes alwayes fyxed vpon that daye of redemption, maye patiently beare whatsoeuer troubles are laid vpō them in this world. For the afflictions of this presente tyme are not comparable to the glorie that shall be shewed vpon vs. Rom. 8. d. 18.

16. And the. xxiiij. Elders vvhich sit in the presence of God vpon their seates, fell dovvne vpon their faces and vvorshipped God,

17. Saying: VVee yelde thee thankes O Lord God almightie, vvhich arte, and vvhich vvart, and vvhiche art too come: for thou hast receiued thy great povver, and hast reigned.

And the foure and twentie. [A] We haue spoken of these foure and twentie Elders heretofore, 4. b. 4. [M] Not onely the lesser & yonger sort but also the greater & elder sort of saintes shall glorifie God at ỹ tyme. Fell downe vpon their faces. To giue thankes vnto God for hys graces & benefites bestowed vpon thē. And worshipped God. [A] Like as in this life they had serued god & not antichrist: euē so being receiued vp into glory they

Lyke as the Saincts praised God vpon earth, so doe they also in heauen.

Thankfulnesse.

they magnifie the same God with continuall prayses. Saying, wee yeelde thee thanks. Truely great and incessant thanksgiuing is due vnto God for his great, innumerable, yea and euerlasting benefites. And certesse there can no benefite be sayde to be greater than this, that the very sonne of God incountering with our most cruell enimie in the fraylties of our flesshe (by whom he was after a sorte banquished for a whyle during the time of his death) did afterward get the vpper hand by vttering his owne power agaynst: and hauing vtterly banquished the aduersarie powers, (that is to wit the diuell, the world, sinne, death, & hell) receyued the kingdome to reigne ouer those that be his, according as Dauid foresingeth in certayne Psalmes: Gird thy sword vpon thy thigh, O thou most mightie. &c. Psal. 45. a. 3. Also, The Lord reigneth, let the earth reioyce. Ps. 96. c. 10. Also, the Lord reigneth: he is clothed with beautie. &c. Ps. 93. a. 1. O Lord God almightie. [A] We haue spoke of this title of God heeretofore. 1. b. 8. Which art, & which wert, & which art to come. [B] It is a song (wherin amõg other things) the contrarie woorkings of the aduersarie powers are laughed to scorne, who practised all that they could, that Christ might not reigne, or rather that he might not haue beene at all, no nor so much as the very name of him might haue remayned: and yet nowe he reigneth and shall reigne whether the wicked will, or no. And the three differences of tymes do by a circumstance betoken Gods euerlastingnesse which is beginningnesse and endlesse. Wherefore, too bee, is peculiar onely vnto God alone. Whiche thyng the Hebrewes saye is betokened by that vnutterable name of God Iehouah, whiche is spoken of in Exodus. 3. d. 14. [B] And all creatures haue so muche Beeing, as they partake of the nature of the Godhead. [A] According to this saying of Paules: by him we lyue, and are moued, and bee. Act. 17. f. 28. For his meaning is that wee bee (after a sorte) conteyned in God, who dwelleth in vs by his power. And the cause why he hath separated him selfe from all his creatures by his sayde peculiar

God onely is, and all other thyngs be in him, and by him.

name

name of Iehouah, is that wée might knowe, how that (in proper speéch) he only is of him selfe, and that we haue our beeing in him, in asmuch as he quickneth and vpholdeth vs with hys spirite: for the power of his spirite is shed abroad through all parts of the world, to maynteyne them in their state, and to giue that freshnesse to heauen & earth which we sée in them, & also to giue mouing to all liuing things. And forasmuch as the life of man is more excellent than mouing, and mouing is more excellent thã only beeing: Paule hath placed that thing formost which is chiefest, to the intent to come downe to beeing, by degrées in this wise: we not only haue not any life, sauing in God, but also wée haue not any mouing, no nor any beeing (which is inferiour vnto both the other) but in him. Wée say that the life beareth preheminence in men, bicause they not only haue cõmon sence and mouing as well as brute beasts haue: but also are endued with reason & vnderstãding. Worthily therfore dothe the Scripture aduaunce this singular gifte wherwithall God hath endued vs, with peculiar titles of commendation by it selfe. And héereby wée sée, that all such as know not God, knowe not them selues, inasmuche as they haue God present, not onely in the singular qualities of the minde, but also in the very Beeing of it: for too bee, is incident to none but vnto God, and all other things haue their Beeing in him. For thou hast receyued thy great power, It is the cause why the godly reioyce and prayse God. Namely for that he hath once vttered his power in subduing the aduersary powers for altogither, and in making a full ende of all iniquities: during the reigning wherof in the world, Gods power was not séene, neyther séemed he to reigne, but the vngodly. Wherefore in the meane whyle, the faythfull pray continually, Thy kingdome come. Math. 6. b. 10. And what else is that, than to pray for the vtter destruction of the vngodly, which haue a spite at Christes kingdome, and robbe him of his glory. M. To bée short, Christ receyueth, vttereth, and sheweth his great power, when he vanquisheth & condemneth all the

Christes reigning.

enimies of his doctrine, and preserueth his owne seruantes. And hast reigned. It would be more fitly translated. Thou hast gotten the kingdome or soueraintie. For he is sayde to haue reigned whose reigne is come to an ende. But in these wordes it is ment otherwise: namely that he reigneth and shal reigne euerlastingly without ende of tyme.

18. And the Heathen vvere vvroth, and thy vvroth is come, and the time of the dead, that they shoulde bee iudged, and that thou shouldest render hyre vnto thy seruants the Prophets and Saincts, and vnto them that feare thy name, both small and great, and shouldest destroy them that destroy the earth.

[11] who be heathen.

And the Heathen were wroth. A. By the name of Heathen he meaneth all suche as beeing voyde of the true knowledge of God and of the holy Ghost, haue made warre agaynst the Gospell, B. whether they bee Iewes or Christians, or Turkes, or by what name soeuer they bee called according to the outwarde conuersation of lyfe. For it is certayne that the Heathen were angrie, and (not without hyre) conspired with the Iewes agaynst the Lorde, and agaynst his anoynted, that he might not haue reigned any where in the whole worlde. Psal. 2. a. 1. and Acts. 4. c. 25. And thy wrath is come.

Gods wrath agaynst the reprobates.

No marueil though the wrath of God come whiche the vngodly haue bene tolde of so often afore hande. For seeing that they haue begonne firste to bee angry with God without cause: worthily haue they hoysed vp his wrath & indignation agaynst them selues: according to this saying. When will he speake to them in his wrath, and vexe them in his fore displeasure. Psal. 2. b. 5. Therefore that whiche the xxiiij. Elders speake heere, is all one as if they shoulde say. In deede the Heathen haue wroken their anger and malice vpon vs by thy sufferance: howbeit that was but for a while, bicause our sinnes had required it. And now is the long lo-

thed houre come, that thy wrath, which is moste mightie, and which no man is able to withstande, must take his turne also, and burne vpon the Heathen to continue for euer. A. Of this wrath Iohn Baptist preached thus, Ye Adders brode, who gaue you warning to flee from the wrath to come? Math.3.b.7. And Christ sayth, He that beleeueth the sonne hath lyfe euerlasting: but he that beleeueth not the sonne, shall not see life, but the wrath of God abideth vpon him. Iohn. 3.d.36. And Paule sayth, yee be turned from Images vnto God, to serue the liuing and true God, and to wayte for hys sonne from heauen, whome he hathe rayfed from death, euen Iesus whiche deliuereth vs from the wrath to come. 1.Thes. 1.d.9.10. Happie are they that escape this wrath by the gyfte of fayth: and contrariwise, vnhappie are they that shall feele it. For it is a fore thing to fall into the handes of the liuing God. Hebr. 10.f.31. And the tyme of the dead. B. Namely of them that were wroth and kept a sturre that thou shouldest not reigne ouer them: and repented not when they were warned of it: whome neuertheleffe thou (according to thy long sufferance and pacientneffe) dyddest forbeare, vntill the appoynted tyme of their punishment shoulde come. Therefore by the name of the dead, here maye bee vnderstode all the vngodly, lyke as hereafter. 20.b.5. For the godly lyue for euermore, A. according to this texte, Euery one that lyueth and beleeueth in mée shall neuer dye. Iohn. 11.c.26. That they should be iudged. C. That is to say, that they shoulde be damned. This is ment of the Reprobates. For the chosen are out of the danger of damnation, according as Christ himselfe witnesseth in these wordes, Verily verily I say vnto you, he that heareth my worde, and beleeueth in him that sent mée, hathe euerlasting lyfe: and shall not come into iudgemente, but shall passe out of death into lyfe. Iohn. 5.d.24. And agayne, verily verily I saye vnto you, if a man keepe my sayings, he shall neuer see death. Iohn. 8.f.51. Also Paule sayth, There is there no damnation for them that

Who be the dead.

Damnation.

bée grafted in Jesu Christ, which walke not after the flesh, but after the spirite. Rom. 8. a. 1. [3] Neuertheleſſe this place may bée taken generally of all the dead, in this ſenſe: The tyme is come that the generall iudgement ſhall bée gyuen vpon all the dead: [4] According to this ſaying of our Sauiour: the houre ſhall come that all they which are in their graues ſhall heare his voyce. Ioh. 5. e. 28. Whereby wee gather that all the dead ſhall ryſe euery one of them agayne in their flesh: according as it is ſayde in another place, this is he whome God hath ordeyned iudge of the quicke and the dead. Act. 10. g. 42. Alſo, wee muſt all of vs ſhew our ſelues at the iudgement ſeate of Christ, that euery man may receyue the things they haue done with their bodies, according to their deedes, be it good or be it euill. 2. Cor. 5. b. 10. Whereunto alſo perteyneth that which Christ ſayth, And all Nations ſhall be gathered together before him. Math. 25. c. 32. Howbeit that the endes of the good and of the bad ſhall bee farre dyuers, lyke as is added immediatly. And that thou ſhouldeſt render hyre vnto thy ſeruants. [5] The Lorde ſhall bring to lighte the things that were couered, and make the righteouſneſſe of the godly to ſhine as the noone day, whome the graceleſſe world had condemned for the worſt of all men. Pſal. 32. a. 6. and Eſai. 58. c. 8 and. 1. Cor. 4. a. 5. And it is called by the name of hyre in the Scripture, not abſolutely, nor yet for the workes ſakes, but in reſpect of the bountifulneſſe of the promiſer: as for example, If a man buy a bondſlaue, he is wholly at his maſters cõmaundement, and what ſeruice or toyle he doth, it is wholly his lorde and Maſters. Now if the maſter ſhould of his owne free goodneſſe promiſe his ſlaue any wages for ſhewing him ſelfe diligent & faithful in doing him ſeruice, ſurely it were rather a reward thã a hyre: but yet ỹ maſters promiſing of it, giueth it ỹ name of hyre. By reaſon wherof our ſauiour Christ ſaith: whẽ you haue done all that is commaunded you, ſay yee, we be vnprofitable ſeruants. Luke. 17. c. 10. The Prophets. Among Gods ſeruants, he reckneth Prophets in the firſt place, that is to ſay,

Generall iudgemẽt and reſurrection of the dead.

Wherfore eternal life is called by ỹ name of hyre.

Who be Prophets.

the guides of his worde, by whō others learne right wisdome.
For God doth therfore reueale his worde to his Prophets, that they should shew the same vnto others. And by the name of Prophets, are ment any that teach others aright concerning God & the true worshipping of him, & concerning righteousnesse & innocencie: lokc further in the .3. verse of this present chap. Such are they which laying aside al feare of mā arme thēselues with the sworde of Gods worde, & fight constantly and stoutly against the proud kingdome of Antichrist, indeauoring to plucke the godly out of the mouths of the wolues, and by all meanes to gather thē togither into Christes flock. And Saincts. He calleth those Saincts which are made holy by the spirite of Christ, & which cōtinue stedfastly in ỹ profession of his name. And vnto thē that feare thy name. A. It is a trim circumstance of betokening the faithful, very rifely vsed in the Prophets & the Psalmes. For inasmuch as ỹ feare of the Lord is ỹ beginning & whole substance of wisdome, no man can be sayd to worship or serue God aright, but he that feareth him. By reason wherof the feare of God is taken oftentimes in holy writ for the whole seruice or worshipping of God: like as when it is said, the feare of the Lord cōtinueth cleane for euer. Psal. 19. c. 10. Both to great and smal. B. Again he deuideth ỹ whole nūber of the beleeuers into two parts. The smal are the simple, vnlerned, bondfolk, seruants, poore, afflicted, silie women, & weake children, which acknowledge God the father, & beleeue thēselues to be redeemed frō the power of the diuell by the death of his sonne Iesus Christ. All these (say I) shal receiue the promised hyre. And the great are those that are both honored and had in estimation of the world for the nobilitie of their birth, for their power, wealth, learning, & holinesse, & which serue God earnestly, & inforce others to do the same. Suche as we reade that Abraham, Dauid, Iosias, Ezechias, & the prophets Esay, Daniel, & also Nicodemus, & suche like, were. And that thou shouldest destroy them that destroy the earth. M. That is to say, that thou shouldest destroy Antichrist the sonne of perditiō, and all

Saincts.

Who be they that feare God.

Who be the smal, and who be the great.

A brieke comprehending of all the wicked.

all his armie. ¶ He hath moste briefly and trimly vttered a
thing of exceeding great largenesse. Men wonder at the Poet
for wrapping vp the whole state of Troy as it were in one
worde, where he sayth, And eke the fieldes where Troy earst
stoode. But our John hath in this place, wrapped vp, not some
Troy, but the whole worlde, in a maner in one worde, say-
ing: That thou shouldest destroy them that destroy the earth.
For what store of words had a man nede to haue, if he would
declare to the full, howe wholly the wicked are occupied in
wasting all things, in mischeuing all things, and in de-
stroying all things? Whatsoeuer they dreame, whatsoeuer
they thinke, and finally, whatsoeuer they speake or do, all
their endeuer, and all their practises tende to none other ende,
but howe to oppresse and destroy most men. Agayne, what a
worlde of wordes woulde it require, to vtter the destruction
wherewith God will at length destroy all the wicked, accor-
ding to the exigent thereof? And it is to bee marked, that John
hathe first spoken of the large rewarde and euerlasting blisse
of the godly, before he would speake of the punishment of the
Reprobates: to the intent wee may knowe, that God doth
first and formoste execute the things that make to grace and
mercy, and afterward procéede to the punishing and auenging
of the euill. So sayth Christ in another place, They that haue
done good shall go into the resurrection of lyfe: and they that
haue done euill into the resurrection of iudgement. John. 5. c.
29. And the chosen are first called to the heauenly kingdome,
ere the Reprobates bee thrust by the Iudge into hell fyre.
Math. 25. c. 34. And when our Lorde sent his Apostles into
the whole world, he made mention of releasing sinnes before
he spake of detayning them, saying: whose sinnes soeuer yée
release, they be released vnto them: and whose sinnes soeuer
yée retayne, they bée retayned. John. 20. c. 23. Whereunto
also belongeth that which the Apostle sayth: wée haue ven-
geance readie at hande agaynst all disobedience, when your
obedience is fulfilled. 2. Cor. 10. v. 6. Lastly yée must marke

*Virgil.

God executeth mercy before vengeance.

the difference betweene the chosen and the Reprobates. For the chosen, being replenished with the holy Ghost, edifie as well themselues as others by patterne of doctrine and example of life. But the Reprobates worke exceeding harme, not onely to themselues, but also vnto many others, according as Paule sayth, But the euill men and deceyuers shall waxe worse and worse, while they deceyue and are deceyued themselues. 2. Tim. 3. d. 13.

The difference betweene the chosen and the reprobates.

19. And the temple of God was opened in heauen, and the Arke of his Testament was seene in his temple, and there followed lightnings, and voyces, and thunderings, and earthquakes, and great hayle.

And the temple of God &c. Mr. There be some which begin the twelfth chapter at this verse: which thing they seeme not to do without reason. For heretofore in the third verse of the eyght chapter, Iohn had brought in an Angell standing before the altar with a golden Censer in his hande. &c. and their cutting off his talke of that Angell, he went forth with his talke concerning the seuen Angels blowing their Trumpets. And now he returneth to his talke which he had begon concerning the sayd Angell that stode before the Altar, intending to declare the great battayle of the sayd Angell (whom he nameth Michaell) agaynst a most cruell dragon. Which thing the order of his declaration sheweth, in that he sayth, And the Temple was opened &c. Whereby he calleth vs backe to the things that went before, where he sayde, And there came another Angell and stode before the altar, hauing a golden Censer. &c. Heretofore. 8. a. 3. And truely, then was the temple of God opened in heauen, when at the preaching of the Apostles to the whole world, it was beleeued that Iesus Christ, who was put to death vpon the crosse, is aduanced to the right hande of the father, and is equall in estate with him; whereof Paule writeth to the Philip. 2. b. 9. And furthermore when it was beleeued that he standeth in the presence of God for vs,

When & how ỹ temple was opened.

as it

as it is written. Heb. 9. f. 24. A. And finally, when the vayle of the temple was rent a sunder, and the things began to be disclosed and shewed openly abroade, which lay hid before. And the arke of his testament was seene. M. That is to say, Christ is now discovered in the doctrine of his Gospel, and in al the new Testament, in whom all the treasures of wisedome & knowledge are bestowed, Colos. 2. a. 3. Who hath fulfilled the olde Testament and filled the newe. S.G. For Christ being man, is the true arke of the covenant, because the whole fulnesse of the Godhead (lying inclosed in him as in an Arke of Christ) dwelleth in him bodily. Colos. 2. b. 9. At the beholding of whome, God is become at one with vs. For God the father hath set him forth to bee the attonement maker through fayth by the meanes of his bloud. Rom. 3. d. 25. A. In respect whereof he is also called the attonement for our sinnes. 1. John. 2. a. 2. In hys Temple. Christ is not to be sought elsewhere than in the temple of God, that is to say, in his Churche. In vayne therefore do they pretende his name, whiche boast themselues to be Gods seruants & Christians, and yet holde scorne of the doctrine of the Gospell, which is to be founde no where but in the Churche of Christ. And there followed lightnings, and voyces, and Thunderings. M. It hath beene often sayde alreadie, that the doctrine of the Gospell can not be preached openly, but that wonderfull alterations will bee seene, because some be mynded to serue Christ, and some to obey Antichrist. The Pope curseth all those that imbrace the doctrine of the Gospel earnestly, and indeuer to obey only Christ. On the other side the preachers of Gods worde crie out with inuincible courage of minde as Paule dyd, If any man loue not the Lord Jesus Christ, the same bee Anathema & Maranatha. 1. Cor. 16. d. 22. Also, If wee our selues or an Angell from heauen shal preache vnto you any other Gospel than wee haue preached vnto you, let him be accursed. Gal. 1. b. 8. Also, if any man come vnto you and bring not this doctrine, receyue him not to house, neyther bid him God speede. For he that bydeth him God speede, is

partaker

Christ ỹ arke of the Testament.

Where Christ is to be sought

Troubles and turmoyles follow the Gospell.

partaker of his euill deedes. 2. Iohn. 10. 11. Herevpon come those lightenings, those voyces, those thunderings, and those earthquakes, agaynst the which it behoueth the faythful to be armed with the swoorde of Gods woorde, and the Target of fayth. And great hayle. By the name of Hayle, are ment persecutions. For like as hayle is very noysome to the fruites of the earth, specially when they begin but to bud: euen so doth persecution stryke many wee ake and feeble soules in feare, and make them to renounce the doctrine of the Gospell: and so they beleeue for a time, and fall away in time of tryall. Luke. 8. b. 13. But they that bee the stronger sorte beeome more notable by persecutions: so farre are they off from shrinking from the Gospell. Persecutions

The twelfth Chapter.

AND there appeared a great vvonder in heauen, a vvoman clothed vvith the Sunne, and the Moone vnder hir feete, and vpon hir head a Crovvne of twelue Starres.

AND there appeared a great wonder in heauen. In this Chapter there is a discourse made of the incounter that Christes Churche vndertaketh agaynst Satan & the wicked, & of the victorie that is bestowed vpõ the Church, though Satan woorkeall the while in his owne stubboornharted children. And to the intent this chapter may be the easlyer ervnderstanded, it is necessarie to consider, that the Churche is taken foorth wayes among the Doctors. One way is, in that it is distinguished from a Sinagoge: and so is all the whole sorte of Christians that professe the fayth, called the Church, whether they be true Christians or falsechristians. Another way is, when it is taken for any maner of congregation of the faythfull, whether they be faythfull both in profession of fayth, and in The contents of these chapters. The diuers taking of the woord church.

in works, or whither they be faithfull but in name only, that is to wit in the only profession of the faith. And the third way is, when it is taken for the whole number of the predestinate: and this only is the true and Catholike Church, whereof there is not any part foreknowen to damnation. [A.] Against this Church the Diuell maketh warre continually, and practiseth to plucke hir backe from the faith that she hath plighted to hir husband Christ: as we shall see anone. [3.] The signe which he calleth great in this place, is vndoubtedly that signe which the mightie men of the world, yea and all the whole world itselfe speaketh against Luk. 2. e. 34. Namely the comming vp of Christs kingdome. [M. G.] And sure it is a great and wonderfull thing, that any are founde among the faithfull, which dare set themselues against the kingdome or rather the Tyrannie of Antichrist. A woman. That is to saye, the Church of the beleuers. [5.] For the Apostolike and primitiue Church is rightly compared to a woman, who though she be of hir owne nature fraile, small, and barrein, yet is she made frutefull with many children, & great by hir husbande Christ. Esa. 54. a. 1. & Gal. 4. d. 27. Which thing was prefigured afore in Sara ỹ wife of the Patriark Abraham. In respect whereof Christ comforteth his Church with these wordes. Be not afraid my little flocke, for it hath pleased your father to giue you a kingdome. Luke. 12. d. 32. [G.] Moreouer like as the man is the head of ỹ woman: so is Christ ỹ head of the Church. 1. Cor. 11. a. 3. & Eph. 1. d. 22. & 4. c. 15. Clothed with the Sunne. [2.] That is to say, glistering euery way about with the light of the euerlasting Gospel, that is to wit in doctrine and conuersation of maners: according to this text, you are the light of the world. Mat. 5. b. 14. [A.] Also be ye such as no man may complaine of you, & vndefyled children of God, vnblamable in the midst of this wicked & crooked generation: amõg whom shine you like Lampes in ỹ world, mainteining the word of life. Phil. 2. b. 15. Also, as many of you as are baptized, haue put on Christ. Gal. 3. d. 27. [M.] Certes the Church that hath put on Christ in

The catholik Churche.

The true churche lykened to a wyfe whose husbãd and heade is Christe.

The pureness and brightnes of the true Churche.

hir conuersation and doctrine, is much more clearely enlightned by the spirit, than ỹ aire is by the Sunne. And the Moone vnder hir feete. Hereby is signifyed the disposing of temporall gwdes according to Gods appointmẽt, which gwdes ỹ saincts dorule and not serue. For the Moone being chaungeable doth trimly set out the state and condition of the things and affayres of this world. For what shall a man find stedye and constant in this world? For as the (Apostle saith) the fashion of this world passeth away. 1. Cor. 7. f. 31. A. Wherefore they that haue consecrated themselues vnto Christ, do easly despise all worldly things: nay rather, (if nede so require) they trample thẽ vnder their feete, ỹ they may do their seruice vnto Christ alone. The true marke of Christes seruants is this: namely if they haue an eye only vnto Christs glory, despysing all other things: as it were keeping them vnder foote: according to this exhortatiõ of Johns, Loue not ỹ world nor the thinges that be in it &c. 1. John. 2. b. 15. And apply not yourselues (saith Paule) to the fashion of this world. Ro. 12. a. 2. And on hir head was a crowne of twelue starres. The twelue Apostles do wonderfully garnish the head (that is to say the beginning of the primitiue Church) like bright Starres. Notwithstãding for asmuch as the number of twelue is the number of perfection and vniuersalitie: by them we like well to vnderstãd al mẽ, as many as teach Christ purely. Whome also Daniel ỹ prophet likeneth vnto ỹ Stars of the Skie, Dan. 12. a. 3. Which thing appeareth to be almost an ordinarie matter with John in this booke. And although those twelue Apostles whom the primitiue Churche had, are not now conuersant among vs: yet notwithstanding for asmuch as their doctrine is conueyd ouer vnto vs as it were from hand to hand, Christes Church wanteth not this beautifull ornament, which John attributeth vnto hir. For ỹ things which the scripture speaketh of ỹ Apostles, must not be restreined to ỹ persons of them: but are extended to all suche as are the true successors of the Apostles: that is to say, vnto all suche as preache to other men.

The true Church ouerruleth al temporall things.

The ornaments of the true Church.

Christ

Chriſt alone, and the ſame crucified. ¶ But ſome miſſuſe the things vnto the Virgin Mary, that are ſpoken heere of the Churche, according as the texte moſte manifeſtly proueth. But what marueil is it if ſome mens fooliſhe rathneſſe dare do this, ſeeing that the vnskilfull boaſt preſumen to put ouer to the ſame Virgin the things that agree to none but Chriſt, contrarie to the Interpretation of all the olde Doctors.

The Virgin Mary.

2. And beeing with childe ſhe cried out in trauell, and ſtrayned hir ſelfe to be deliuered.

The greefe of the Churche for want of wiſhed ſucceſſe in winning ſoules vnto God.

And beeing with childe. Namely beeing great with childe by the ſeede of Gods woorde, ſhee hopeth to bring forth many children by it vnto God. And ſtrayned hir ſelfe to be deliuered. Ye betokeneth the griefe and longing of minde of the primitiue Churche, beeing alreadie great with childe by the ſpirit of Chriſt, and drawing to deliuerance. And ſhe was ſtrayned with ſorrowe and payne, for that the Prieſts, Phariſies, and Scribes of the Jewes, and the Princes and wiſe men of the world kept a ſtirre by all meanes againſt the preaching of the Apoſtles, ſo as the matter could not take ſucceſſe as they would haue it, according as Luke witneſſeth in Acts. 3. c. 15. and. 4. d. 18. and. 5. e. 28. and. 13. g. 46. And as Euſebius alſo witneſſeth in the ſtories of the Churche. So alſo the godly teachers and miniſters of the Churche in our dayes muſt nedes be ſore vexed at the hart, for the multitude of thoſe that ſpeake againſt them, when they labour to beget men vnto Chriſt. For loke what Chriſt hath foreſaid to his Diſciples, the ſame muſt be extended vnto all miniſters of Gods woorde. If they haue perſecuted me (ſayth he) they will alſo perſecute you: and if they haue kept my ſayings, they will keepe yours alſo. John. 15. c. 20. And againe, when a woman labreth of childe, she hath ſorowe. &c. John. 16. c. 21. Wherupon Paule writeth to the Galathians, My little babes, of whō I trauell with childe againe, till Chriſt be faſhioned in you, Galath. 4. c. 19. And truely

What it is to be with child.

truly all the faithfull muſt be with child of Chriſt by faithe: that is to ſay they muſt imbrace Gods woꝛd by fayth, and at length bꝛing foꝛth the ſame: that is to ſay they muſt bꝛing foꝛth the good frutes of faith which is woꝛkfull by charitie, which thing cannot be done without ſome paine. Foꝛ all that will liue well in Chꝛiſte Jeſu muſt ſuffer perſecution. 2. Timo. 3. f. 12.

3. And there vvas ſeene another wonder in heauen: and behold a great red dragon, hauing ſeuen heads and tenne hornes, and ſeuen Crovvnes vpon his heads.

The cruelitie and violence of Satans kingdome.

Why Satan is ſayde to bee great.

Why he is ſayde to bee red.

The power of Satans ſchiſmaticall kingdome.

And there was ſeene another. &c. G. M. Hęre is ſhewed a far diuers wonder from that which went afoꝛe. Foꝛ vnder the figure of the great red dꝛagon that troubleth the Churche in hir traueling with child, hęre is deſcribed the crueltie and violence of Satans kingdome. And behold a great red dragon. a. Ye is great in reſpect both of his greate polver, and alſo of his great luſt to do miſchięfe. Ye is great alſo in reſpect of the innumerable number of the vngodly, whiche are as it were the body of the dꝛagon. A. Foꝛ Satan is the head and pꝛince of all the vngodly, bycauſe he dꝛiueth them at his owne pleaſure. 2. Tim. 2. d. 26. & Eph. 2. a. 2. Red. b. That is to ſay al bludy with the blud of innocents, whom he hath ſlayne from the beginning of the woꝛld: foꝛ he is a murtherer from the beginning. John. 8. f. 44. Whiche thing appęreth by that firſt bꝛother queller Cain, who was of this curſed bꝛode. 1. John. 3. b. 12. Satan is iuſtly likened to a dꝛagon oꝛ Serpent, not onely in this place, but alſo in Gen. 3. a. 1. & Pſal. 58. a. 4. & 74. c. 14. & 91. c. 13. & 2. Coꝛ. 11. a. 3. Foꝛ he is both exceeding wyly, and alſo miſcheuous. A. Theꝛefoꝛe not without cauſe dothe Peter exhoꝛt the faithfull to be ſober & to watch: wheroſ he addeth the reaſon immediatly, ſaying: bycauſe your aduerſarie the diuel goeth about like a roꝛing Lyon, ſęking whome he may deuoure. Whome reſiſt ye ſtrong in faith. 1. Peter. 5. b. 8. 9. Hauing ſeuen heads and ten hornes. c. The head and the hoꝛne be-

toke the powe of his kingdome. Seing then that the dragō hath ſeuen heads and ten hornes: it ſæmeth to ſignifye aptly a Schiſmaticall kingdome. For the kingdomes of the world are one anothers bane. Now for aſmuch as ſeuen and ten be numbers of vniuerſalitie: it is ment that the dragon hath power ouer all kingdomes of the world, and is prince of the whole worlde, accōrding as he himſelfe boaſteth of it vnto Chriſt. Math. 4. b. 9. This then is the ſtrong felow which kæpeth his fort as long as he can, til a ſtronger come vpon him and thruſt him out. Luke. 11. c. 21. And loke where diuiſion is, there is like to be deſtruction. A. Truly hēere is ſet out vnto vs an horrible monſter, a great red dragon with ſeuen heads and ten hornes. By the firſt head he beguiled Eue, and thereby ſubdued all mankind to his lure. By the ſeconde, he wonderfully increaſed Idolatrie. 3. Kings. 12. f. 26. f. 13. a. 1. By the third is meant the kingdome of the Chaldies and Aſſyrians, by whome both the holy ſtories and alſo the prophets report many warres to haue bin made againſt Gods people, and alſo that they hild them in long captiuitie. The fourth head betokeneth the kingdome of the Medes and Perſians, by whome the Iewes were indæde releaſed of their captiuitie, but yet they ſuffered ſundry miſeries at their handes, as ye may reade in the bookes of Nehemias, Eſdras, and Heſter. The fifth betokeneth the kingdoms of the Grēekes or Macedons, by whom at the beginning the Iewes were delt withall somewhat mildly: but toward the end of it, when the Antiochuſſes reigned, they were handled moſt cruelly. The ſixth betokeneth the kingdome of the Romanes, vnder whom they ſuffered many things at the handes of the Herods and of the preſidents or gouernors of the realme of Iewry, as ye may ſee in the ſtory of the Goſpel, and in the Acts of the Apoſtles, and finally in Joſephus. Beſides this, euen Chriſte himſelfe & his Apoſtles with many thouſand martyrs ſuffered death vnder the Romane Iudges. By the ſeuenth and laſt head is betokened the kingdome of Antichriſt, which is the ſoreſt e-

nimis

what is ment by hys ſeuen heades.

mimie of all against Christs Church, according as experience sheweth. By his ten hornes, are betokened exceading greate strength, and all kind of mischeefe, and all policie to anoy. For Satan the auncient enimie of truth, indeuereth to hurt the Church, sometime by crueltie and open force, sometime by hipocrisie, and sometime by heresie. And on his heads, seuen Crownes. These seuen Crownes of the dragon, betoken hys many victories gotten of most puissant princes: whereunto the Bishop of Rome alludeth with his triple crowne vnder a mysterie. Neuertheless by that figure he will haue it seene that he is Christs peere in souereintie of things in heauen, things in earth, and things vnder the earth: that is to saye, that he is able to commaund euen the Angels of heauen, and the cheefest princes vpon earth, and also them that be vnder the earth, that is to say, the dead in purgatorie. Hereupon Pope Clement spake vpon him to commaund the Angels to proclaime his parsons, *Apœna & culpa*, at the sute of them that were marked for the Croysie, he graunted three or four soules to be deliuered out of purgatory, which euery of them would desire. Whose rashnesse the diuines of the vniuersitie of Paris were not afraid in those days to reproue and to correct. But by this description of the dragon, we may easly gather, that Satã cannot be vanquished by the power of mã, but only by the sword of Gods word and the sheeld of faithe, according as ỹ Apostle Paul teacheth at large. Eph. 6. c. 16. 17.

What is betokned by his ten hornes.

Satans victorie agaynst the Saincts, and ỹ Popes making of himselfe equall with Christ.

4. And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the vvoman that vvas ready to be deliuered: that as soone as she vvere deliuered of hir child, he might deuoure it.

Who be the dragons tayle wherby Satan worketh most scathe.

And his tayle drew the third part. &c. A serpent beareth his poison wherewith he infecteth, in his taile. Hereby is meant, that Satan hurteth cheefly by hipocrites and false prophets:

accoꝛding to this text, The falſe pꝛophet is the very tayle. Eſay. 9. c. 14. And they that be of that ſoꝛt, ſerue not the Lord Jeſu Chꝛiſt, but their owne bellies, and deceiue the harts of the ſimple by faire ſpéech and flatterie. Rom. 16. c. 18. By theſe therfoꝛe doth the dꝛagon dꝛaw after him the third part of the Starres, that is to ſay, welnére all the pꝛinces and noble men of the woꝛld, and all ſuche as are renoumed foꝛ birth, learning, oꝛ riches. And foꝛ aſmuch as the number of falſe pꝛophets ſhal increaſe toward the end of Antichꝛiſts reigne, moꝛe than euer they did afoꝛe: he ſhall dꝛaw ſo many the more of the notabler ſoꝛt after him. Moꝛeouer when Antichꝛiſt ſhall be laid open to the woꝛld, and his head begin to be bꝛoken: then ſhall he ſtreine all his ſinewes, then ſhall he beſtir himſelfe: wherby it wil come to paſſe, that foꝛ feare of death, innumerable ſhall goafter him, yea euen of them that are well ſéene in the truth: accoꝛding as dayly experience teacheth vs. Alſo all thoſe are his tayle, as many as haue taken their oth to be defenders of that ſéa, and as many as receyue fées, dignities, oꝛ offices at their hands, and as many as fall downe to the grounde woꝛſhipping him foꝛ a moſt holy father and kiſſing his feete. And caſt them to the earth. That is to ſay, he deceyued them by alluring them to the loue of earthly thyngs, and to deſpiſe the Goſpell. The diuell then perceiuing himſelfe to haue gotten ſo mighty an hoſt of all ſtates of the Church: pꝛepareth himſelfe to anoy the Church, vpon truſt, as well of his owne puiſſance, as of the multitude of hys reteyners. In reſpect whereof Iohn addeth immediatly: And the Dragon ſtood before the woman. This is one thing that Satan always ſéeketh: namely, how he may kill the yong ſlippes of Chꝛiſt and his Churche whyls they bée yet tender, befoꝛe they may come to full gꝛowth. Moꝛeouer the woꝛde ſtoode, is put in foꝛcingly: as if a man ſhould ſaye, he waiteth wiſtly, he neuer goeth awaye, he gapeth vpon hir with open mouthe: and to be ſhoꝛt, he doth all that is poſſible eyther to make the womã loſe hir chilꝛen by

Who be ſtars

The foꝛce of Antichꝛiſts perſecution.

Who be ỹ dꝛagons tayle.

The inceſſant moeuer of ſatan to anoy the Church.

deli-

deliuerance before hir time, or else to deuoure them when they be new borne and as yet but babes in faith, before they may come to their ful growth: namely eyther by egging thē away by promises, or by scaring them away by threatuings: according to this saying, they beléeue for a while, and shrinke backe againe in time of trial. Luke. 8. b. 13. To this end do the maskers of the inquisition for heresie, diligently lay watch to procure the burning vp of the bookes that be written against his vsurping of that power, and against the abuse of that vsurped power, and to restrain the reading of them, & to kéepe men from héering sermons of the gospel. To cōclude, the pestilēt dragō leaueth nothing vnattempted, but laboreth with tooth and nayle, that Christ shoulde not be borne at all, or at leastwise that he shoulde not come to full growth in mens harts. That assoone as she were deliuered of hir Child, he myght deuoure it. That is to say, that he might dispossesse and disappoint the word of the Gospell whiche men had conceiued in their harts. For when Satan perceiueth, that he cannot let, but that the word is preached, heard, yea and also conceiued in some mēs harts: he indeuereth at leastwise, either to choke the séede cōceiued, or else to deuoure it assone as it beginneth to shew itselfe: like as Christe saith of some in the Gospell: The séede that is sowed by the high way side, are they that heare the word, and afterward commeth the Diuell & taketh away the word out of their harts, least they should beléeue and be saued. Luke. 8. b. 12.

The maskers of the inquisition for heresie.

Satans endeuer to disappoynt the effect of Gods worde.

5. And she brought foorth a man child, that should rule all Nations vvith an yron rod: and hir chyld vvas caught vp vnto God and vnto his throne.

And she brought foorth a man child. Although Satan indeuer by his naughtinesse and wilinesse, to hinder the happie childbearing of the Church: yet is the Churche not only deliuered, but also deliuered of a man child. That is to saye, she hath brought forth either Christ in the harts of the faithfull,

Who be men children.

(according to this saying of the Apostle, vntill Christe be fashioned in you againe, Gal.4.c.19.) or else some other excellent man, to whome Satan and his false prophets are sayne to giue place very much. Of which sort were Paule, Steuen, Apollo, and such other like in old time. And also Athanasius, John Chrisostome, Ambrose, and Austin. And furthermore John Hus, and many notable and learned men in our times, of whom some hauing well discharged their duties, are laine a sléepe in the Lord, and othersome no whit inferior to them in learning and godlinesse, are aliue at this day, and by writing, teaching and exhorting do make war no lesse stoutly than luckely vnder the standerd of Christ, against the tyrannie of Antichrist: whose names we woulde ad to those aforesaid, but that the notable fame of their workes purchaseth them immortalitie sufficiently. [3.] But it is to be considered, that John thought it not ynough to say a Child, except he had also added Man to it. *q.d.* Albeit that Satan and all the vngodly be against ỹ Church: yet is she deliuered by Christs helpe, and not only deliuered, but also bringeth forth a man childe, that is to say a liuely & lusty child, such a one as shall put the dragon to his plunge. [4.] For Christ is he that must crush the serpents head. Gen.3.c.15. He is the king of glory, the mightie and strong Lord, the Lord mightie in battel. Psa.24.c.8. And also, the mightie, the wonderfull, the Counseller. Esay.9.b. [5.] which should win the well fortifyed and wel defended hold, and cast out the vsurper, and deuide the spoyle. Luk.11.c.21. Euen so as many as be led by the spirit of Christe, are men children, and stout felowes, and far to strong for the Diuell and the world. Hereupon John saith, I haue written vnto you yong men, that you be strong, and that the word of God dwelleth in you, and ỹ you haue ouercome ỹ euil one. 1. John. 2.b.14. That should rule al Nations. Christ hath receyued all power of God, that he myghte be the Lorde of all men, and be knowen so to be. Math.11.d 27.e.28.d.18.e John. 13.a.3.e.17. b.10 & Rom.14 b.9, with an yron rod. [6.] This is spoken in respect

Christes rod, mace, or scepter.

spect of Christs enimies, which had leuer to be broken in pée-
ces, than to submit themselues to his obeysance. For other-
wise Christ is most méke and very swéete: how beit that is
to ẏ lowly, that is to the godly, that is to such as acknowledge
their owne wretchednesse, & séeke their saluation in the name
of him. Therefore the yron rod doth rightly betoken Gods
word: both bicause it is vnable to be bowed or bent, & also by-
cause it tameth, breaketh, and subdueth all things. 2. Cor. 10.
a. 4. 5. 6. 7. Whervnto as many of al nations are obedient, as
are foreordeined vnto lyfe: and the rest are faine to yéeld to it
whither they will or no. For how much soeuer the vngodly
fret, kicke, and with furious violẽce resist him, they are com-
pelled at lẽgth to féele him their iudge, whom they refuse for
their king: & finally they be dyuerse ways brokẽ in péeces, til
they be made his fotestoole. For will they nil they, they shall
both here & obey ẏ saying which is writtẽ in ẏ Gospel, name-
ly, Go ye cursed into euerlasting fire. &c. Mat. 25. d. 41. Where-
vnto perteineth also ẏ which the Apostle wryteth, of ẏ force &
effectualnesse of Gods word, Heb. 4. c. 12. So reade we also of
the word of God vnder ẏ figure of a rod or mace, in the Psal.
2 c. 9. &. 45. a. 3. 4. &. 110. a. 2. And vnder the resemblance of a
sword. Eph. 6. c. 17. &. Heb. 4. c. 12. It is a foly therfore, yea and
the greatest rashnesse that can be, for any man to go about to
deuour & swalow vp this word of God, which must reigne o-
uer kings & princes, realmes, countries, & nations, whither
they wil or no. And hir child was caught vp vnto God. 6. When
Satan & the vngodly wait like a sort of hungerstaruen dra-
gons & lions, to swalow vp & to deuour ẏ godly worshippers
of God which beléeue the Gospell: God receiueth thẽ into his
owne keping, & dealeth so with them, ẏ being bestowed out of
gunshot, they aduance his glory further & further whom they
aknowledge to be their only Sauior & redéemer: like as the
psalm saithe, He ẏ dwelleth vnder ẏ couert of the highest shal
abide vnder ẏ shadow of the almighty. Psa. 91. a. 1. Also, they ẏ
trust in ẏ Lord, shall dwel for euer like as mount Sion shall

God defẽdeth ẏ elect, though they seeme most abiect.

moued. Psal. 125. a. 1. And the Lorde saith by his prophet: he that toucheth you, toucheth the apple of mine eye. Zachar. 2. c. 8. And vnto his Throne. A. For asmuch as the names of the chosen are written in heauen from before the foundations of the world were laid, Luke. 10. d. 20. & Eph. 1. a. 4. & Phil. 4. a. 3. the Lord doth so care for them, cherish them, loue them, & defend them, as if they reigned with him presently, & were already indewed with immortall glorye and euerlasting blissednesse. B. Hereupon come these sayings of the Apostle: he hath rayled vs vp togither with him, he hath made vs to sit togither with him amõg the heauenly company in Christ Iesu. Eph. 2. b. 6. And, our conuersation is in heauen. Phil. 3. d. 20. And, seeing ye be risen againe with Christ, seeke yee the things that are aboue, where Christe is sitting at the right hand of God. Colos. 3. a. 1. A. All which things are spoken to the singular comfort of the godly, to the end they may know, that they be already saued by hope, although they seem to be most abiect and wretched in the sight of the world.

6. And the vvomã fled into the vvildernesse, vvhere she hath a place prepared by God: that they may feede hir there, a thousand tvvo hundred & threescore days.

Of fleeing in time of persecution.

And the woman fled. A. Although the Churche knowe most certenly that God hath a care of hir, whose defence is more for hir safetie than all the power and fauor of men: yet notwithstanding least she might tempt hir mainteiner and defender, somtimes she fleeth when she is assayled by enimies, and yet for all that, she wayteth quietly for help at the Lords hand. B. So we reade that Moses fled for displeasure of ỹ king of Egipt, and abode priuily with his father in law Iethro the prieste of the Madianites, by the space of fortie yeeres. Exod. 2. d. 21. And also that Dauid and his company hid themselues in caues of mountaines for feare of Saules displeasure. 1. Sam. 19. b. 12. And also that Elias hid himselfe out of the way by the spare of thrée yeeres and a halfe, to eschew the wrath

of

of Jezabell. 3 Kings. 19. a. 3. Like wise, the hundred Prophetes of the Lorde whom Abdias had hid in two caues for feare of the same Jezabell. 3 Kings. 18. a. 4. Concernyng which men lyke also Heb. 11. g. 38. So did the Lordes Disciples shet the doores to them & keepe themselues out of the way for a time: Iohn. 20. e. 19. Pauls being let downe in a basket by the brothers at Damasco, went a side for a while into Arabie. Act. 9. d. 25. Finally who is ignorant of the hydings of Athanasius, and of other Catholik Bishops in the time of the persecution stird vp by the Arians, and moreouer of many fathers in Egypt which sought the innermost couerts of the wildernesses, by reason of the vngraciousnesse of the same tymes. Of whō Eusebius writeth manie things in the fourth Chapter of his eleuenth boke of the stories of the Churche. And as for our owne times, what shoulde wée speake much of them, considering that vnder godly Magistrates and Princes, there be mē of singular godlinesse and learning in the eyes of all mē, who being driuen out of their owne Churches, haue rather chosen to earne a poore liuing with the harde and vnacquainted labour of their handes, than to serue vnder Antichrist for fat benefyces as they terme them. And yet dare those Archpilats which vaunt themselues of the name of cleargimen, and Religious men, yea and of the name of the spiritualtie and of the Church, whereas in verie deede they bee the gard of Antichrist, and do nothing else but murther the godly continually: euen they (I say) dare expounde all the things to be ment of theinselues, which the Scripture hath spoken of the persecution of the Church, (that is to say of the godly) vnder Antichrist, and to complaine with wayling voyce, as though they suffered grieuous things and farre vnseeming their estate at the handes of Heretikes: wherin they deale not much vnlike Esops wolf, which found fault with ỹ Lamb for troubling of the riuer, when he himselfe drunk of the vpper part of the streame. And yet these men, these deceiuers and mockers, finde a great sort, not of the common people onely, but euen

The Papists do bothe byte and whyne.

See the blindnesse of the world.

of great men and noble men alse, who for al their liuing in so great wealth, pride, & superfluitie, do notwithstanding greatly pitie them, as though they were verie hardly delt withall. But Christ will iudge betwixt vs one daye, in whose sighte they dare commit these things so shamelesly. C.S.M. Also the Church flyeth into the wylderneße, when it shunneth the inticementes of this worlde by the vtter renouncing of it selfe, where through it is saued from the Dragon that pursueth it. Like as (in Daniel) Edom, Moab, and the border of the children of Ammon are saued from the hoste of the King of the North, bycause they dwell in the Mountaines: and contrariwise Egiptians, Lybians and Ethyopians muste come vnder his subiection, bycause the landes that they inhabite are well peopled and pleasant. Daniel. 11.g.41. whereby the Prophet ment to doe vs to vnderstande, that such as giue themselues wholly to heaping vp of riches and to pleasures, shall bée a pray for Antichriste, and that the despyzers of suche things, which lead a hard and painfull lyfe, shall escape his handes.

What it is to flee into Wilderneße.

The riche and delicate are a pray for Antichrist.

Where she hath a place prepared of God. c. Héere is ministred right large matter of comfort to al ỹ godly which endure banishment, losse of goods, & such other like things for Christes sake. For although they go wandering & straying abrode, yea & be despized of ỹ world, in so much as they be faine to forsake their owne Countries: yet notwithstanding the Lorde who hath vndertaken to loke to them, will no where forsake thē but prepareth lodging for them euen in the furtheste countries of the world, & bringeth to passe that they may bée quietly fed both with spiritual fode, (that is to say with ỹ word of God) and also with bodily fode. Then is it not by chaunce or fortune, but by Gods prouidence, that the faithful be sent of God into diuers parts of the world, that the inhabitantes of those cōtries vnto which the godly do resort, may heere the word of the Lord at their hand, & be brought to the knowledge of ỹ Gospell, frō the yooles to which they were addicted afore. That they may feede hir there. s. o. John alludeth to ỹ storie of Elias,

Comfort against all aduersities and losses.

who

who flying for feare of Iezabels displeasure, hid himselfe in ỹ house of a widow a countriwoman of his, & there was fed by the space of two yéeres and a half. 3. Kings. 17. a. 9. So also the Church of the Apostles being driuẽ from among the Iewes, remoued to ỹ Gentils by whõ it was fed all the while. And truly how forward ỹ Gentils were to minister things needfull to the preachers of Gods word, Paule sheweth, writing in this wise. If it had bin possible, ye would haue plucked out your owne eyes, & giuen them vnto me. Galat. 4. b. 15. what cõmendation he giueth to the reward which the Philippians bestowed vpõ him. Also Phi. 4. d. 18. A thousand two hũdred & threescore dayes.[M.S.] That is to say, al the while ỹ the persecutiõ of Antichrist is whot: which thing the scripture declareth euerywhere to be but short. Such a time is betokened also in ỹ storie of Elias, whervnto Iohn séemeth to haue had an eye. By reason wherof the scripture is wont to promise ỹ godly length of life euen here also: and contrariwise to threaten the wicked, that their dayes shal be shortened by the one halfe.

7. And there vvas fought a [great] battell in heaue: Michael and his Angells fought vvith the dragon, and the dragon, and his Angells fought.

And ther was fought a great battel. [G.] When ỹ Lord mindeth to delyuer his people out of any daunger, he is wont to vtter his force ageinst his enemyes, to put thẽ to shame. Michael (which is interpreted, who is as God, or God that striketh) is sent to vanquish and destroy all the Lords enemies, and specially at suche tyme as Satans kingdome ryseth to vehemently against the kingdome of Christ.[3] Therfore when the Churche is hidden in wildernesse from the syght of the Dragons wrathfull displeasure, then comes hir Champion and defender Michaell, that stoute knyghte of his bands Mauid, euen Christ our Lord & sauior: than who there is none stronger, neither in heauen nor on earthe. For who is lyke God? In Heauen. The Churche which consisteth of the Gentiles dispersed

The Church is called heauen.

disperſed, and yet is both chozen and pzedeſtinated by God, is rightly called heauen, accozding to this text. But the Jeruſalem which is from aboue, Gal. 4. d. 26. Out of which, Satan was to bée caſt, whom it erſt wozshipped vnwittingly: to the intent that hereafter, leauing their foule errozs and earthly deſires, they might ſauour heauenly things, and haue theyr myndes dwelling in heauen, accozding as Paule ſaythe, our conuerſation is in heauen. Pſalm. 3. d. 20. Alſo, ſauour yée the things that bée aboue, Coloſſ. 3. a. 2. Sathan therfozе is ſayde to bée caſt out of heauen, when he is caſt out of mens harts, and hath loſt his ſeruice there. Michael and his Angels foughte with the Dragon. Michaell (who in the Pzophete is called a Great prince, and is ſayd to ſtand on Gods peoples ſide Dan. 10. d. 21. repzeſenteth vnto vs Chzиſt: B. whoſe Angells bée both thoſe holy ſeruiſable ſpirties, and alſo (among men) the godly Pzinces and Magiſtrates togither, with the miniſters of Gods wozde, which ſerue Chzиſt our Sauiour in vanquiſhing the huge powers of Antichziſtes hoſt. And the dragon & his Angells fought. A. The Angells whoſe fozce the Dzagon vſeth againſt Michael, are the great men, wyſemen, & wealthy men of the wozld: whoſe puiſſance, policie, and riches are the weapons that he fighteth with, foz the maintenance of his kingdome and honour, which he hath vſurped wzongfully. With him muſt wée alſo incounter, howbeit with ſpirituall armour from God, accozding as the Apoſtle ſaithe. 2. Coz. 10 a. 4. & Ephe. 6. c. 13. Alſo wée haue a Michaell, that is to ſay Chzиſt, a champion to fight foz vs, by whom wée ſhall get the vpper hand, and he ſhall alſo giue vs the garlande of victozie. By the way it is to bée marked, that this battell is called great, firſt in reſpecte of the multitude of the feighters. foz on the one ſide ſtand all the faithfull, and on the other ſide all the vnfaithfull. And ſecondly in reſpect of the tyme: foz it began at the beginning of the wozld, and ſhall holde on vnto the ende of the wozld: A. like as the Lozde fozetolde when he ſayd to the ſerpent, I will ſet ennitie betwixt thee and the woman,

Chzиſt and all godly Pzinces.

Who be the dzagōs champions, & what his weapons bee.

Why the battell betweene Chzиſt & Satan is ſayd to be great.

woman, and betwixt thy seede and hir seede. The seede of hir shall breake thy head, and thou shalt byte the heele of it. Gen. 3.c.15. [c] Also Paule sayth: like as at that time he which was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now also, Galath.4.d.29. And this battell consisteth of full contrarietie of wills and workes. The faithfull fight with true and liuely faith, and by the word of God, which is inuincible: and the aduersaries make resistance, armed with vnbeleefe and lyes. The children of God are fenced with soberneſſe, mylduesse, patience, comfortableneſſe, & forewardneſſe of doyng good to all men. But the Dragon taketh to him that which is peculiar to himselfe. For like as he is a murtherer from the beginning, and abode not in the truth: euen so he abuseth the swordes of Kings, the Lawes of Senates, and the cheynes, prisons, & bandes of the iudges of this world, to torment and trouble the deuout worshippers of God withall by all meanes, who notwithstandyng are neuer ouercome by force of torments, but euermore get the vpper hand, and tread the foule feend hymselfe and all his armie vnder their feete, through the gift of faith: accordyng as is added by and by.

The maner of the saide battell.

8. But they preuayled not: neyther vvas their place found any more in heauen.

But they preuailed not. [a] This place confirmeth that which Christ, speaking of the Church, said vnto Peter: The gates of Hell shall not preuaile against it. Math.16.c.18. Neyther was their place founde. &c. The Dragon is vanquished and driuen out of the kingdome of heauen, that is to say, out of the harts of Gods children, by Michael, that is to say by Christ according as it is sayde in the Gospell, I sawe Satan falling downe from heauen as it were lightening, Luke.10.c.18. Also, now is the iudgement of this world, now shall ỹ Prince of this worlde bee cast out. John.12.e.31. [b] Also, the Prince of this worlde is iudged alreadie. John.16.b.11. And the Apostle

How the diuel is driuen out of heauē, that is to say, out of the harts of the faythfull.

sayth:

faith. Forasmuch as the children were partakers of flesh and blud, he himself likewise toke part with them, ỹ by death he might put away him that had Lordship ouer death, that is to say the Diuell, &c. Hebr. 2. d. 14. [A] As oft then as the power of Christs death is shewed, & the preaching of his word caught hold on by faith: so oft must Satan needes be cast out. For in sted of Idolatrie and superstition, there florisshe true Religiõ & godlinesse. In sted of fleshly reason which bare all the sway afore, now is the holy Ghost present, who inlightneth mãs minde and turneth the euill will of man vnto good, vncleannesse is driuen away, & holinesse of life comes in: To be short, the whole man being borne again of the sæde of Gods word, beareth fruite, not to the flesh (as erst) nor to the world, nor to the Diuell, but to the holy Ghost.

9. And that great Dragon vvas cast out, [euen] that olde Serpent, vvhich is called the Diuell and Satan, as vvhich deceiueth all the vvorld: and he was cast out into the earth, and his Angels vvere cast out vvith him.

Earthly folk. And that great Drago. [F] By the earth are ment such men as sauer earthly things, & as are borne of ỹ Diuel, which tast altogether of the earthe, which sæde of the earth, which trayle with their brestes vpõ the earth, which hold scorne of Gods truth, & imbrace the lies of their father the Diuell. [G] For the diuell perceiuing he cannot ouercome the faithfull which are furnished with heauẽly armor, riseth vp more fercely ageinst those whõ he sæth giuẽ to earthly lustes, & holdeth thẽ as his owne inheritance, according as Paul teacheth, Eph. 2. a. & 2. Tim. 2. d. 26. That old Serpent. [M G] Satã is called so, bicause he alwayes hath venim in a readines to poisõ mẽ to death. Moreouer it is euẽ verie he which at this day laboreth to kepe men frõ the heauẽly paradise, frõ whence he himself fell, like as he draue our first parents out of ỹ Paradise of pleasure: & therfore it stands vs wretches ỹ be borne in sin greatly on hande to bẽ well ware of him, seeing he was able to dow so much a-

Great neede had we then to be well ware of him.

geinst

geinst our first fathers whē they were yet happie & cléere frō al spot of sin. VVhich is called the Diuel.[S] That is to say, a slaū-derer, as shal be said more at large in the next verse. And Sa-tanas.[B] That is to say, an aduersarie or withstander, bycause that by al meanes he withstandeth Gods purpose, [M] namely of restoring ỳ chozen seed by Christ:[A] and also bicause he coū-selled the first man & woman to do contrarie to Gods worde frō the beginning, Gene. 3. a. 4. 5. VVhich deceiueth the whole world.[M] That is to saye, all the reprobates dispersed through the whole world.[A] And he deceiueth thē with his falsehods, slights, & lies, according to this text, He is a lyer & the father of lying, John. 8. f. 44. For being shameleslle, he is not afraide to beare mē in hand, that he is God, that is to say, a benefactor & preseruer of such as serue him, whereas in very déede he is a destroyer of them. Likewise agein he is no whit afrayde to blame God of vntruth and enuiousnesse towardes his wor-shippers,[A] according to the example ỳ we alledged right now out of the first booke of Moses. whereupon Paule saith to the Corinthians, I am afraide least it should come to passe, that like as the Serpent deceyued Eue wyth hys wylinesse, euen so your mindes should bee led away frō the simplicitie which was in you to Chryst ward. 2. Cor. 11. a. 3. And in another place concernyng Antichryst he wryteth thus: whose comming is according to the worcking of Satan, with al power, & signes, and lying myracles, and wyth all deceyte of vnrighteous-nesse, in them that perishe. 2. Thessa. 2. c. 9. And he was cast out intoo the Earthe.[S] That is to saye, he was berefte of hys po-wer, discharged of his rome, abandoned to contempt and re-proche, & consequently to bee trāpled vnder foote: according to this scripture, thou shalt walk vpō the Adder & the Cocka-trice, & tread vpon the Lyon and the Dragon. Psalm. 91. c. 13. Also, the séede of ỳ womā shal break thy head. Gen. 3. c. 15. Al-so, behold, I giue you power to treade vpō serpentes & scorpi-ons, & vpon al power of enmitie, and nothing shall hurt you. Luk. 10. c. 19. Also S. James saith, submit your selues vnto god

Slanderer.
Aduersarie.
What is ment heere by the whole worlde.
Satās shame-lesse suttletie, falshod, and lying.
The diuell is ouercome by Christe & hys faythfull ser-uants.

and

and withstand the diuell, and he will flee from you, Iames. 4. b. 7. Then is the diuel cast into the earth, to the end he should depart from the faithfull, & only anoy those that prefer earthly things before heauenly things, [B] and despise Gods truthe when it is offered them. And his Angels were cast out with him.

The reprobates doo rather further Christes kingdome than hinder it by their persecutions and troubles.

[A] Although the wicked be intermedled with the godly & faithfull as long as Christs Church dwelleth vpon earth: yet are the reprobates so little able to anoy ỹ elect or to hinder their saluation, that they rather euen vnwillingly & vnwittingly further it. For we know that the persecutions wherwith the wicked do rage against the children of God, is a certein way to go to the kingdome of heauen. Act. 14. d. 22. & Rom. 8. d. 17. & 2. Timo. 2. b. 11. 12. And therefore vnto suche as loue God, all things worke to the best, namely in such as are called according to his purpose. Rom. 8. c. 28. Forasmuch then as the vngodly cannot hurt the chosen, but may do thē good: they are said to be cast out with their Prince Satā, as in respect of power to do harme: so as now the faithfull neede not to feare the diuel, nor the wicked, nor ỹ whole world, but only God who is able to destroy both body & soule into hell fire. Math. 10. c. 28.

10. And I herd a loud voyce saying, novv is saluation, & strēgth, & the reigning of our God, & the power of his Christ brought too passe in heauen, For the accuser of our brethren is cast dovvne, vvhiche accused them in the presence of our God day and night.

The ioy of the godly for the deliuerance of the Church.

And I herd a loud voyce, saying. [C] The faithfull cannot but be greately glad, when they thinke vpon Gods goodnesse, whereby their sorest enemie Satan is vanquished and confounded. [s] Here then is a caroll or song of victorie and reioycing of the Church that triumpheth for the vanquishing & casting down of the Dragon. Which thing may be referred either to ỹ time of Titus & Uespasian, who reuenged ỹ Church of hir cruellest enemies the Iewes: or also to the time of Constantine when ỹ persecuters of the christē faith were destroyed & banished ỹ

Romane

Romane Empire, & the Churches set again in quietnesse. Also to the time of the Emperour Iouinian after the deathe of Iulian the Apostata, of whom Eusebius treateth in his eleuēth booke of ỳ storyes of ỳ Church. Now is saluation. [A] Where vnrighteousnesse reigneth vnto sinne, there damnatiō taketh place. For the hire of sin is death. Ro. 6. d. 23. but whereas the Gospell is receiued, & men giue themselues to vpright dealing, there is saluation and life. In respect whereof the word of the Lord is commonly called the word of saluation and eternal life. Eph. 1. c. 13. & Phi. 2. c. 16. & James. 1. c. 21. And strēgth. Not the strength of mē, but of God, according to this text, the right hand of the Lord hath wrought strength. Psal 118. c. 16. And the reigning of our God [M]. Namely in them, in whom the diuell reigned heeretofore. And the power of his Christ. For Christs power shineth forth most of all by remorse of sinne & amendment of life. [S]. The effect is, that as long as Satan, sinne, deathe, hell, and damnation reigned, God seemed to be weake, as one that were not able to help his worshippers. But now after that Christe is risen from the dead, & hath begon to reigne in his kingdome whiche his father hath bestowed vpon him, there is wrought saluation against damnation, strēgth against ỳ weaknes of death, reigning against being in bondage to sin, & almighty power against the force of Satan, yea & against the gates of hell. Brought to passe in heauen. That is to say in the Churche, whereunto is giuen the power of binding & losing. Mat. 16. c. 19. & 18. c. 18. And also the cōuersation therof is heauēnly. Phi. 3. d. 20. For the accuser of our brethren is cast downe. [M]. It is the peculiar propertie of the diuel to accuse, & also (if he can) to bring those in daunger of damnation, whom he mistrusteth shal climb vp and become Citizens & heires of the heauenly kingdome from whence he himself fel. And what else doth this suttle shifting enimie at this day, but slaunder and accuse the brethren, namely to the mightie tyrants of the world, yea and to godly magistrates also, to the intent they should put them to death: like as hee

Saluation.

Strength.

Reigning.

Power.

Of accusation and slaunder.

ſlaundered euen our Sauiour with this point, namely that he ſought to raiſe an inſurrectiō of the people & to make himſelfe king. Luk. 23. a. 2. [A.] Here is to be marked, that al ſlanderers which charge their brethren with falſe crimes, are the diuels inſtrumēts, whoſe propertie it is to accuſe ẏ brethren, & to ſpeake lies. Such were they that ſaid vnto Steuen, This mā ceaſeth not to ſpeake blaſphemous words againſt this holy place & againſt the law. Acts. 6. d. 13. Such a one was Tertullus ẏ Orator, which would haue charged Paule the Apoſtle with a notorious crime before the Preſident Fælix. We haue found this man (ſaith he) a peſtilent felow & a mouer of debate vnto al ẏ Iewes through the world, & a mainteiner of the ſect of the Nazarites, who hath alſo gone about to defyle ẏ Temple. &c. Act. 24 b. 5. 6. Suche alſo were they that drew Paule & Silas into ẏ market ſted, ſaying to the magiſtrates, Theſe mē trouble our Citie, & whereas they be Iewes, they preach ordināces which are not lawful for vs to receiue, nor obſerue, ſeing we be Romanes. Act. 16. e. 20. 21. Likewiſe they which ſaid of ẏ ſame Apoſtle, This fellow perſwadeth mē to worſhip God cōtrary to ẏ law. Act. 18. d. 13. Many at this day folow theſe ſeruants of Satā & craftſmaſters of ſlanders, ſparing no mās good name, but diffaming all godly men before kings, princes, & magiſtrates, as ſchiſmatikes heretikes and renegates, for none other cauſe, but only to ẏ intent ẏ they themſelues may frely (that is to ſaye without gainſaying) ſerue Satā their prince, & runne headlong into damnation, without remorſe of cōſcience. O ſorowful madneſſe of men.

Backbyting. In the preſence of our God. Here is betokened Satās wickednesſe matched with ſhameleſneſſe: as if Iohn ſhould ſay, Se ẏ ſhameleſneſſe of Satā. He is not afraid to bakbite ẏ godly euē before him that is the beholder of all harts, as though he either were ignorāt, or would ſuffer himſelfe to be deluded. So did he bakbite the holy mā Iob, that he did ſerue God for ẏ felicitie of temporall things Iob. 1. 9. 10. After this manner doth ẏ ſcripture oftētimes vpbraid the vngodly, for not being afraid

afraid to commit their wicked & abhominable déedes shamelesly in ẏ sight or presence of God, frõ whome nothing can be hid, & whose eyes behold ẏ sonnes of men in al places. A. For it is he only ẏ sercheth ẏ reines & harts of mẽ. 2. Chron. 6. e. 30. & Psa. 7. c. 9. S. So ẏ Pharisie standing in his own conceit, and being puffed vp with opinió of his own righteousnesse, accuseth yea & condemneth the publicane euen in the presence of God. Luke. 18. 11. But cõtrariwise the righteous mã accuseth himselfe first, & as for the doings of his brethrẽ, he either excuseth thẽ, or lesneth thẽ. A. For charitie (which is peculiar to the chosen) couereth the multitude of sinnes. 1. Pet. 4. 8. Day and night. Unweeriable is the indeuer of Satan & his hangers on in this point, & wholly they bend thẽselues herevnto: namely, to bakbite the godly, & to cõster all their sayings & doings to ẏ worst: according as the examples of our days beare witnesse. For who is able to vtter, how great lies, yea euẽ deadly & open lies they deuise now adais against the preachers of the Gospell? Neyther are they ashamed of such lies, euẽ when they be taken tardie with the fault, as though they would openly auouch this saying, we haue set lying to be our hope. &c. Esay. 28. d. 15. A. And we will be strengthned with our tungs: we be maisters of our owne lippes, who is our Lord? Psal. 12. a. 4. But like as mists be chaced away by the rising of the Sunne: so will the Lord one day make the righteousnesse of his seruants shine like the noone day, against the forged slaunders of the wicked: according as it is written. Psal. 37. a. 6. & Esay. 58. c. 8.

The diuel and his impes conster all things to the worst, and face out lyes euen whẽ they be taken tardie.

11. And they ouercame him through the bloud of the Lamb, and by the word of his vvitnessing, and they loued not their life vnto the death.

And they ouercame him through the bloud. q. d. S. They ouercame ẏ aduersary powers, not by their own strẽgth or deserues, but by the grace of our sauiour Christ. The bloud of the Lamb, ẏ is to say, ẏ beléef which they had of ẏ death of Christ,

They only be free which be grafted in Christ.

hath made them get the vpper hand. Herevby we gather, that all those are still subiect to the power of Satan, whiche are not redæmed by the bloud of the Lamb: accoꝛding to thys text, If the sonne make you frée, then shal you be frée indæde. Iohn. 8. c. 36. And, the bloud of his sonne Iesus Chꝛist clenzeth vs from al sin. 1. Iohn. 1. c. 7. And by the word of his witnessing. This is added by name, to do vs to wit, that the shedding of Chꝛists bloud auaileth vs not, otherwise than by beléeuing his woꝛd. There be many that boast themselues to be redæmed by Chꝛists bloud, when foꝛ all that, they refuse his Gospel. But such men are deceiued, bicause it is only faithe that applieth Chꝛists bloud vnto vs, to be our raunsome. Herevpō Paul wꝛiteth to the Coꝛinthians in this wise. And such were some of you: but ye be washed, but ye be sanctifyed, but ye be made righteous in the name of our Loꝛde Iesu, by the spirit of our God. 1. Coꝛ. 6. b. 11. Then loke whome Chꝛyste clenzeth with his bloud, thē doth he iustify by faith, and sanctify by his spirit. Also by this place we learn that the powers of the diuell are ouercome only by the shéeld of faith and the swoꝛd of Gods woꝛd, accoꝛding as the Apostles teach. Eph. 6 17. ℭ. 1. Pet. 5. c. 9. Hére is no mention made of the signe of the crosse, noꝛ of coniuring, noꝛ yet of holywater, but only of Chꝛists bloud, and of the woꝛd which he hath witnessed. The victoꝛy then which ouercommeth the woꝛld and the pꝛince of the woꝛld, is euen our faith. 1. Iohn. 5. a. 4. And they loued not their life vnto the death. B. That is to say, they made so greate account of the truth of the Gospell, that they refused not euē to suffer death foꝛ the maintenāce of it. This then is the true denying of a mans selfe, when the faithfull seruant of Chꝛist is ready to suffer any thinges in defence of the doctrine of ỹ Gospel. And this is it that Chꝛist meant whē he said, If any man come vnto me & hate not his father & his mother, & hys wife, & his childꝛē, & his bꝛothers, & his sisters, yea & euen his own life: he cānot be my disciple. Luke. 14. f. 26. And againe, if any man wil come after me, let him denie himselfe and take vp his

Chꝛists bloud is auaylable to none but such as beleue in him.

Onely fayth ouercommeth the power of the Diuell.

The true denyall of a mās selfe.

by his crosse and folow me. Path. 16. d. 24. Also, he that loueth his life shal lose it, and he that hateth his life in this world, shall kéepe it vnto euerlasting life. John. 12. d. 25. Also, be not afraid of them that kill but the body. &c. Path. 10. c. 28.

12. Therefore reioice ye heauens, and you that dwel in them. VVo to the inhabiters of the earth and of the Sea, for the diuel is come down vnto you, hauing great anger, bicause he knowveth he hath but a short tyme.

The ioy of the godly for ouer comming the diuell.

Therefore reioyce ye heauens.[s] It is a surmounting speeche vse in the scriptures. For to the intent he may expresse the greatnesse of the ioy, he calleth as wel ỹ very heauens which are things without life, as also the holy spirites that do seruis vnto God, & the holy mẽ of God which loue heauenly things, to the setting forth & aduancing of Christes victorie. And you that dwell in them. *q. d.* Good cause haue you to be glad, whiche haue so preuayled against the diuell: for this famous victorie shall bring exceeding great gladnesse to all Gods saincts.

The wretched state of the reprobate in this life, and the fiercenesse of Satan bothe against them, and the godly.

VVoe to the inhabiters of the earth and of the sea. After John hath declared the victorie of ỹ good men gotten by the blood of Christ, now he describeth ỹ wretched state of ỹ wicked. For the diuell perceiuing himselfe to be disappointed and ouercome by the faithfull, weaketh his téene the sorer and more vehemently vpon the faithlesse, least they might happen to scape his hands as the other did. For the diuell is come downe vnto you. That is to wit, by tempting you more fiercely, and by holding you more streytly bound in your sinnes. Hauing great wrath. Namely for the great number that be taken away from him by the preaching of the Gospell. [s] As if hée should say, now that he is cast out of heauen, he will poure out all his wrath vpon you, after the manner of an vrefull man, who being prouoked to anger abroade, commeth home and poures it out vppõ his owne houshold. Christ witnesseth that it happened after ỹ same maner to the Iewes. He taketh vnto him (saith he) seuen other fiends worse than himselfe.

and entering into him, dwell there, and the end of that man becommeth worſe than the beginning Luke. 11. d. 26. Moreouer it ſeemeth to be a great wrath in this reſpect, that ſome whome he made to erre heretofore through ignorance, now after that Chriſt is exalted, and the Goſpell publiſhed abrode in the world, he maketh them to ſtarkle and to blaſpheme euen of ſpite. [A] Concerning ſuch forlorne men ſee Heb. 6. a. 4 c. 10. c. 26. c. 2. Pet. 2. d. 20. [B] Alſo this ſeemeth to be ſpoken for the elects ſaks, who notwithſtanding are yet ſtill hild downe with their ſinnes, to the intent they ſhould the ſooner amend. For Satan is afraid, leaſt if the preaching of the word ſhuld haue good ſucceſſe in the Church, many would turne to repẽtance, and fall away from him: and therefore he laboreth by all meanes to hold them downe ſtill, & to drowne the deeper in their ſinnes. Furthermore here are opened vnto vs the ſundry wiles of Satan, who is no ſooner diſappointed of one way of doing miſchéefe, but he procedes to a new aſſault againe by and by in the necke of it. As for examples ſake, whẽ he winneth nothing by open tyranny, he makes a priuie aſſault vpon vs by ſecret ambuſhes of heretikes vnder cloke of godlineſſe: & if that way wil not ſerue his turns, he attempts the matter againe by opẽ force. Which thing is trimly peinted out in the ſtory of bleſſed Job. 1. a. 1. [C] For this cauſe, whẽ the faithfull find themſelues to haue ouercome Satan in one incounter by the grace of Chriſt, let them take good hede that they imagin not their battel to be at an end: but rather let them buckle themſelues to a new charge, and valiantly aduance themſelues to handſtrokes againe For this aduerſary ſtalketh about like a roring lion, ſeeking whome he may deuoure. 1. Pet. 5. c. 8. Bycauſe he knoweth he hath but a ſhort tyme. [D] Now he rageth the whotlier againſt you, and vttereth al his power, to ſeuer ye frõ Chriſt, & to hold ye down from the life y is in God, bicauſe he knoweth that domeſday is at hãd: [E] at which time the moſt vpright iudge of al, ſhal pronounce this vnauoidable ſentence, Go ye curſed into euerlaſting fire prepared

The ſundry ſwyles of Satan, and the continual warfare of the godly.

The neerer th it the worlde drawe-weth to an end, the fiercer is Satan.

prepared for ẏ diuel & his Angels. Mat. 25. b. 41. And therfore the diuels cried out, Alas, what hast thou to do with vs Iesus of Nazareth? art thou come to destroy vs? Luke. 4. f. 34. & And at another time they besought him that he would not command them to depart into ẏ deepe. Luk. 8. e. 31. Therfore the neerer that the world draweth to an end, and the further that Christs kingdome is aduanced by the preaching of the Gospel, so much ẏ neerer do they know the last iudgemẽt day to be at hand: whereby it commeth to passe, that they applye themselues the more egerly and feruently to bring men to destructiõ and damnation, that they may carrie many headlong with thẽselues into hell fire. Cõcerning whiche maner of people, Iuke. 2. Pet. 2. a. 2. & soforth throughout ẏ Chapter.

13. And vvhẽ the dragon savv himselfe cast out into the earth: he pursued the vvoman that had borne the manchild.

And whẽ the dragon saw himselfe cast. &c. ¶ S. John declareth ẏ Satã beareth vnescheivable enimity against ẏ church: for ẏ more ẏ he is cast out to be ouercom, so much ẏ feercelier doth he multiply his wiles without ceasing. § Wherfore he ceaseth not frõ pursuing, no not euen whẽ he is vãquished & cast out, although he haue no power to hurt ẏ chosẽ, by reason ẏ Christ sheldeth & preserueth thẽ: who hath said of his own sheepe, no mã shal pluck thẽ out of my hãd. Joh. 10. e. 28. So we reade, ẏ Satã left christ himself for a time. Lu. 4. b. 13. So assaileth he ẏ Church with new tricks frõ time to time, which none perceiue but ẏ chosẽ: & whẽ he semeth to promis a truce, thẽ worketh he mischeef priuily & traiterously. ¶ And truly since ẏ time ẏ the chefe princes of ẏ world, (I meene the Romaine Emperors) receiued ẏ christẽ religiõ & renoûced their Idols: perceiuing now, that he cãnot delude mãkind by open Idolatry: such is his naughtines, that he sets his wits to ẏ practizing of other fetches: namely to keepe still ẏ cloke of christẽ profession, not according to the single & pure rule of faith. ° So when the

The incessant working and wiles of Satan.

Churche was at some rest and quietnesse by reason of outward peace: at suche time as the persecutors of the Gospell hild their hands, this most subtil enimie did set them at odds among themselues, namely by vnderminers, false Apostles, and masters of forgerie, which vnder pretence of the truth of the Gospel filled the whole world with innumerable errors. Whereof the Apostles did warne the Churches diligently, as it is to be sæne in the Acts. 20. c. 28. & Rom. 16. c. 17. & 2. Cor. 11. c. 13. & 2. Pe. 2. a. 1. & 3. a. 2. & Jude. a. 4. Of which heresies we sée the prints remaining euen in these our times: the proofe whereof is too much apparant in the Anabaptists, Lucianists, Libertines, and such like ministers of Satan, whiche had borne the man child. A Loke ỹ fifth verse of this Chapter.

14. And there were giuẽ to the woman two wings of a greate Eagle, that she mighte flye into the deserte place, where she is nourished for a time, and times, and halfe a time, from the sight of the Serpent.

The impregnable preseruation of the Churche, and the vnwearyable perseuerance of the same.

And there were giuen. &c. A Christ doth alwayes preserue his Church, so as not euen the gates of hel be able to do any thing against hir. Mat. 16. 18. Two wings. By some mẽs iudgement they betoken ỹ vnderstanding of the two Testamẽts, wherby the Church flyeth vp aloft, & easly escapeth ỹ raging floud of curious disputations, contenting hirselfe with ỹ simple word of God. Of a great Eagle. Although an Eagle flyes high: yet notwithstanding, he oftentimes stoopeth downe to the ground for his pray. Therfore the one of these wings semeth to some mẽ to betoken the distrust in our owne strẽgth, at what time we come downe into our selues, and perceyue how we be of no abilitie: And the other wing sæmeth to betoken trust in God, when we haue on the other side considered what we be in him: taking hold vppon the word of his promis by faith. Whereby it comes to passe, that we be weake in ourselues and strong in him, warranting nothing of our selues, but assuring ourselues of all things by him: according

as Paule saith, when I am weakened, then am I the stronger. For the strēgth of God is made perfect in our weaknesse 2.Cor.12.c.9. And again, I am able to do all things thrꝰoughe Christ which strengtheneth me. Phil.4.c.13. But it is more plaine, to take the Eagles wings after the ordinarie maner of the scripture; for a certein vnsperyable and (after a sorte) heauenly power, according to this saying of the Prophete, They that trust in the Lord shal chaunge their strength, they shall mount vp on wing as Eagles doe, they shall runne and not tyre, they shall walke and not be weerie Esai.4.v.31. And ageine, Which filleth thy mouth with good: thy youth shall be renued as the Eagles. Psal.103.a.5. Where thee is nourished for a time, times, and halfe a time. By meaneth that the tyme of Antichrists persecution shall bee shortened for the electes sake, as it is written in Dani.12.c.7. Which thing the scripture beateth vpon continually, least the godly should bee dismayed by sorenesse of persecutions. And thereupon proceede these speeches of Gods seruantes: he will come out of hand and not linger. Habacuke.2.a.3. Also, the Lorde is at hande, Phili.4.a.5. And moreouer it is done to put the vngodly in feare, when they heere that their dominion is so neere at an end. So the Apostle Paule sayth, let them that vse this world be as though they vsed it not; and they that weepe as thoughe they wept not &c. for the fashion of this world passeth away 1.Cor.7.c.31. Seeke the exposition of the rest of this verse, out of the sixth verse of this chapter.

The tyme of persecution is shortned for the elects sake.

15. And the Serpent did cast vvater as it vvere a ryuer out of his mouth after the vvoman, that he might cause her to be caught of the streame.

And the Serpent did cast water &c. It is certein that the doctrine of the Gospel, whē it is blowē a brode by force of the holie Ghoste, is compared to a raging streame of water which no man is able to withstande, according as Christ sayth, He that beleeueth in mee as the scripture hath said, streames of liuing

The Philosophicall and sophisticall disputations of the heretikes, and the crueltye of persecuters.

liuing water that ſlow out of his belly. Iohn. 7. f. 38. After the ſame maner alſo do the Philoſophicall and brabling diſputations of heretikes breake in, like a raging water and do tumble downe the mindes of the ſimple ſort. Which thing hath happened to many by the meanes of the Archhereticke Arius and his complices: according as Euſebius witneſſeth in the ſtories of the Church. Alſo the rage of perſecutions may bee vnderſtode by the name of ryuer, according to this ſaying: They had euen then ſwalowed vs vp quicke: when their furie was in the rage, then had the waters euen ouerwhelmed vs: the riuer had paſſed ouer our ſoule. Pſal. 124. f. 2.3.4. The Serpent therefore doth then caſt a great waterſtreame out of his mouth, when he pronounceth ſentence of Hereſie againſt the godly, when he excommunicateth them, when he curſeth thē, when he armeth the Magiſtrate againſt them, and ſuch other like things, and laſtly when he perſecuteth them with open defyance. That he myght cauſe hir to bee caught of the ſtreame. That is to ſay, that by the violence and force of his moſt ſharpe diſputations, and by the rigor of perſecutions on the otherſide, he myght make hir to bee caryed away from the plaine beléefe in the Mediator Chriſt, vnto pernicious trecherie.

16. And the earth helped the vvoman, and the earth opened hir mouth, & ſwalowed vp the ſtreame which the Dragon had caſt out of his mouth.

The diuers reſcowings of the Churche. Chriſt.

And the earth helped the woman. &c. M. This place is wont to bee expounded diuerſly. By the earth that helped the woman, ſome vnderſtand Chriſt, who is repreſented by the earth in reſpecte of hir ſtableneſſe. And he is ſaid to help ỹ Church, when he receyueth hir prayers, and ſuffereth hir not to bee ouerwhelmed with the multitude and abundance of waters, that is to ſay, of troubles. Otherſome do by that terme vnderſtand the caſtawayes, who profite the Church in this behalfe, that the Church taking warning by their fal & deſtruc-

The Caſtawayes.

tion,

tion, may take heede to hir selfe, that shée bée not seduced, & so perishe as well as they. Otherfome take it to bée ment of the abolishing and confuting of many heresies, which was donne in diuerse councells, as in the Councell of Nice vnder ỳ Emperor Constantine, vnto which Councel resorted the holy and godly men out of all the earth, and condemned ỳ opiniõ of Arrius with the Author of it. Also in the counsell of Constantinople Eunomius & Macedonius followers of the errors of Arrius were cõdẽned likewise. Also the vngraciousnesse of Nestorius was cõdẽned in ỳ counsel of Ephesus. The reprobate dotages of Eutiches and Dioscorus were condemned in the councell of Chalcedon. And after this manner they expounde the helping of the woman by the earth. But more rightly do others take this place to bée ment of the sodeine and vnwist destruction of the enemies of the Church: namely when the persecuters of the godly bée taken out of the world by sodein deathe, euen in the middes of all their practizes, and returne into ỳ earth out of which they came, and wherof their whole lyfe hath sauored: as appéreth by Herod, Act. 12. d. 23. and by Julian the Emperor, and many other Emperors, according also as we haue shewed more largely héeretofore in the firth Chapter. And John alludeth to the sodeyne and horrible destruction of Core and hys companie, whome the holye stories declare to haue béene swalowed vp quicke into the earthe, for making insurrection ageynst the Church of God. Numbers. 16. e. 32.

Abolishing & confuting of heresies.

Arius.

Eunomius & Macedonius.

Eutiches and Dioscorus.

The sodeyn destruction of the enimies of the church.

Herod.

Julian the Apostata.

Core.

17. And the Dragon vvas vvrothe ageinst the vvoman, and vvent his vvay to make vvarre vvith the residue of hir seede, vvhich keepe the commaundementes of God, and haue the vvitnesse of Iesus Christ.

And the Dragon was wroth ageinst &c. 16 Although Satã bée not able by any meanes to ouercome the Church: yet ceasseth he not to spyght it, and to imploy all his force to anoy it some way or other. And so albeit he bée vanquished & confounded: yet

The vnappeasable spite of Satan towardes the Church.

yet thynketh he not at all, but giueth a newe onset vpon the womans seede. With the residew of hir seede. [a] Satan perceiuing himself vnable to ouercome the Church with hir errors and heresies, bicause it is fenced with the inuincible truth of Gods word: pricketh the kings and Princes of the earth vnto open persecution, that he maye turne aside the weaker sort from the vnitie of the Church and the confession of ẏ faith by feare of punishment. With which keepe the commaundementes of God. [1] This is one thing why Satan rageth most, namely bicause he sees himself despised, and God worshipped of the faithfull. [A] Neither is there any other cause of the cruell persecution at this day, than for that the godly setting light by mens traditiõs, indeuor to yelde due seruice vnto God alone, that is to say, to keepe his commaundementes according to the grace that is giuen vnto them. For they know howe that concerning such as sticke in mens traditions, the truth sayth, They worship mee in vaine, teaching doctrines of mennes bringing vp. Math. 15. b. 9. And haue the witnesse of Iesu Christ. [M] That is to say, they professe the Catholike faith, beleeuing that Christ was made mã, and that he appeered to put away the workes of the Diuel, that is to wit sin, death, and so consequently the whole dominion of Satan. 1. Ioh. 3. a. 5. [A] Iohn seemeth to expound heere, what it is to keepe Gods commandements: least any man might flatter himself without faith, as though he might thinke that the keeping of Gods commãdementes consisted in outward things. For the groundworke must bee fetcht from faith, if we bee desirous to haue oure doings accepted of God. For whatsoeuer is not of faithe, is sin. Rom. 14. d. 23. And in Christ Iesu neither circumcision auayleth aught neither vncircumcision, but faith which worketh by loue Gal. 5. a. 6. Also, this is his commaundment, that wee should beleue in the name of his sonne Iesu Christ, and loue one another as he hath willed vs. 1. Ioh. 3. d. 23. In vain then boast the Hypocrites, in vaine boast the Iewes, in vain boast the Papistes of the keeping of Gods commaundementes, seeing

The cause why Satan rageth most.

What it is to keepe Gods commaundements.

ing they holde scorne of his sonne, whom God hath appointed to bee the onely teacher and guyde of the Church, Math. 17.a.5.

18. And I stoode vpon the sand of the Sea.

The tickle stading of Satan.

And I stoode. &c. E.M. Some copies haue it, And he stoode vpon the sand of the Sea, so as it should bee referred vnto Satan and not vnto Iohn, in this sense: Namely that Satans enterprises are to no purpose, in likewise as they haue no stedinesse which seeke a stedfast foundation vpon the sand. Math. 7.d.26. Contrariwise wee reade that Christ and his chosen do stand vpon a Mountaine. Hereafter. 14.a.1. A. But if wee reade it in the first person, wee must saye it is a certeine preparation to the vision ensuing, which Iohn is about to shewe in the beginning of the next Chapter.

The thirteenth Chapter.

ANn I savve a beast clymbing vp out of the Sea, hauing seuen heades and tenne hornes, and vpon his hornes tenne Crovvnes, and vpon his heades a name of blasphemie.

The proud kingdome of Antichrist.

ANnd I sawe. A. The proude and presumptuous kingdome of Antichrist is described at large in this Chapter, wherein we shall see the chosen to be so greatly regarded of God, that they can not bee seduced by any deceytes: howbeit that their faith and patience must needes bee first tryed by dyuers tribulations, ere they can haue quiet rest with Christ. C. And this vision is taken out of the prophesie of Dan. 7.a 3. B. which cunningly describeth the persecution of the Churche that shall bee in the time of Antichrist: which shall bee much greuouser than all the reste that went before A Beast. Satan the old enemie is oftentimes resembled vnder the shape of a

A beast.

Serpent

serpent in respecte of his wilynesse, bycause he sheadeth his poyson with faire smoth speaking: and oftentymes both he and also the graceless tyrantes the enimies of Gods people, which are stirred vp by him, are betokened by the name of Dragon. Climbing vp. 5. That is to say, exalting it self above all that is called or worshipped for God, according as the Apostle teacheth. 2. Thess. 2. b. 4. Or else herby it is signified, that Antichryst shall crepe vp from a verie base degree vnto high authoritie. Out of the sea. In Daniell the fourthe beast is sene more terrible than the reste, rysyng out of the sea, whome hee reporteth anon after to ryse out of the earth: Euen so in this chapter, vnder the figure of the beast of the sea, whiche afterwarde is sayde to be a beaste of the lande, here are described vnto vs the chiefest of all the mortall enimies of Christes kingdom, namely the Heathenishnesse or superstition of the Roman Cesars, and the succeding of Antichrist after it in Mahumet, and in the synagoges of the Iewes, and also the succeding of Antichrist in the Bishop of Rome. And whereas Antichryst is described vnder the figure of a beaste bothe of Sea and lande: it betokeneth that he shall be mightie both by sea and lande, and shall extende his kingdom both into the mayne lande, and also into the Iles, and beare dominion far & wide. For he wil in all things be counted equal with Christ, of whom the prophet singeth thus: He shal beare dominiõ from sea to sea, and from the riuer vnto the vttermost boundes of the land. Psalm. 72. b. 8. Therfore it is to be noted, that as ofte as any mention is made of Antichrist, it must not bee restrayned vnto any one man, but rather be extended to some whole kingdome, whyche settes it selfe against Christes kingdome. For there haue bene many Antichristes from the beginning, according as Iohn declareth 1. Iohn. 2. c. 18. namely euen as many as haue gone about to leade Christes Churche away from the pureneſſe and singlenesse of Gods worde, by their vntowarde and noysome errours. 8. And worthily is Antichrist called a beast, by reason of

Antichristes clymbing.

A description of the largenesse and puissance of Antichrists dominion.

Antichrist is not any one man, but a whole state.

son of his beastly lyfe and sauage maners. M. For he rageth lyke a mad beaste, and coulde fynde in his heart to haue all the godly rid out of the way at one instant. Hauing seuen heads and ten hornes. The dragon was shewed with as many heads & hornes heretofore in ỳ third verse of the last Chapter, to driue vs to vnderstand, that all one diuell worketh both in ỳ Dragon and in the beast, & that the matter of the Dragon & of the beast is all one. And vpon his hornes ten Crownes. Heretofore in the third verse of the last chapter, Iohn had giuen but seuẽ Crownes to the Dragõ whereas he had ten hornes, but heere he gyueth tenne Crownes to the ten hornes: for (accordyng as shall be sayd hereafter. 17. c. 13.) Ten kings, (that is to say all kings and Princes) shall giue their power vnto the beast, and shall haue all one will with the beast, namely to quenche the name of Christ: & so consequently the beast himself shal wrap vp or fulfill in himself the malice and naughtinesse of all the heads and hornes. Notwithstanding many of the olde doctors haue gathered vpõ this place and vpon Daniels, that toward the end of the world, the Romane Empire shalbe diuided in ten partes, & that at the length there shal rise vp another king ỳ shall ouercome those other ten kings. But those fathers toke their marke amisse. For it is manifest that the Empire is now diuided into manie mo parcels. Therfore the playner way is, to leaue the curious account of the number, and to take ten for many, after the custome of the scripture. Although then that the Romane Empire were diuided into fyre hundred partes: yet notwithstanding forasmuch as it is not vtterly ceassed, this beast is sayde to continue wyth hys heades, hornes, and Crownes euen vnto Christes comming againe. Howbeit, by the crownes are betokened the notable triumphes of victorie, whereof that forlorne wretch Antichryst, shal glorie ageynst Christ and the godly for a time, as hath bin said heretofore, 12. a. 3. And vpon his heades a name of blasphemie. G. That is to say, he shall chalenge the power to himself, which belõgeth only vnto god. S. He shal haue titles ỳ pre-

All kings yeld vnto Antichrist.

Crowned.

The blasphemious titles of Antichrist.

pretend the honor of a God, like as Nabugodonozor in Dan. 3.a.5. as Alexander of Macedonie, Domitian, and certeine o-ther Romane Emperors, and as Cosdras king of Persians, and many other tyrantes are reported to haue done: Who woulde nædes be called and proclaimed by the titles of Alwayes Augustus, Souereine Lordes of all men, most gracious and most mightie, and such other like, commaunding images of gold and siluer to bée made of themselues, and sacrifice to bee done vnto thē. Moreouer, of Mahumet this is manifest, that he hath aduaunced himselfe aboue Christ, in preferring his owne Alcoran before Christs Gospell. And is any man able to number the blasphemous titles of the Bishop of Rome? for he will bée called most holy, and most blessed father, hyghest prelate or priest, Lord of the world, Christs Vicar, vniuersall Bishop, head of the Church, souerein iudge of all men, porter of heauen, the greater light, and such other like.[a] Herewithal he commaundeth his owne diuelish traditions to be set forth and kept in sted of Gods word: he holdeth mens consciences fettered with innumerable snares, as many as shun or withstand his doctrine as noysome, he punisheth thē with excommunication and cursing:[A] and what is it which that wicked childe of perdition attempteth not, to reigne ouer the whole world by ouerwhelming, or rather by quenching the truthe quite out? But now his naughtinesse is mætly well discouered, so as onlesse men will runne astray wilfully, they may easly auoyde the wodnesse of this raging beast. Which thing notwithstanding is giuen to none, but to those of whome the chæfe shepherd hath taken charge at his fathers hand.

Mahumet.

The diuelishnesse of ỹ Romane bishops

2. And the Beast vvhich I savve, vvas like a Parde, & his feete vvere like the feete of a Beare, & his mouth like the mouth of a Lyon. And the Dragon gaue vnto him his strength, and his seate, and great povver.

A liuely image of the Romish Antichrist.

And the beast which I sawe was like a Parde. [no.s.] In this one beast he seemeth to betoken all the whole naughtinesse which

Daniel

Daniell hath described in all the foure that should take vpon them the monarchie of the world. For the Pard betoeneth incomparable swiftnesse in pursuing, the Beare vnmercifull crueltie, and the Lion vnuanquishable strength. And all these thinges together doth this one beast comprehende in himselfe, which is described to be lowted like a Pard, footed like a Beare, and mouthed like a Lion according also as the fourth beast in Daniel is set forth of diuers shapes and more terrible than the others: whereby is meant the Romaine Empire more dreadfull than all the rest. Furthermore like as a Pard is speckled and particolored: so is Antichrist spotted with sundry and diuers heresies, and roareth with euery wind of doctrine, hauing nothing certaine. For he is a Pard, because he saith he is Christs vicar vpon earth, although he fyght against Christs lawe more than all others: and so is he a bastardship (though he tearme himselfe Apostolike beyng indede Apostatike) like as the Pard ingendring with the Lion bringeth forth the bastard Lion called a Libard. And hys feete were like the feete of a Beare. A. That is to say, Antichrist shall be of the number of those, concerning whome it is said, Their feete be swift to shed blud. Rom. 3. c. 15. Also, their feete are running to do mischefe. Prouerb. 1. b. 16. The Persians (who in Daniell are betokened by a Beare) are reported to haue bin very fierce and cruell: but yet far more cruell & outrageous were the Romain Emperours. Antichrist who hath succeded those kings doth far surmount them all in outrageous fiercenesse and crueltie. Furthermore although a Beare go vpon the earth with foure feete as other beasts do, and yet his former feete do chiefly resemble the shape of a mans hand. Euen so the Pope who ought to be foremost of all other in spirituall worshyp, doth notwithstanding employ his whole indeuer to the vttermost; although hauing together all earthly thinges, more than a lothers, so as he hath many feete as it were like vnto the Beare doth, and vtterly despiseth the pouerte of the Gospel. And bicause the eyght [illegible] thely

Antichrist a bloudshedder and a seeker of earthly things.

chilly likened to a Lyon, for the fiers of his bodie and the pith of his tung. [g] In Daniel the Babylonians are compared to a Lyon, by reason of their incredible pride and ravenousnesse which are noted also by other of the Prophets and specially by Habacuk. 1.8. & by Jeremy. 2.d. [h] And no doubt but the Romanes have past therein in that behalfe, considering how their purpose hath bin so subtile the whole worlde to theim accordyng as the pryde of Antichrist beareth witnesse. [i] Wherfore al these things, that is to wit, Pryde, Violence, Raune, Deuouring, Cruelnesse, Inconstancie, defiling of the church, Scorne of Gods lawes, Lecherie, vncleannesse, slaughter of men, sinnes, and all things that are appurtenances vnto those poyntes, be verefyed vpon the Romishe Antichrist alone. [k] Furthermore lyke as a Lyons mouth beyng wyder than other beastes mouthes, is bloudie and ranke of sent with deuouryng of flesh: Euen so there is nothing that can satisfyse the Popes rauenousnesse: no not euen Peters patrimonie, nor Constantines gifte, not yet all the Spiritualties which he hathe intruded vpon, are inough wyde ynough for him. [l] but that he dayly coyneth newe feates out of Satans forge, whereby to heape riches vpon riches. Also he hathe a Lyons mouth, whereby he vaunteth himselfe to bee Lorde of the Citie and of the whole worlde. And yet Prester John in the vpper and nether Indies: All Greece and Arabie, and finally all the East Churche knoweth well ynoughe, yea and it is not vnknowen to vs also, that the Pope lyeth moste lowdly in thys poynt. [m] Mary rather hys supremacie is as vnworde despysed of them, as vnto set light by the Lordlinesse of the great Dragon of the Soudans of Babylon. And the Dragon gaue vnto him his strength. [n] Antechrist is Christes Ape. For like as the auncient of dayes gaue hys power and great authoritie vnto Christ, Dani. 7.d.14. So also doth the Dragon vnto the Beast, according as shall hee sayde hereafter in the seuenth verse, that power was giuen him ouer all kinreds and people &c. And Paule saieth,

The greate aduauncemēt of ỹ Romishe Antichrist.

whole

whole rominge is occupyed vs the worshipp of Sathan, with all power and fraude, and lying wonders. 2. Thessa. 2. 9. yea and Sathan himselfe boasteth of this power in Mat. 4. b. 9. and Luke. 4. a. 6. And this power is betokened by that which Daniel writeth, howe the Beast with the yron teeth deuoured and ground into poulder, the thynges that he had, and trampled the residue vnder his feete. Daniel. 7. b. 7. So also after the Romanes were aduaunced to so great heigth by the worshipping of Sathan: they despysed all other men, and trode all other Nations of the worlde vnder their feete. Yea and euen at this day, Antichrist esteemeth ye Grekes and Arabians as Schismatikes, and deemeth them worthie to bee excommunicated, for standyng to the libertie of the Gospell, and for casting away from them the burthen of so horrible bondage. Vndoubtedly if we consider wel how poore and slender the first Popes were: we shall easely see, that so hurtfull an authoritie could not haue mounted oute of so greate pouertie and basenesse, but by the worshipping of the Diuell.

3. And I sawe one of his heades as it were slaine vnto death, and the wound of his death was healed: and there was wondering through the whole earth after the beast.

some reade: deadly wounde but his deadlye wound was healed: & the whole earth wondring folowed the beast.

And I sawe one of his heades. &c. Ye meaneth that the Romane Empyre should bee rut asunder. Whiche thing the storyes repoorte to haue bin done fyrst by Mahumet vnder the Emperour Heraclius, and afterwarde by the Bysshoppe of Rome: who by meane of the Kings of Fraunce procured himselfe to bee quyte exempted from subiection to the Emperours of Rome. By whych deede the Romane Empyre is so decayed, that at thys daye there remayneth scarce the name and a certeyne lyttle thinne shadowe of it. Notwithstanding, some vnderstande this place to bee ment

The mangling of the Roman Empire by Mahumet and the Pope.

Satan wounded by Christes death, & by the preaching of his Gospell.

of the wound that was giuen when the Serpents head was broken by Christes deathe, at such time as the Gospell was preached through the whole worlde against the Emperors which conspired against Christ, and at such time as the worshipping of diuels was rasit out of seuerie harte, yea and out of their Temples too. For no doubt but the beast receiued a deadly stripe at that time. But the wound therof was healed vp by Heretikes, by Mahumet, and by the Bysshoppe of Rome, by whose meanes both the worshipping of Diuels, yea and all vngodlinesse toke place in the whole worlde vnder the colour of religion more than euer it had done before: and so the last part of the world became worse than the first. Otherwise, by this heade that was deadly wounded, vnderstande the deathe of Julius Cesar, who was the first that held the soueraintie among the Romaines. For at that tyme the Romaine Empire whych he had begon to graue greate afore, seemed almoste quenched. But that wounde was healed by Augustus, who stablished that Monarchye a geyne. The seconde Exposition seemeth to fitte the Heresie beste. And there was woonderyng thorowghe the whole worlde after the beaste.

Julius Cesar.

Augustus.

How y whole world wonderyth at Antichryst.

Protestants.

The Eastern Churches.

For at this daye Mahumet possesseth two partes of the earthe, namely Asia and Aphrike, together wyth a gwa peece of Europe, and continually buzieth hymselfe too heale the sayde wounde thorowghoute, that is too say, too bring the worlde into one Monarchie ageyns. The same thing doth the Bishop of Rome practise likewise: which thing hee vaunteth also as in respect of his style, namely that he is Lorde of the whole worlde. [A] Hereupon the whole earth wondereth at the beast. [M] For suche as are earnestly mynded too the lawe of the Gospel, do wonder at the Beaste that is too saye, at Antichryst, who calleth himselfe Apostolike aboue all others, where as they knowe that none is more Apostatike than hee. All the Easterne Churche woondereth at the Beaste, and accomptethe the Christians that are subiecte to the Pope, too bee ouer beastly for assenting

to his beastly conditions, which are so many and so many-fest. All the heathen and Iewes wonder at the beast, among whome all suche as refuse Christ, doe thinke the doctrine of him to bée sonde and false, the chéefe professor whereof they se to bée more ageynst Christ than all others. All such of the Christen sorte as are deceyued by Antichrist do wonder at hym, that any man dare set himselfe ageinst one that beareth the countenãce of so great a lord and so holy a father. And so forasmuch as their wondering at him is not in respect of Gospellike conuersation and doctrine, for they se no suche thing in him) but for temporall cõmoditie, for fauor, for feare, & for cowardnesse: it is manifest that they haue forsakē God, and do worship the diuell in the Pope. And this is it that is ment by that which is added forthwith.

The heathen & the Iewes.

The Papists

4. And they vvorshipped the Dragon vvhiche had giuen power to the Beast: and they vvorshipped the Beaste, saying, vvho is like the Beaste? vvho is able to feight vvith him?

The diuell is worshipped in Mahumet & in the Pope.

And they worshipped the Dragon.[s] Such as are falne from the Gospell of Christ to the lawe of Mahumet, do worship the Dragon in Mahumet, whose will they do from tyme to tyme. For what else is it to depart from Christes gouernement, but to yeeld a mans selfe to the subiection of Satan? according to this saying of the Apostle, As for the things that the Gentyles offer in Sacrifyse, they offer them to Diuells, and not vnto God. 1. Cor. 10. e. 20. In likewise also, they that bée giuen ouer to the lawes and ceremonies of the Pope, and repose the hope of their saluation in him, worship the Dragō (that is to say the Diuel) in the Pope, as hath bin sayd afore.

The Pope is led by the spirite of the diuill.

VVhich had giuen power to the Beast.[t] This is added, bycause that whereas the Pope is a ranke traytour and a tirant, in wasting the goodes of the poore vppon himselfe and his, and in cutting mennes throtes for his owne pelting trashe, and whereas hée is so greate an hipocryte, terming himself most

Apostolike of all others, and yet holding scorne of Apostolike conuersation: he hath not this of God, but of that most wylie Dragon who is not afrayde to call and drawe so manie and so great Heresies into the Churche. And they worshipped the Beast. [H] q.d. Wretched and blind men worship, not onely the Diuell, but also his disciple Antichrist, which belcheth out so manie blasphemies. [I] I saye they worshipp the Beast, first by imbracing a Religion and seruice according to his appoyntment: and secondly by wondering at his myghtinesse and by blazing it abrode. Which thing we see indifferently as well in Mahumet, as in the Romishe Bishop: the shew of Religion and incomparable puissance of both who, the worlde both commendeth and honoreth vpon their knees. Saying, who is like the Beast? [M] That is to saye, like Antichrist? [N] In these wordes Iohn giueth an inckling of the blockishnesse of the world, for suffering it self to bee mocked through the prosperous successe of the beast. [B] For like as the godly do wonder at Christes power and commende it above all others, saying: Michael, that is to say, who is as God? So contrariwise these men say: *Michabehemoth*, that is to saye, who is as the Beast: or who is like the Beast? Who is able to fight with the beast? namely in resisting his will, by reason of his dubble authoritie of supremacie, both Princely & Priestly, which he pretendeth in ỹ Church militant: ỹ vse of both the which at once all other Princes go without, bee they neuer so high in degree. [S] Blind men therfore do attribute such a soueraine power vnto Antichrist, as no man is able to withstand, and such a power as abiding of it selfe inuincible, ouercommeth all other powers. And therfore the Pope suffereth the godly honours and godly titles of commendation to bee giuen vnto himselfe which are due only vnto Christ. Nay rather he eracteth them by violence and maine force, which thing no doubt will one days turne to his confusion, according as we reade of Herod, Act. 12. d. 23.

The worshipping of Antichrist.

Who is so bolde as blind Bayarde.

[S] And

5. And there vvas giuen vnto him a mouth speaking great things and blasphemies: and powver vvas giuen him to do tvvo and fortie monethes.

A contrary comparing of the Pope and Christ together.

And there was giuen. &c. A. No man ought to maruel though he héere the Pope bothe to bée in déede, and also to bée openly reported to bée Antichrist: for he is vtterly and altogither contrarie vnto Christ. C. For of our sauiour wée reade thus: He shall neither striue nor crie out, neyther shall anie man héere hys voyce in the stréetes: a bruised réede shall he not breake. &c. Esai. 42. a. 3. and Math. 12. b. 19. Besydes this, he is méeld, méeke, and lowly of heart, Zachar. 9. b. 9. Math. 21. a. 5. But the Pope is proude, and puffed vp with prosperitie, and he speaketh great thyngs, specially in as much as he openly boasteth himselfe to bée Lord of the whole world. And blasphemies. B. Either of both the beastes preferreth himselfe and his owne law before our sauiour Christ and his Gospell, and promiseth souereyn felicitie to such as keepe it: and (according as it is written in Dani. 11. f. 36. & in Paule. 2. Thes. 2. b. 4.) he is aduaūces aboue al that is called or worshipped for God. &c. A. And should any man then thinke it straunge still that wée should call the Pope Antichrist, and so report him openly to bée: Who seeth not that he is vtterly contrarie to Christ. B. For Christ sought the honor of the father: but the Pope seeketh his owne honour. Christ most humbly serued all men, yea euen the vylest sort: but the Pope reigneth ouer al men, yea euen ouer the myghtyest kings. Christ yelded hymselfe willingly vnto the vylest death that could bée for our sakes, the Pope putteth innumerable vnto death, yea euen of the giltlesse sorte. B. Christ did not once open his lippes to speake ageynst the wrongfull iudge: but the Pope speaketh blasphemies ageynst God, and defyeth all Magistrates wythoute regarde. The Pope vnhalowth and defyeth Goddes Tabernacle. Christ maketh it holy and cleane. The Pope makes warre ageynst the saincles: Christ reconcyleth euen sinners

sinners to his father, and bringeth peace to the worlde. The Pope chalengeth power to iudge all men: Christ would not iudge of a peece of grounde when he was sued vnto. And after this manner a man may make comparisons of them thorough all thyngs: whereby it wyll appeare more clearely than the light, that Antichryst is contrarie to Christ in all thyngs, according to the signification of hys name. And power was gyuen hym too doo two and fortie monethes. So many monethes make the halfe weeke, whereby the scripture (for the comfort of the godly) doth vs so often to vnderstand, that the tyme of Antichristes persecution shall bee shortened: which thing beginneth after the fall and open falling away from the faith of Christ, at such time as Antichrist is discouered in the hartes of men, who by the lighte of the Gospell begin somewhat to leape backe from hys filthy Religion: for then shall he begyn to blaspheme and rayle vpon Christ and his Gospell with open mouth, and to worke his teene vpon the professors ther of with open defyance. M. And lykewise the time of Antichryst is betokened by the thousande two hundred and threescore dayes mentioned heretofore. 12. b. 6. And also by the tyme, and tymes, and halfe a tyme mencioned in Daniell 7. goyng and heretofore in. 12. b. 14. F. But here and in other places it is signifyed by these two and fortie monethes. Whereby is ment the vncertentie of hys persecution, in as much as his gouernment is so diuersly described, one while by dayes, another while by tymes, and other whyles by monethes: to the intent the faythfull should alwayes be armed with the sworde of the Gospell to fyght agaynst hym. Neuertheless there be that take these thyngs to be mencioned of the tyme of Antichrystes persecuting, but of his presumptuousnesse, where thorughe he shall take vpon him power to alter times and lawes, according to Daniels prophesie: for thus saith he. Also he shall speake wordes in the behalfe of the most hyghest, and he shall breake the saints of the most highest in peeces, & he shal think hymselfable alter time:

The vncertentie, shortnesse, and cruelnesse of Antichrists reigne.

The presumptuousnesse of Antichrist in altering of times and lawes.

and lawes, and they shall be deliuered into his handes for a time, and times, and halfe a time. Dan. 7. g 25. Certaine it is that the Lord God onely is able to change times, not onely bycause winter Sommer and the other seasons of the yeere be ruled at his discretion: but also bycause all things be at his appointmẽt, and the kingdomes of the world are not gouerned otherwise than by his prouidence. If folke be well at ease, and ruled by good lawes, it must not be fathered vppon aught else than Gods prouidence. Contrariwise if they bee plaged, or by any meanes put in daunger, that also must bee acknowledged to procede of Gods hande. But the pride of Antichrist is so great, that he thinks he may alter times and lawes, that is to say, ordeine all things at his owne will and pleasure. And in good soth, is it not a point of extreme pride, to forbid the thing that the Lord hath graunted, or to peruert the law of wedlocke foreset by the Lord? The Pope forbiddeth his subiects the eating of flesh at certain times: and Mahomet forbiddeth vtterly the eating of certaine beasts. The Pope hath decreed that certaine kinde of men and women should vtterly abstaine from marriage: and Mahomet permitteth his subiects to haue many wiues. This man will haue no law admitted, saue that which is of his owne making: the other maketh his owne decrees equall or rather superior to the holy scriptures. And is not this as much as to alter times, lawes, and ordinances? The same thing is also attempted by the Anabaptists and suche other brainsycke persons, who thinke that the Church hath bin vtterly quenched euer since the time of the apostles: as who would say, that Christes kingdome which is euerlasting, should haue ceased so soone. I graunt indeede, that Christes flocke was now and then very small and knowen to fewe, as long as al things were wrapped vp in darknesse: but I denie that euer it was quite forgone, but that there were always some sheepe which harkned to Christes pure voice, and followed him for their shepherd. Wherefore as for those that hold opinion that all things must be vt- Anabaptists.

terly changed, and affirme that men muſt be baptized newe againe: they meene to bring in, not right order, but horrible confuſion of all things.

(*) Some reade blaſphemie.

6. And he opened his mouth to (*) rayling againſt God, that hee myghte rayle vppon hys name, and vppon his tabernacle, and vppon them that dvvell in heauen.

The error of Mahumet.

And he opened his mouth to. &c. [3] Mahumet folowing the hereſie of Neſtorius, denieth Chriſts Godhead, auouching him to be but bare man, howbeit yet a Prophet: in doyng whereof he alſo denyeth the father (1. Iohn. 2. d. 23.) and ſo conſequently rayleth as well vpon the father as the ſonne wyth open blaſphemies, vtterly denying the ſingular goodneſſe of God the father towardes vs, namely, that he deliuered hys owne ſonne to death for our ſaluations ſake: yea and alſo he maketh Chriſt a lyer, who hath auouched the ſame vnto vs with ſo many words, Iohn. 3. b. 36. and Luke. 24. f. 26. So alſo maketh he the whole ſcripture as well of the olde Teſtamente as of the newe, (yea and the holy Ghoſt which ſpeaketh in it) to be a lier, which commendeth euery where this vnmeaſurable goodneſſe of God the father towardes vs, as in Eſay. 53. a. 4. and Daniel. 9. f. 24. and Zachar. 13. f. 7. and Romain. 8. f. 32. & Phil. 2. a. 6. 7. 8. and 1. Iohn. 4. b. 10. Whiche things in aſmuch as Mahumet denieth, it followeth of conſequence that he denieth all ỹ Articles of the Chriſtian beleefe: than the which blaſphemie there can be no greater deuiſed.

The blaſphemies of ỹ Romiſhe Antichriſt.

Alſo the Romiſh Antichriſt offereth ſingular reproche to God, when he preferreth his owne forgeries before Gods holy word, and keeping men from the reading of the ſcripture, commaundeth them to hold themſelues contented with hys owne diueliſh decrees: [M] and furthermore alſo when he denieth that the Church can erre, and in ſted of the holy word of the Goſpell vrgeth innumerable ſuch other kind of thynges

wherewith

where with to wound mens soules, deadly, and to slea them maliciously. That he might rayle vpon his name. 8. Antichrist denieth Christ to be the only mediator betwixt God & man, or the only Sauior to whome the father hath giuen all power in heauē and earth. Ye denieth him to haue made clere satisfaction for our sinnes, and to haue reconciled vs throughly to God, by himselfe. Which to do, is as much as to offer most shamefull reproch and blasphemie to his name, and to haue him in disdain. And vpon his Tabernacle. That is to say, vpon the true Church of Christ. For the faithfull are Gods tabernacle, 9 bycause God dwelleth in the congregation of the godly, and ruleth euery one of them with his spirit: lyke as it is written in the prophets: I will pitch my tent in the middes of you, and my hart shall not abhor you anye more. Leuit. 26. b. 11. And my Tent shall be among them, and I will be their God. &c. Ezech. 37. g. 27. Also lyke. 1. Cor. 3. c. 16. & 6. d. 19. & 2. Cor. 6. 16. This Tabernacle, Tent, Pauliō, or Temple of God is railed vpon by Antichrist, when he saithe that the congregation of the Godly is scismatike and hereticall: when he calleth the pure doctrine of Gods word, pestilence, which the faithful imbrace: and finally when he crieth out, that the Sacramentes whiche are ministred according to Christes institution, are filthy abhominations. And vpon them that dwell in heauen. 8. That is to say vpon the saintes deceased, which are conuersant with Christ in heauen. For if the Popes doctrine be taken for good: it followeth that Gods holy Prophetes and Apostles had a false opinion of God the father and of his sonne Iesu Christ, and left a false opinion of them to the world to beleeue. Than the whiche, what greater slaunder can be laid to their charge? And yet in the meane whyle, he maketh stout braggs of the saints deceased, in that he buildeth altars, Temples, and images to them, and assignes holydayes to them. &c. But these be flat mockeries, considering that he so rashly despiseth and reiecteth the doctrine of those holye men of God, in defence

Antichrists rayling vpon the Churche of God.

How ye Pope rayleth vpon the Saincts deceased.

defence whereof they were not ashamed to spende theyr bloud.

7. And it vvas giuen vnto him to make vvare against the Saincts, and to ouercome them: and povver vvas giuen him ouer al kinreds, and people, and tungs, and nations.

The victories of the Turks and Infidels agaynst the Church.

And it was giuen vnto him. &c. [a] This may be referred to the victories whiche the Infidels haue oftentimes had of the Christians by the sufferance of God. For histories make it manifest, how oftentimes the Turke hath fought luckely against Gods Church in times past, and now a late almost in our time also: [b] and yet by the way we will winke at hys victories which we haue sene in our age, whereby he hath subdued to his dominion, all Thrace, and Constantinople it selfe, the palace of the Romaine Emperours, and also Pe-

* Now called Modon.

tone and the Ile of Rhodes, [c] lastly the kingdome of Hungarie, sleaing the king of the Realme. Against the Saincts. [d] So are the faithful tearmed, bicause they be redeemed by ỹ bloud of Christe, and being sanctifyed and borne a new by the holy Ghost, indeuer to leade a holy life. And to ouercome them. Here are described the cruell persecutions of Antichrist against the Church, which shall be so many and so greate, that there shall not seeme any Church to remaine. For when the wicked enimies of the truth haue put Gods children to greeuous torments, yea and also vnto death: they shall thinke in themselues, that they haue vanquished and vtterly ouercome them. But the case standeth farre otherwise: for the godly are rewarded with euerlasting immortalitie and endlesse life with Christ: by reason whereof they quietly despise all the assaults of their enimies, and whatsoeuer torment else can be layde vpon them, assuring themselues that they can by no meanes be disappointed of the loue of God whiche is in Christ Jesu. Rom. 8. g. 39. And power was giuen him ouer all. &c. [e] It is a putting of the particular for the generall, and must be refer-

[d] Why the faithfull be called Saincts, that is to say, Hallowes or holy folke.

The victorie of the Pope agaynst the true Christians.

Antichrist hath mo friends thā Christ hath.

red

red either to the cheefer parts of the earth, or else vnto such as sauor altogither of the earth. Truely among those that boast themselues of the name of Christians, Antichrist hathe mo fauorers and flatterers than stout withstanders.

8. And all the inhabiters of the earth shall worship him, whose names are not written in the Lambs booke of life, who hath bin killed from the beginning of the world.

And all the Inhabiters &c. Least any man might hang vpon the opinion of the multitude: John saithe expressly, that the greatest number of men shall giue their hand vnto Antichrist, according as Christe saithe, that the way is large and wide which leadeth to destruction, and many go in it. Math. 7. b. 13. Who followe Antichrist the Christ.

life. The names of the Apostles & of all beleeuers are written in heauen: and the names of the wicked are written in the earth according to this saying, they that depart from thee shall be written in the earth Jerem. 17. b. 13. What is to say, they shall be forgotten before God and before the congregation of the righteous. Which thing is expressed vnder another worde speche, The vngodly are not so, but they be as chaffe which the wind tosseth about. Psal. 1. b. 4. The holy Ghost then exempteth the elect from being seduced and destroyed by Antichrist, because that loke whome God the father hathe giuen to his sonne Christe to kepe, Satan cannot by anye meanes wrest them out of his handes, although they seeme now and then to perish as the rest do. Therefore as for them that are not of the number of the chosen, whether they bee kings, or princes, or magistrates, or great or small, they are easily led away from the plaine truth by the deceites of Antichrist: and not withoute great wondering they say, who is like the beast? verily he is strong and mightie in battell. Who is able to fight with the beast? But contrariwise the godly say: The Lord is strong and mighty, the Lord is mightie in battell. The elect cannot be led away by Antichrist.

The fair shew of holinesse in the kingdome of Mahumet, and his great successe in all thyngs.

battell Psa. 24. c. 8. Wherfore most euidently, how all these thinges are fulfilled in the succession of Mahumet, if we marke well the beautifull shew of outward Ceremonies whych be there among them: and also if we consider the good estate of their kingdome, their discipline of manners, their inuincible puissance, their dayly successe in their affaires, and the continuall increase of their Empyre by often victories. Truly in outward pretence of religion, euen the common sort of their people excell the Popish Monks, yea euen that are best reformed. For not onely their Clergie and Monkes, but also their commonalties say their common prayers togyther fyue times euery day: namely at the sunne rising, at noone, at afternoone, at the sunne setting, and after supper when they go to bed: at which time, ere they go to prayer, they wash themselues, they make themselues barefoote, they kneele downe vppon the grounde, and the noble men and common sort intermedling themselues altogither with the king, accomplish their ordinarie prayers with certaine bowings and fallings flat downe, without some lawfull let, no man may neglect the ordinarie prayers, vnpunished. They kepe their ordinarie holydays and ordinarie fasting days with great deuotion and reuerence. They make often exhortations to holinesse of life to the people ward, to dealing of doles, to making of pilgrimages in remembrance of their Saints, and specially of their prophet Mahumet. They haue many Hospitals as well in their high ways as in their Cities for the receiuing and succoring of poore folke and pilgrims. They haue Monks of such spare and chaied behauior, as neuer was herd of, both in diet, in apparell, in forsaking of al things, and in withdrawing themselues from the company of the common multitude: so as they may seeme to resemble either Iohn Baptist, yea or the very Apostles for the streightnesse of their life. Some of them haue visions, rauishments, and traunces: and some of them are renoumed for miracles, as well in their life, as after their death. Moreouer there is wonderfull

Their diligence and deuotion in praying.

Their holydayes.

Their exhortations to godlynesse.

Their Hospitalles.

Their monks

Their visions traunces and miracles.

hone-

honestie of behauiour among them: In their fare, apparell, Their temperance.
building, riding, yea and in their furniture of warre, they loue a plainenesse. When they take their meales, al of them, as well the king himselfe as also his noble men, sit downe vppon the ground, and they vtterly abstaine from wyne and swines flesh. They abhor all superfluitie and curiousnesse, as well in apparell as in building. For the most part, they dwell in Tents and hales which are remoued from place to place. In their leages, bargaines, and all promises, they Their faithfulnesse.
vse great faythfulnesse. Hereuppon it commeth to passe, that they vse no seales to seale their writings withall, no not euen in the princes matters. Wonderfull is their loue and Their loue & obedience toward their king.
obedience towards their king, in so much as all the noble men of the realme stoode in awe of the kings only commaundemente, and in so many large kingdomes all thynges are done by the kings appointment only. Those that be chozen Their willingnesse too battel for their religion and countrey.
to the warres for the defence of their religion, runne to it so merrie and cheerefull, that ye would say they were going to a wedding. They beleeue themselues to be happy in all poyntes when they yeelde vp their soules among the speares and arrowes in defending or inlarging their Empire or religion. Neyther are they that dye in that quarell commended with the mourning of their frendes, but they be gifted among the Saincles that haue gotten the vpper hande, and they be openly praysed wyth hymnes. Fynally, greate is the shamefastnesse and honestie of their The honestie and shamfastnesse of their women.
women. They be neuer seene in the company of men or in places of resort. For a mã to talke with a womã abroade, it is so rare a thing, that it may be counted for a miracle if it happen to be seene. Their women neyther buy nor sell any thing. They neuer come in the sight of men with their faces bare, neyther in their owne houses nor out of their houses. The apparel that they weare, is both very comely and very Their apparell.
plaine. And in ỳ Church they haue a place alone by thẽselues from

from the men. Who then would not wonder at such behauiour and orderlinesse? who would not like of it? who could looke for such things euen at the hands of the popish monks, boast they neuer so much of reformation? Hereby they may easily deceiue such as are of an honest disposition, and make them beleeue that God fauoreth them highly, and aduanceth their empire. Take herewithall their often victories, as well against the Christians as also against the Nations bordering about them, the successe of their affaires, and the long cõtinuance of their Empire. By all which things it commeth to passe, that it may seeme a holy Nation and derelict people of God, and so consequently that he alloureth all people to such manner of religion and behauior. As for the superstitious Religion of the Papists, it is to no purpose to say any more of it, than that which is seene of all men: namely that if a man looke vpon the continuall praying of the Cloyster folke, their gorgeous churches, their ordinarie holydays and solemne feasts, their appointed fasts, and such other things: it carieth a great countenance of holinesse. By meanes whereof many are hild backe in these dais from beleeuing of the Gospel. But the case standeth well, in that Christ hath his chosen, which being sealed with the spirit of adoption, do heere and follow no mans voyce but Christs. These are they which being chosen and predestinate before the foundations of the world were laid, are giuen to Christ by God the father, and are contained written in the booke of life, according to this saying of Christe, Reioice ye in this that your names be written in heauen. Luke. 10. [illegible] And by this place it appeareth, that mans saluation consisteth not in wealth or in riches or in any outward thing whatsoeuer, but in the only and free election of God. For the foundation and first cause, as well of our calling as of all the good things that we receiue at Gods hand, is Gods eternall election. Wherefore if any man demaund, why God hath called vs to the partaking of his Gospell, why he hath vouchsafed so great benefites vpon vs, why he openeth vnto vs,

Their often victories.

The behauior of the Popish sorte.

Wherein mans saluation consisteth.

vs, [A] why he allureth vs by gentlenesse to his heauenly kingdome, and why he alwayes preserueth & mainteyneth vs: [C] we must always haue recourse to ỹ said principle, namely bicause he chose vs before ỹ world was made. [A] So thẽ hereby al mans merit or deseruing falleth to the ground & is shet out of doores, in as much as it is most manifestly certeine, that election is free. [C] For what worthinesse could there be on our part, or what could we deserue, before the world was made? [B] Also we learne hereby, ỹ our electiõ is certein, which could not be so, if it were grounded vpõ our owne workes or deserunings. In likewise neither our predestinatiõ, nor our iustification, nor our redemptiõ, should be certeine, if ỹ cause of those things were in our selues. For seing ỹ works are always accompanied with doubting: they that ground the beginning of their saluation vpon them, can neuer bee certified in their mindes. [A] God then without hauing any respect vnto works, hathe chosen vs before the beginning of the worlde, [E] of his owne frée grace, mercie, loue, good liking, will, purpose and foreordinance, as causes thereof. [C] And this doth Paule testifye in expresse wordes where he speaketh of Iacob and Esau, saying: before they were borne or had done eyther good or euill, (to the intent that Gods purpose myght stande fast according to hys chosing,) not of workes but of the caller, it was sayde, the Elder shall serue the yonger. Roma. 9. c. 11, 12, and Gene. 25. e. 25. [A] Then dyd not God chose vs for anye worthynesse that he foresaw in vs, (as the Sophisters prate) but onely of hys owne frée wyll and good pleasure. [C] For wee bee all forlorne in Adam, and there is nothing to bee sene in vs but matter of Damnation. And therefore excepte God redéeme vs from destruction by hys owne chosing of vs, he shall sée nothing else why to lyke of vs. Also looke in the fifth verse of the third Chapter heretofore, and in the. xij. verse of the twentith chapter hereafter: VVhich hath bin slain. &c.

Names deserung.

Our election is certaine.

The causes of our election.

[a] Ye meaneth Christ who was betrayed for our sinnes, and rose againe for our iustification. Roma. 4. d. 25. From the be-

ginning of the world. There be which thinke that this parcell should bee ioyned with the parcell, which are not written, to the same effecte that Christ spake of the dwelling places that are prepared in his fathers house, Math. 20. c. 23. and John. 14. a. 2. So in another place he saith, Come yee blessed of my father, possesse yee the kingdome which is prepared for you from the begynning of the worlde, Math. 25. c. 34. [G] And Paule sayth, He chose vs in Christe before the foundations of the worlde were layd, Ephe. 1. a. 4. But the playner is to haue it ioyned with the parcell next afore it, which is: which hath bin slaine, so as the meaning may bee, that the Lamb hath beene kylled from the beginning of the worlde. Wherby John doth vs to vnderstand, that from the first creation of the world (not for their owne desertes, but for the desert of the Lamb who in the foreappointment & good pleasure of the father hath bin slain euen from thencefoorth in the sacrifices of the godly as it were in a figure) the names of the elect are inrolled and written in Heauen, and could not bee razed out by anye force of Satan, nor by any deceite or crueltie of Antichryst. In respect wherof Christ also sayth, Before Abraham was, I am, John. 8. g. 58. Also, Jesus Christ is all one, yesterday, and to day, and for euermore. Hebrew. 13 b. 8. Also looke in Actes. 15. c. 15. 16. 17. 18. And in the fifthe verse of the thirde Chapter hereto fore.

The assurednesse of our election & predestination.

9. If any man haue an eare, let him heere.

10. He that leadeth into captiuitie goeth intoo captiuitie: He that kylleth vvith the svvord, must bee killed vvith the svvord. Heere is the patience and faith of the Saincties.

If anye man haue an eare, let him heere. [S] He sheweth that there is a mysterie in the matter: and therefore as ofte as thys parcell is added in the Scriptures, the holye Ghost stirreth vp the hearers mynde to searche oute the hyghnesse of

the

the mysterie: accordyng also as our Sauiour is wont to do in the Gospell, Math.13.a.9. He that leadeth into captiuitie. s. This is sayd for the comfort of the godly, to the ende they may know, that they shall be delyuered from captiuitie, and contrariwyse that such as hild them captiue, shall bée caryed into captiuitie: according to this texte, He led captiuitie captiue. Psal.68.c.19. and Ephe.4.b.8. A. Wherwithall agréeth this saying of the prophet: Wo vnto thée that spoylest and hast not bæn spoyled, whiche dwest wrong and hast had no wrong done vnto thée. For when thou hast done spoyling, thou shalt be spoyled thy selfe, & when thou hast made an end of dwyng wrong, thou shalte haue wrong done vnto thée. Esai.33.a.1. Also, Beholde the Lorde commeth with hys thousandes of Sainctes to do iudgement vpon all men, and to reproue all suche as are wicked, of all the dædes whiche they haue wrought wickedly, and of al the harde things that the wicked sinners haue spoken ageinst him, Iude.c.14.15. Also, it belongeth vnto Gods righteousnesse, to render affliction vnto suche as aflict you, and vnto you that are afflicted, relæse.&c. 2.Thessa.1.b.6. Most fœlishe then are they, and far from vnderstandyng the minde of the holy Ghost, which impute the Turkes successe and victories to hys Religion and iust dealing, and not rather to their owne sinnes. For they are lyke those that fathered all the prosperitie of the heathen vpon the seruyng of theyr Idolls, and contrarywyse theyr owne myserie vppon the neglecting of theyr Idoll seruice, as it is wrytten in Ieremie.44.d.18. M. Therefore suche as leade men captyue from the faythe and doctryne of the Gospell, (as Antichryste nowe dothe) shall bée ledde into Captiuitie of endlesse damnation, excepte they repent. Hee that killeth wyth the swoorde muste bee killed wyth the swoorde. s. Wée reade that Christe sayde vnto Peter, put vp thy swoorde into the scaberd, for euerye one that striketh with the swoord shal perish with the swoord. Mat.26.e.52. For Christendome is inlarged by the woord and by worcking,

Looke with what measure ye meete, with the same shall it be moten vnto you.

The meanes how to inlarge Christes kingdome, & where by his people be knowne.

that is to ſay, by the preaching of the truth, and by myracles and wonders. 2. Cor. 10. a. 4. 5. [B] Contrariwiſe, Antichriſt compelleth al mẽ to his Religion by the ſword. Alſo, Gods children are knowẽ by louingneſſe, peace, and all maner of good doing. Math. 5. a. 9. and Joh. 1. 13. d. 35. e. 15. b. 12. But contrariwyſe, the Diuells impes are knowen by hating and murthering one another, Joh. 8. f. 44. e. 1. Joh. 13. b. 12. vnexcuſable therfore are they, whoſoeuer they bee, which worſhip that cruell and bloudie beaſt. Moreouer, to no purpoſe alſo are the dealings of them, that go aboute to defende the Goſpell by the ſword, whither it bee againſt the Turk or againſt Antichriſt, when in the meane whyle they neglect true godlineſſe. And in this place all the godly are warned to haue patience, leaſt they myght thinke that Antichriſt may bee put to flighte by their owne power or policie. For this victorie belongeth to none but onely to the Lambe Chriſt. He onely will triumph ouer that ſo puiſſant enemie: yea and that ſhall be done euen then chiefely, when the enemie thinketh all things to be ſafe ſo as the godly dare not once open theyr lippes againſt hym, but onely make earneſt ſute to the Lorde wyth continuall faſting, weepyng, and praying, that he wyll helpe them and breake the enemie in peeces. For as long as wee truſt to the arme of fleſhe, we are vnworthie of Gods helpe: whiche thing is to bee ſeene, in that auncient people of God, as ofte as they put their truſt in their owne ſtrength, and not in the Lorde, [A] who notwithſtanding had ſayde, In reſt and quietneſſe ſhall you bee ſafe, in calmeneſſe and truſt ſhall bee your ſtrength. Eſai. 30. c. 15. Heere is the pacience and fayth of the Saincts. The Romiſh Antichriſt claymeth both ỳ ſwords, as well tẽporal as ſpirituall, accordyng as in deede he fleaeth both bodyes and ſoules, but yet the faythfull being armed wyth faith and patience, beare out all manner of aſſaultes of their enemies, and alſo ſhift them off, according as Chriſte ſayth, Poſſeſſe ye your ſoules in patience. Luke 21. d. 19. [A] Alſo John ſaith, Al that is borne of God ouercõmeth the world.

The meanes to vanqu ſhe Antichryſt.

The victorie of the faithful by patience.

And

And the victorie that ouercommeth the worlde is this, euen your faith. 1. Iohn. 5. a. 4. Also, you must haue patience (sayth the Apostle) that when ye haue fulfilled the will of God, yee may reape the promise. Heb. 10. g. 36.

11. And I sawe another beast comming vp oute of the earth, and he had twoo hornes like the Lambes, and he spake as the Dragon did.

Maintainers of diuelishe doctrines.

And I sawe another beast. &c. [a] Like as the former Beast which came vp oute of the sea hauing ten hornes, betokened all kingdomes, States, & Monarchies which go about to stablish sundry kinds of vntruthes & diuelishe doctrines by violence and force of hand: So this beast comming vp out of the earth, betokeneth such as labour to mainteine the same diuelish doctrines by ouerthwart interpretations, forged Ceremonies, and counterfeit Religion. [A] Of which sort there be manie at this day vnder the kingdome of the Pope, as Monkes, Sophisters, schoole diuines, worhers of false miracles, & such others. Therefore eyther of both these beastes doth alwayes portray vnto vs Antichrist, howbeit in such wise as that the saide childe of perdition is peinted out in sundrie colours. And he had two hornes like the Lambes. [5] This beast pretendeth the hornes of the Lamb, to the intent he may priuily shead in the poyson of the Dragon. And therefore Christ warneth vs to beware of false prophets which come vnto vs in sheepes clothing. Math. 7. b. 15. But vnto whō may a man attribute these things rightlier than to the Pope? [B] for he pretendeth a great countenance, as well of innocencie, as of perfectnesse of lyfe. [C] And in the two Testamentes, he boasteth himselfe to bee peerlesse. Now then, for as muche as Princely power is betokened by hornes: by the two hornes like the Lambes, may be ment both the priestly and Princely power which ỳ Pope taketh vpō him. And he saith they be like ỳ Lambes hornes: for the Pope vaunteth himselfe to be Christes Vicar, when as he both executeth and decreeth all things by his owne authoritie

The Popes counterfaite holinesse and pride in taking vpon hym both princely and priestly power.

thozitie. He pzetendeth Chziſts Goſpell, but he applyeth it to his owne aduauntage. He baptizeth with water in the name of the father and of the ſonne & of the holy Ghoſt: but as foz the power of making men newe agein, (which is the peculiar wozke of Chziſtes Spirit,) that he attributeth vnto his owne doing. Furthermoze he chalengeth dominion ouer thoſe whō he baptizeth in the name of Chziſt. So alſo (after a ſozte) he refreſheth with bzead in the Lozdes Supper: but he imputeth the vertue of it to the magicall conſecration and wozke of the Pzieſt. And ſo likewiſe he imputeth the releaſing of ſinnes to his owne abſolution, wherin he glozieth that the power of the kyes conſiſteth. Therefoze he hath hoznes lyke the Lambe, but he ſpeaketh as the Dzagon doth: that is to wit, he defaceth Gods glozie, and thzuſteth Chziſt quite out of dozes, as followeth. And he ſpake as the Dragon. A Lyke as the chyldzen of God are led by Chziſtes ſpirit, and as they ſpeake vnto others the things that the ſame ſpirite putteth into their myndes. Euen ſo the vngodly beyng dziuen by the ſpirite of Satan, cannot vtter any thing but errours and blaſphemies. This beaſt whych Iohn deſcribeth vnto vs in this place, hathe two hozнes like the Lambes. Foz he ſhzoudeth all his doyngs vnder colour of the pzofeſſion of the Goſpell, and maketh countenance as though he followed the Lambe that was ſlaine foz vs. But if a man harke and conſider his voyce somewhat aduiſedly, he ſhall finde it to be nothing leſſe than the Lambes voyce. Whiche thing Daniell hath excellently fozetolde. B He ſhall (ſayth he) ſpeake wozds at the ſyde of the moſt hygheſt. Daniel. 7. 25. A and he ſhall ſpeake wonderfull things agenſt the God of Gods. Dan. 11. 36. And in the little hozne we reade thus: it had a mouthe ſpeaking bigge things. Daniel. 7. k. 20. Is it not a Dzagonly voyce, when the Pope makes his bzagges, that he is of as much power as Chziſt: that he is the foundation, heade, and huſband of the Church: that he alone hath ryght to interpret the ſcriptures and to determine all queſtions of faith: that he

* The blaſphemous ſpeches of the Pope, & his outrageous defacing of Chriſtes ordinaunces & inſtitutions.

is Lord of the whole world, & hath the right of all Realmes remaining in him: that he is the high priest & chiefe ruler of all Churches: that he hath Authoritie to iudge all men, & can be iudged of no man: that he hath all lawes in his brest, and by the fulnesse of his power may either alter them or take thē quite away and make newe in their stead: that he is able by the power of his keyes to lift soules out of hell vnto purgatorie, and from thence vnto Heauen, and finally to make sin of vertue, and vertue ageine of sinne: which thing will bee manifest if yee consider how the Pope maketh the ministring and receyuing of the communion vnder both kindes (whiche beeyng of Christes institution, was reuerently and stedfastly obserued by the Apostles and fathers of the primitiue Church for certeine hundred yeares together) to bee an heresie, yea and suche an heresie, that for the weeding of it out, Eugenie ye fourth Bishop of Rome of that name, did put all the Romane Empire in armes, in the time of the Emperour Sigismund, when he tried a croysie (as they terme it) ageynst the Bohemians for the same quarrell. Moreouer he maketh the mariage of the Clergie to bee a heynous sinne, and worthie to bee punished with death. For euen in this our time many of the Clergie haue by his ordinance beene either strangled with a halter, or otherwyse cruelly put to deathe for marying. Besydes this, he maketh the dying of Alom at anye other mannes hands but hys owne, to bee suche a sinne, that it cannot bee washed awaye, no not euen with full pardons as they terme them: in so muche as the wickeddest cut throte in the worlde, maye easelyer get pardon, than suche a one. But contrariwyse, to vse whoredome and Baudrie and other filthyer thyngs, which I let slip by the way, so farre of is he from counting them anye heynous offence, that he rather inhonoureth suche as bee of that stampe, with more than ordinarye estimation and rewardes. To bee shorte, is anye man able to number the blasphemous and Diuelyshe speeches which are dayly herde at the

mouthes of the Pope & his flatterers. [A] But ſuch trées maye eaſly be knowen by their fruites, if we vew euery thing thoroughly with the eyes of faith.

12. And he executeth all the povver of the former beaſt in his preſence, and he maketh the earth and the dvvellers therin to vvorſhip the firſt beaſt vvhoſe deadly vvound vvas healed.

The exceſſiue pride & pompe of the Romiſh Antichriſt and his adherents againſt lawful Magiſtrates.

And he executeth all, &c. [G] Under the name of this latter beaſt, ſome (not vnfitly) vnderſtand Antichriſtes Miniſters and flatterers, through whoſe policie, Counſell, and perſwaſion it comes to paſſe, that the beaſt (that is to ſay Antichriſt) is worſhipped, whoſe tyrannie they ſhamelesly defend, compelling men to admit, yea and alſo to kæpe his ordinances and traditions in ſted of the Goſpell. Yowbeit this place ſheweth plainely ynough, that the Antichriſtes dw ſhamelesly vſurpe the power and authoritie of Kings and Princes, carelesly deſpyſing the ſouereine authoritie wherevnto all men ought to bee ſubiect, and aduaunсing themſelues aboue all men. Which thing to bee done ſtill at this day, it is as euident as the lyghte. [S] For truely the Biſhop of Rome matcheth the royall power, (that is to ſay the warlike force) the exceſſe, the pryde, and the crueltie, both of the Romane Emperours, and alſo of the Turkes. And this doth he in the preſence of the former beaſt, that is to wit, of hym that is the lawfull ſucceſſor in the Empyre of Rome, who is fayne to fall downe at the Byſhop of Romes feete, and to kyſſe them and to worſhip him: at whoſe appoyntment he is choſen, to bee depoſed and put from his Kingdome when he liſteth: lyke as Gregorie the ſeuenth depoſed the Emperour Henrie the fourthe: ſo as the Emperoure of Rome is in theſe dayes nothyng elſe but the Byſhops ſeede man, hauing but a bayne tytle at his hande, and nothyng elſe beſides: in whoſe preſence the Biſhop triumpheth like Julius Ceſar, boaſting himſelfe to be Lord of the world, and that the

Gregorie the ſeuenth depoſeth the Emperour Henry the fourth.

authoritie

authoritie of both the swords belongeth vnto him by commission from Christe. And therefore it is to be taken in way of skorn, that Iohn saith, In his presence. *q.d.* Whatsoeuer things belong to the ordinarie power of worldly princes, that doth this tyrant execute in the very presence of them, euen in despite of them, like as it is at this day. Which thing the Apostle Iude hath foretold in these wordes, They despyse rulers and speake euill of them that be in authoritie, Iude. v. 8. And he maketh the earth and the &c. That is to say he bringeth in againe the old heathenish Idolatrie vsed vnder the wicked Emperours. For what else doth the world reuerence & worship in that Idol of Rome, than the same thing which Idolatrous antiquitie worshipped in old time in the wicked kings: that is to wit, his great force of armes, and his inuincible power wherof he glorieth? Seing then that he maketh himself the only soueraigne of the world, seing he vaunteth himselfe to be Christes vicar, seing he will be worshipped of all men, seing he calleth the very Emperour of Rome and the chiefest princes of Christendome to the kissing of his feete, (vnto the which they kneele downe with trembling and reuerence) seing he makes himselfe to be caried aloft vpon noble mens shoulders garded rounde about him on either side with a great rout of chosen personages, seing he appointeth lawes vnto all men, seing all men must seeke iustice at his hand, seing he ordeineth kings and deposeth them againe when he listeth, seing he setteth the continually at variance among themselues to make slaughter one vpon another, seing he exacteth the tenths of tithes out of their Realmes: what cã be thought else, but that the former beast, (that is to say the monarchie of the Romane Empyre) is receiued againe in him, and worshipped in him? And yet for all this the mynds of princes haue bin possessed with so great blindnesse, that they scarce perceiued or vnderstode that thing which in these days appereth to be knowen euen of Childrẽ. VVhose deadly wound was healed. Looke vpon the third verse of this Chapter.

All heathenish idolatry brought in againe by the Popes.

The olde idolatrous empire of the first Emperour is reuiued in the Popes.

13. And he vvorketh great miracles, in somuch as he maketh euen fire to come dovvne from heauen vppon the earth in the sight of men.

The false miracles of Antichrist & his adherents.

And he worketh. &c. [a] This is the same thing whereof Christe hathe giuen vs warning, saying: There shall rise vp false Christs and false Prophets, and shall shew great miracles and wonders, in somuch as euen the very elect shall be led into erroꝛ, if it were possible. Math 24.b.24. Also Paule writeth of Antichrist in this wise: whose comming is accoꝛding to the woꝛking of Satan, with all powꝛer and miracles and lying wonders, and with all deceit of vnrighteousnesse in them that perish. 2. Thess. 2. c. 9. In somuch as he maketh euen fire to. &c. [a] Like as the holy Ghost was giuen to Christes holy Apostles in the likenesse of fire: so these false Apostles and Antichrists blaze abꝛoade their popish pardons, which they auouch to pꝛocæde frõ the holy Ghost, but in very dede pꝛocæde from the malicious fiend, in asmuch as they be giuen to the intent to gather mony foꝛ the maintenance of Antichrists armie, that the pꝛæsts might leaue the holinesse of their state, and fall to killing of the faithfull. Also this comming downe of fire seemeth to betoken the thundering excommunications and cursings, wherewith the Bishop of Rome scareth the whole woꝛld. [b] Whereof there is shewed a notable pꝛoofe as often as his chaplaines thunder against some great pꝛince with their burning tapers. Foꝛ there a man might see all things full of fire, and all things resembling the terriblenesse of lightnings, and repꝛesenting fyꝛie showers sent downe from heauen, as was in olde time vpon the Sodomites. In the sight of men. That is to say openly and when the people were assembled togither: to the intent he myghte strike others in feare by such gastly sights, while such as are light of credit, beleeue that those are toꝛmented with fire from heauen, against whome such manner of thundering is vsed. In such a gaze certaine of Gods seruants seemed alate

Popish Pardons and Excommunications.

The how they blere the eyes of ỹ ignoꝛant.

to

to haue bin burnt vp with such maner of fyring, wheras they of all that time either wrate, or preached, or did something else against the said Bishop, and feared nothing lesse thā such emptie cracks. For they knew it to be most true which our sauioure said to his disciples: Blessed shall you be when men hate you, and put you out of their companie, and raile vppon you, and cast out your name as an euill thing, for the sonne of mans sake. Reioice and be glad in that day, &c. Luke. 6 d. 22. Moreouer Iohn hath alledged the miracle of fire, as a dreadfuller miracle than the rest, perchance of purpose to allude to the destruction of the Sodomites, Gen. 19. c. 24: or else to the miracle of the fire that came downe from heauen at the biding of Elias, and burnt vp the two bandes of fiftie men apeece. 4. Kings. 1. b. 10. Except any man like better that hee meant to haue had respecte to the miracle of the fire in the likenesse whereof Christ sent the holy Ghost vnto his disciples. Act. 2. a. 3. Which holy Ghost the romish Antichrist promiseth also to his owne oyled chapleines. In respect whereof they make their bragges, that they are able to prepare men or to make them meete for the receiuing of Gods grace, to enlighten their minds, yea and also to deale the holy Ghost vnto whome they list.

The Popes haue the holy Ghost as Simon Magus had it.

14. And he deceiueth them that dvvell vppon the earth by meanes of those miracles vvhich he hath povver to do in the presence of the beast, saying to them that dvvell vpon the earth, that they should make an Image vnto the beast which hath the wound of a sword, and did liue.

And he deceiueth them, &c. M. For asmuch as no men are thought to be of greater holinesse in life, or of greater soundnesse in doctrine, than the Popes hypocriticall sothers, and specially than those which vnder pretence of Religion seeme to leade a certaine angelicall life: it is no maruell though they leade manye oute of the waye by preaching in

Antichristes false miracles and who be deceiued by them.

Anti-

Antichrists behalfe, and by furthering his assayes, [A] specially if they light vpon any thing which they may bring men in beleefe to be a miracle. [5] For who knoweth not of the innumerable miracles that haue bin forged and blowen abroade heretofore in open pulpit by the Cloyster men and Mendinaries as they tearme them: which they beare men in hande to haue happened at the tombes of suche as haue bin canonizes for Sanctes by the Pope, and also at the Images of saincts, and at the touching of dead mens bones? Also who knoweth not the feyned reuelations of the votarie Freres and Nunnes? Neyther ought any man to thinke it straunge, that miracles should be wrought by the practise of wicked fends to beguile the heedlesse, and to trie the elect. For we reade that Pharaoes wizards did the like things that Moses and Aaron did: Exod. 7. b. 11. and also that the like is forewarned in Deuteronomie. 13 a. 2. and likewise what happened to blessed Job by the working of Satan, Job. 1. b. 11. [A] In which respect Paule speaking of the false miracles of Antichrist, affirmeth that none shal be deceiued by them, but only the reprobates. [B] And therefore, God (saith he) shall send them strong illusions, so as they shall beleue lyes, to the intent that all may be damned which haue not beleeued ỹ truth but haue allowed vnrighteousnesse. 2. Thessa. 2. c. 11. 12. In the presence of the beast, [5] that is to say of the romish Antichrist, who shall knowe, see, and allow such manner of miracles, as is wrought by God, whither they be done at the sute of dead folke or at the prayers of Monks & Nunnes: and such manner of trumperie shall be winked at by princes & rulers of comō weales, whose duetie it had bin to prohibite suche deceites, that their simple commons myghte not haue fled from the defense of Christ, to seeke succoure at Diuels. For what elles are suche wonders, but Satans owne working and handicraft: according as the Apostle saith. 2. Thessa. 2. c. 9. Saying to them that dwell vpon the earth &c. In these words heere is fault founde with the presumpteousnesse of the Romishe Antichriste for passing

The negligence of princes and magistrates.

The Romish Antichrist surmounteth all idolaters as well old as newe.

palling into so great wickednesse, that he not only fully matcheth, but also in all respects surmounteth the chiefe Idolaters, as well old as new: in whome is reuiued all the hipocrisie and filthinesse of diuelish superstition, and all the abhominable wickednesse whiche seemed to haue bin vtterly quenched at such time as the Emperours had professed themselues Christians. Truly, whatsoeuer wickednesse the stories of the Byble report to haue bin done at any time by Idolatrous kings and people through the whole world about Idols and Images: that hath the Romish Antichrist brought backe againe in himselfe, according as I haue shewed already heretofore.

15. And he had povver to giue a spirit to the Image of the beast, that the Image of the beast might speak also, and to cause that as manie as vvould not vvorship the Image of the beast, should be slayne.

And he had power to giue &c. A. G. To giue a spirit to the Image of the beast, is to defend and mainteine his authoritie, supremacie, & tyrannie: which thing we see done by many in these dais, who shamelesly defend the Popes horrible abuses against ỹ holy scripture. That the image of the beast may speake also, Certaine it is, that in the kingdome of Antichrist many things are done by Satans workmanship, which rauish the simple and ignorant sort, and set them in a maze with wondering. Besides this, it is recorded in stories, that manie of the Romish bishops were nigromancers: among whome Anastasius was one. Cardinall Benno in his booke of the lyfe and doings of Hildebrand, writeth that many obteined the Popedome by diuelish arts. Among whome he reckeneth vp Siluester the second, Iohn the eyghteenth, Iohn the nynetéenth, Iohn ỹ twentith, Benet the eyghth, Benet the ninth, and Gregory the seuenth erst called Hildebrand the notable nigromancer, who with the shaking of his sleeues woulde make as it were sparks of fire to flye abroade as often as he listed.

Popes Necromancers or allyed with Necromancers.

liſted. Alſo Boniface the ſeuenth and Boniface the eighth (as others haue repoꝛted in their wꝛitings) atteined to ẏ Popedome by euill arts. Moꝛeouer by what cunning may a man thinke the womanpope to haue atteined to the high pꝛæſthood? To be ſhoꝛt, foꝛ this certaine hundꝛed yéeres laſt paſt, there haue bin few Popes which haue not either bin Nigromancers themſelues, oꝛ had nœre about them ſuch as were giuen to that art. And what manner of monſtrous miracles thinke ye that ſuch biſhops were able to foꝛge? No mã theꝛefoꝛe muſt thinke it ſtraunge, that ſuche as are ſteyned wyth this art can dazle mens eyes with diuers ſlights. Foꝛ we know how great wonders Pharaos wizards wꝛought in Egypt, Exod. 7. b. 11. But how ſoeuer theſe matters go: yet is there no man but he knoweth, that images haue both ſpoke and wept, and ſwet bloud, and ſhewed angrie lokes, oꝛ turned away their heads, and remoued out of their places, and giuen milke out of their bꝛeſts: and finally what could they not do as long as it was lawfull to feyne theſe thyngs, and to ſet them foꝛth to the people foꝛ articles of their faith, by the Popes allowance? And at length the woꝛld was come to that point, that if any being wiſe and ſkilfull in ſpying out ſuche inconuenience, beléeued not their falſe miracles, they were counted ſcarce godly, oꝛ rather ranke heretikes. It was almoſt come to paſſe, that the ſlight whiche the Frœrs of Dominikes oꝛder had deuiſed in Berna among the Swiſſers (whiche was that the Image of the bleſſed virgin Mary ſhould ſéeme to ſpeake and to wéepe,) ſhould haue bin taken foꝛ a true miracle, had not the watchfull magiſtrate ſet in his foote by wiſe policie in time. And to cauſe that as many. &c. This is it that we ſaid already, namely: that who ſoeuer gyueth not credite to ſuche manner of trumperies, oꝛ who ſoeuer ſpeaketh againſt them, he muſt be counted the rankeſt heretike that can bée, and woꝛthy to dye a thouſand deathes. Alſo we ſée how both the Antichꝛiſts, as well he of the Eaſt, as he of the Weſt, mainteyne their Religion by the ſwoꝛd, and

A woman Pope.

Images haue both ſpoken & wept.

Berna.

It is hereſie to ſpeake againſt the Popes trũperies, the which he mainteneth by the ſwoꝛd.

and cruelly put to deathe as many as subscribe not to their wickednesse. And no maruell, for sith that none of them both is able to warrant his decrees by record of scripture, they haue thought it good to mainteine them by the temporall sworde, least mens myndes myght by little and little be withdrawen from them, and imbrace the pure doctrine of Christ.

16. And hee maketh all men, small and great, riche and poore, free and bond, to receiue a marke in theyr right hand, or in their forheads.

Antichrystes great power & dominion.

And he maketh all men. &c. By these wordes is betokened againe the beasts great power matched with shamelesnesse, which reigneth euen ouer the great ones, frée ones, and riche ones, that is to say, ouer the chæfest kings and potestates, as well as ouer the small ones, that is to saye, as well as ouer the power sort, the common sort and bond sort: and oppresseth them with wrongfull lawes. To receiue a marke in their right hand. Like as those whome Christ hath taken of his father to kéepe, are signed and marked by him with the inwarde marke and seale of the holy Ghost, who writeth the law in the bowels of their harts, Jerem 31. f. 33. in somuch as béeing waged with that earnest peny, they dare crie Abba father. Roma. 8. c. 15. & Gala. 4. a. 6: and also like as he decketh them with louingnesse and good doing towards their neighbors, that by that marke they may be knowen vnto all men to be his true Disciples. John. 13. d 35. Euen so Antichrist béeing Christes Ape, the man of sinne, and the child of perdition, indeuering to resemble him in a certaine outwarde appéerance, bycause he cannot do them truly and in very déede, doth all thynges counterfetly. Therefore whom he infranchizeth into his kingdome, he maketh them to receiue a marke in their right hand and in their forheads. Moreouer ỹ word All men, which is the marke of vniuersalitie, cõprehẽdeth in this place but only all such as haue not their names writtẽ in the

Antichrist is Christs Ape.

Lambes

Lambs booke of life. [A] For the chozen, whoſe welfare is committed vnto Chriſt, are not ſubiect to the deceites of Satan or of Antichriſt: according to that which we haue heard: and they were commaunded that they ſhoulde not hurt the graſſe of the earth, nor any grœne thing, nor any trée, ſauing onely ſuche men as haue not the ſeale of God in their foreheads. Herefore. 9. a. 4. Alſo, and all that dwell vppon the earthe ſhall worſhip him, [euen al they] whoſe names be not written in the Lambes booke of life, the eyghth verſe of this preſent Chapter. Or in their forheads. [B] To haue the marke in a mans right hand or in his forhead, is to profeſſe and allowe wicked religion openly in word and déede. [A] Which thing is done at this day, no leſſe ſlauiſhly than ſhamelesly by all the ſeruants and ſothers of the Pope.

The profeſſiō and allowyng of wicked religion.

17. And that no man myght buy or ſell, ſauing hee that hath the marke or the name of the beaſt, or the number of his name.

And that no man might. &c. [A] What maner of marchandizing the froward merchandizing of the Antichriſts is, Peter witneſſeth in theſe words: They ſhall make merchandize of you through couetouſneſſe, with their counterfet ſpæches. 2. Peter. 2. a. 3. This marketmaking is committed only to the Popes miniſters, that is to ſay to his Cardinalles, Biſhops, Abbots, Priors, Chanons, Monks, and ſuch other Sacrificers. Moreouer where Antichriſt reignes, it is not lawfull for any man, (be he neuer ſo well learned,) to preache Gods word openly, vnleſſe he be marked with the marke of the beaſt. [B] Beſides this, who knoweth not that thoſe whom they déeme heretikes are deſtitute of all ſuccoure, al defence, and all manner of things? Here reigne the maſters of the inquiſition for hereſie, as a man may ſée in Sextus and in the Clementines, in the title concerning heretikes and the maſters of the inquiſition for hereſie. Againe, let the forme of the oth be weyed, which the Pope exacteth of the Emperour,

The marchãdiſing of the Popes and Papiſts.

al

of Bishops, of Doctors, and of such as are to take orders: also let the professions of the Cloisterers be loked vpon, and the beasts marke will be open and euident. Or the name of the beast, or the number of his name. [s.] The marke, the Name, and the number of the beast are take al for one thing. And Johns meening is, that no man can be free vnder the Popes dominion, except he allow his abhominable tyrannie both by word and deede. For we commonly say, that he is free, which may safly buy and sell and make his most commodities where he listeth.

18. Heere is vvisdome, who so hath vnderstanding, let him recken the number of the beast: for it is the number of a man, and the number of him is sixe hundred sixtie and sixe.

Heere is wisdome. [M.S.G.] John addeth this to make his reader giue the better heede to the things that follow. For the clause that ensueth is very darksome. VVho so hath vnderstanding let him recken the number of the beast. [M.] That is to saye, the number of Antichrist. John meeneth that heere is some couert mysterie which fewe men can vnderstand, like as Christ said of the abhominable desolation to come, which was foretold by the Prophet Daniel: who so readeth, let him vnderstand, Mat. 24. b. 15. As if he should say, many are able to reade that prophesie: but it is not giuen to every man to vnderstand by & by what he readeth. For it is the number of a man. [M.] q. d. Although that they whome he hath deceiued do take him for a God that cannot erre: yet notwithstanding euery wise man & euery one ỹ hath vnderstanding, seeth that he is but a meere man, wretched and miserable as all other sinners of ỹ earth be. In respect whereof the Apostle tearmeth Antichrist the man of sin, and the child of damnation. 2 Thess. 2. b. 3. That is to say, altogither sinfull, altogither damnable, and the cause of sin and damnation vnto many. And the number of him is sixe hundred sixtie and sixe. Of this place there be welneere as

A darke mysterie.

Antichriste is mere man and not God.

Diuersitie of opinions concerning the number of the name of the beast.

many expositions as there be expositors. Whereby it appéreth, that it is very darke and riddlelike. The cause séemeth to be, for that John hath simply set downe the number, without adding of monethes, yéares, wéekes, dayes, or any other things whereof it should be the number. By reason hereof the fathers haue deuanted diuersly vpon the number of the name of the beast or of Antichrist. Some haue thought that he shuld haue some certaine name, which in ỹ number of hys letters should yéeld the said number, according to the manner of reckning vsed by the Grécks or Latins. And so (after some mens iudgemẽts) Antichrist should be called in Grécke *Antemos*, and in Latin *Diclux* which is a feyned word. But how shall we be assured that Antichrist shall haue some such kind of name, as the letters thereof shall yéeld such a number? Againe, although it were true that he should haue such a name as he might be knowen by the letters of number placed in the same: yet shoulde that be done, rather by the Hebrue letters, than either by Grécke or Latin letters, and according to such a name, not as he taketh to himselfe, but as fitteth hym according to the truth of the matter. And therefore Ireneus doth well in his booke against all heresies, where he theroketh those that are curious in searching out the name of Antichrist after that maner: more rightly thẽ do some refer this nũber to ỹ time of Antichrists reigne, as well of his cõming in, as of his wearing out: to the intent that the godly myghte both withstand the enterãces of his reigning, and also beare the cõtinuance of it the more patiently. For we are sure that God hath limited the time of his reigne certaine, although it be vnknowen vnto vs, except it be reueled to vs by ỹ same spirit that John spake this by. Notwithstanding, he warneth vs to thinke vpõ it aduisedly, and to search for it busily. Who so hath vnderstanding (saith he) let him recken ỹ number of the beast &c. In which sense it was said to the king of Babylon, God hath numbred thy kingdom, Da. 5. g. 26 that is to say, the time of thy reigne. For as sone as the thereforе

Antemos and Diclux.

and ten yéeres of the thraldome of Gods people which Jeremie had foretold, were fulfilled: thē was the end of his reigne and kingdome at hande. Therefore it is all one as if Iohn should say, like as the reignes of men cannot be of long continuance, but are bounded by God within a certaine number of yeeres: euen so is Antichrists reigne also. Which thing is spoken to the comfort of the godly, least they might thinke the reigne of Antichrist to be without end. For it shall haue an end, and it shall giue place to Christes kingdome as well as all others do. Happie is he then which vnderstandeth thys number of ỹ beast, that is to say, to whome it is giuen of God to knowe that the power of Antichrist (whyche seemeth to bee inuincible and euerlasting) shall haue a time to perish.

The fourteenth Chapter.

AND I looked, and Lo, a Lamb standing vppon Mount Sion, and vvith him a hundred and four and fortie thousand, hauing the name of his father written in their forheads.

AND I looked. A. In this chapter Iohn alledgeth excellēt matter of cōfort for all the godly. For he sheweth how great the strēgth and power of Christ is, whereby he plucketh al those that be his, out of the power of their enimies, and maketh them blissed euen in death. Afterward he propheriseth of the iudgement day to come, vnder the similitude of haruest and Grapegathering, to the intent the faithfull may waite chéerefully for the day of redemption whiche is comming, and that the vngodly may at the héering thereof, either amend, or else be made vtterly vnexcusable. Lo, a Lamb standing. B. C. For asmuch as in the former Chapter Iohn hathe reported the greate authoritie of both the beastes, that is to witte of Antichrist, whome the whole world wonderth at & worshippeth, who also maketh warre with the Saintes & ouercommeth them: now least the godly might be discouraged

The contents of this chapter.

Christes excellent kingdome and his mainteining of those that be his.

with so many aduersities, he matcheth héere against it the kingdome of Christ, and sheweth the excellentnesse thereof, and so comforteth the sorowfull minds of the godly, assuring them by the way, that there stãdeth an exceeding great multitude on the Lambes side, who kéepeth and defendeth them whome he hath redéemed with his bloud, according to hys owne saying: no mã shall plucke them out of my hand. Ioh. 10.e.28. So also did the answer of God comfort the Prophete Elias in old time, when he thought there had bin no mo but himselfe alone left in all Israel, that had not consented to the seruing of Baal: for it was saide vnto him, that there were yet seuen thousand men left which had not bowed their knée before Baal: that is to say, ther remained a great multitude of godly people, whome it gréeued at the hart rote to sée the misworshipping and the euils that were done vnder wicked king Achab. 3. Kings. 19.d.18. & Rom. 11.a. 4. So is it also in Ezechiel. 9.a.4. Moreouer the Lamb in this place (like as in other places) betokeneth Christ sacrifised for vs vpõ ẏ crosse.

The inuincible power of the lande.

Vpon Mount Sion. 5. Mount Sion is the Counterfigure of Christes kigdome, which is his Churche: according to thys prophesie, They that trust in the Lord, like as Mount Sion &c. Psalm. 125.a.1. And in the last dayes the hill of the Lords house shall be prepared vpon the top of hilles. Esay. 2.a.2. Also, the law shall come out of Sion, and the word of the Lorde from Ierusalem. Esay. 2.a.3 Whiche thing the Apostle expoundeth trimly, saying: But the Ierusalem whiche is from aboue is frée. &c. Gal. 4.d.26. A. And ye must marke héere the cõtrary matching of both the beasts against the Lamb. The first beast came vp out of the Sea, and the seconde out of the earth: Héretofore. 13.a.1.c.11. And héere standeth the Lamb, & he standeth vpõ a hill, to do vs to vnderstand, that his power is inuincible, & his kingdom euerlasting, yea & superior vnto al ẏ kingdoms of the world. And with him a hundred and foure

The infinite number of the chosen.

and fortie thousand. A. Whẽ he spake of those ẏ were seduced by Antichrist, he vsed ẏ vniuersall word Al, in the eight and sixtenth.

fyfteenth verſes of the laſt Chapter. But heere is ſet downe a peculiar number of the chozen, to do vs to wit, that ẏ moze part of men doth rather fauoz lyes than truth. By the way it is to be noted, that heere is put a number certaine foz an vncertain, and a number finite foz an infinite, after the manner of the ſcriptur, foz twelue times twelue thouſand make this number. And truly the number of twelue is the number of vniuerſalitie and of perfectneſſe: and therefoze it agreeth rightly to the multitude of the chozen, as we haue ſene already in the fourth verſe of the ſeuenth Chapter. Hauing the name of his father. [A] This is the true marke of Gods childze, whereby they be diſcerned from the wicked: namely when they ſanctifye and openly pzofeſſe the fathers name, both in their talke and in the whole behauiour of their life, and beare witneſſe that Ieſus Chziſt is his true and only ſonne: like as the vngodly, do both ſet fozth with their mouth, and reſemble in leawdneſſe of conditions, euen Antichziſt himſelfe the vicar of Satan, as hath bin ſaid heeretofoze. 13. b. 8. d. 16. [M] And therfoze here is added, In their forheads. [M] q. d. Such as they be within, ſuch ſhew they themſelues outwardly, and ſo pzofeſſe they the Goſpel aright: according to this ſaying: We beleeue, and therefoze do we ſpeake. 2. Coz. 4. c. 13. Let the counterfet Nicodemuſſes which flatter thẽſelues too much, marke this.

The true mark of gods people.

2. And I heard a voyce from heauẽ as it had bin the noyſe of manie vvaters, and as it had bin the noyſe of a great thunder: And the voyce of harpers harping vvith their harpes.

And I heard a voyce &c. [A] It may ſeeme ſtraunge why the ſong that Iohn heard, ſhoulde be thought to be like a greate water and a mightie thunder, ſeing it conteineth nothing but ioy and exceeding greate gladneſſe. Beſides this, what haue harps to do with thunder? But like as the wozd of God being of itſelfe ſweete and delectable, is vnto ſome the ſauour of life vnto life, and vnto other ſome the ſauour of deathe vnto

Gods praiſes are both irkeſome and terrible to the wicked.

death (2 Cor. 2. d. 16:) euen so the vtterance of Gods prayses, is vnto the godly pleasant and delectable: but vnto the wicked whiche trust not in God but starcle at the rusling of euery leafe that falleth from a tree, it bringeth exceding great terror: and the voyce of those that praise the Lord sounded as a dreadfull thundering in the eares of them, bycause their owne cõsciẽces misgiue them. As it had bin the noise of many waters. M. That is to say of much people: for the preachers of the gospell against Antichrist are gathered togither out of many nations. And as it had bin the noise of a great thunder. A. As I said euen now, the vngodly are afraid when it is preached in the Gospell, that Christ is armed with singular power against them. For although they soth themselues as much as they can, bearing themselues in hand, that they shall scape scot-free: yet can they not be but throughly afraid, whẽ they here Gods iudgement spoken of: so mightie and worke full is the word of the Lord, according as it is written 1. Cor. 14. e. 24. & Ebr. 4. c. 12. And I heard the voyce of harpers harping with their harpes. Although the faithfull must be faine to maintaine their battell against Satan, the world, and Antichrist, euen to the last end: yet notwithstanding for asmuch as they fight vnder Christes banner, they are so sure of the victorie, that they ũg the song of triumph and reioycing from time to time, in such sort as Gods people sung after they were passed the red Sea, and the Egyptians drowned. Exod. 15 a. 1. A. So Paule, though as then he were but in the middes of his race, said, thanks be to God which hath giuen vs victory through our Lord Iesus Christ. 1. Cor. 15. g. 57. And agayne, Thãked be God who triumpheth euermore by vs in Christ, and vttereth the sauor of his knowledge by vs in all places. 2. Cor. 2. d. 14 And in another place, we be counted (sayth he) as sheepe appointed to the slaughter: neuertheless, in al these things we get the vpper hande, through him which hath loued vs. Rom 8. g 36.

The wicked are afraide whither they will or no.

The godly get the vpper hãd & are alwayes sure of the victorie.

3. And

3. And they ſing as it were a newe ſong before the Throne, and before the foure beaſts and the elders, and no man could learne the ſong, ſauing thoſe hundred and four and fortie thouſand whiche were brought from the earth.

And they ſing as it were. &c. By theſe wordes is a new benefite and a new victorie commended and blazed abroade: like as in the pſalmes there is often mẽtion made of a new ſong, for ſome rare and ſingular benefite beſtowed vpon the people, or vpon Dauid, as in the Pſalmes. 33. a. 3. & 140. a. 3. But what if Iohn foreſaw the countenance of the Church ſpringing vp againe in theſe dais when the preaching of the Goſpel ſæmeth new by reaſon of the puroneſſe and earneſtneſſe of teaching, when the manner of the reſtitution of the Lords ſupper ſæmeth new, when the manner of ſinging pſalmes in common with one indifferent voice of the whole people is new, and ſuch other kind of things whereby there is good hope, that through the help of Chriſt who hath begun it already, the Babylon of wickedneſſe ſhall ſhortly decay euery whit, or at leaſtwiſe the more part of it? And before the four beaſts and the elders. The vncorrupt preaching of the Goſpel is ſo pleaſant & delectable to all the Saintes, that the ſweete ſent of it doth wonderfully delight euen the heauenly ſpirits. For the gathering together of ỹ Church both of Iewes & Gentiles, is as it were a glaſſe wherein the Angels behold ỹ wonderfull wiſdome of God which they were not priuie to before. 6. And therefore whē that thing began firſt to be performed at the birth of Chriſt, they ſung with exceeding great ioy, glory be to God on high, Luke. 2. 14. Alſo Paule ſaythe that Gods manifolde wiſdome was made knowen to the Angels by the calling of ỹ Gentiles. Ephe. 3. b. 10. For it was a ſtrange ſight vnto them, that Chriſt ſhould gather into his body, the forlorne world whiche had bin eſtraunged ſo many hundred yeres from the hope of life. But how muche more

Gods benefits require continuall prayſe & thankſgiuing.

The heauenly ſpirits reioyce at the welfare of Chriſtes Church.

shall they wõder at the last knitting vp of Gods iustice, goodnesse, and wisdome, when Christs kingdome shall be at the full growth? Truly that is the secret for the disclosing wherof, they still waite and wish hartely, and not without cause. Moreouer Christ himselfe saith, that the Angells in heauen reioyce at the amendment of sinners. Luk. 15. b. 18.[e] Now if the Angels reioice among themselues in heauen when they see that thing restored againe into their flocke which was stolen away from them: much more doth it become vs (whych are al alike and all in one case) to be companions in the same ioy. And no man could learne the song.[e] This is it which we haue said alreadi: namely that the word of the Lord bringeth forth frute, in none but such as are chosen to euerlasting life, and are borne anew, not of corruptible seede, but of immortall and incorruptible seede, that is to witte, of the worde of truth. 1. Pet. 1. b. 23. & James. 1. c. 18.[f] Those then that be either vnbeleeuers or euerthwart Christians, (that is to wit, which pretend Christ in title and name only, and denie him in their deedes) are traitors, and serue in Antichrists Campe, & therefore cannot learne the sayd song, which is sung, not so much with ỹ mouth, as with ỹ hart, according to this text of Paules, how that they cal vpon him in whom they beleeue not. Rom. 10. c. 14.[g] Also, God sayth to the vngodly, what hast thou to do with preaching my lawes, or with taking my conenãt in thy mouth, seing thou hatest to be reformed &c. Psal. 50. e. 16.[h] Truely the wicked can prayse and bl[illegible] God with mouth and tung, and also preache his worde vnto others: but they can neuer learne these things inwardly, bycause they be not verely taughte by God as the chozen sort be, who are all tearmed *Theodidacti*, that is to say, Taught of God. Esay. 54. f. 13. & John. 6. e. 45. Saue those hundred and foure and fortie thousand.[i] That is to say, the whole number of the elect, who only are indued with the spirit of new birth, the only teacher of truth. Which were brought from the earth, That is to say, whom ỹ Lord hath set a part to himself & purchased with his

owne blud, Act. 20. f. 28. & Eph. 5. f. 25. 26. In which respect Christ said to his Apostles, I haue chosē you out of ẏ world, John. 15. f. 19. Also, They are not of ẏ world, like as I also am not of ẏ world, John. 17. f. 14. Also Paul saith, Ye hath plucked vs out of thys naughtie world, Gal. 1. a. 4. And Peter saith, knowing ẏ yee bee redeemed, not with corruptible things as Golde and siluer, &c. 1. Peter. 1. f. 18. By all which sayings the godly are warned to make themselues holy to Godward, and to set themselues a part vnto Christ, and so to leaue their old conuersation, and to walke in newnesse of lyfe, Rom. 6. a. 4. 5. 6.

4. These bee they vvhich haue not bin defiled vvith vvomen: for they bee virgins. These follovv the Lamb vvhither so euer he goeth: these are bought from among men, [and are] the first fruites vnto God and too the Lamb.

The chastitie of the godly as well bodily as ghostly

These bee they which. &c. First he commendeth the chastitie whereby the faithfull abstaine from all vnlawfull copulation. For when they be borne a new and made holy by the holy Ghost, they indeuor to make their whole lyfe allowable before God, and they possesse their vessell in honour and holynesse, according as the Apostle Paule counselleth. 1. Thess. 4. a. 4. For euen wedlocke hath his cleannesse and chastitie by the recordo of the Apostle, who sayth, Mariage & the vndefyled bed is honorable in all men: but God will iudge the whoremongers and aduouterers. Heb. 13. a. 4. M. Also this place may bee vnderstande of the spirituall chastitie and maydenhood of mens soules, whereof the Apostle writeth thus: I am ielous ouer you with godly ielousie. For I haue cupled you vnto one husband, that ye should yeelde your selues a chaste virgin &c. 2. Cor. 11. a. 2. And Peter sayth, which haue clenzed your soules by obeying the truth throughe the spirit. 1. Petr. 1. d. 22. Those therefore be maydens and chaste in deede, which are not defyled with any whorishe medling with heretikes, nor

Who be true maydens or virgins.

The lecherous ſingle life of the papiſts.

drowned in the inticings and deadly pleaſures of this worlde. 5. But the Papiſts imagine this place to be a defence to their vncleane ſingle life againſt lawfull wedlocke: as who would ſay, that that ſpirituall whoorehunting whereby they make a reuolting from the true worſhipping of God, were not farre filthyer than the defyling of the bodie. Howbeit if they will needes abide by it, that it muſt be ment of Locherous luſt: let them firſt learne what thing the Scripture calleth defyling with women, and they ſhall ſee their owne vncleane and filthie ſingle life to be rather touched heere, in as much as there is no kinde of filthie luſt whereunto they bee not ſubiect. For they bee virgins. 4. That is to ſay, they keepe their faith plighted vnto Chriſt, and haue not ſtepped aſyde from it to the deceytfull vanities of the worlde. Theſe followe the Lambe. M. That is to ſaye, they followe Chriſt who was offered in ſacrifyce for vs. Whither ſoeuer he goeth. Yea euen to the ſcaffolde of the Croſſe, if neede requyre ſo, in perſecution for defence of the truthe. This is the true following of Chryſt, where through the faythfull muſt make themſelues conformable vnto Chriſt, that lyke as he entered into hys glorie by the Croſſe, Luke 24 d.26. euen ſo they alſo ſhould enter into the kingdome of Heauen by many troubles. Acts. 14. d. 22. Alſo for this matter looke, Rom. 8. d. 17. 18. and. 2. Tim. 2. b. 11. 12. and. 3 c. 12. This is the very ſame thing that is ment when it was ſayd of the faithfull: And they haue ouercome hym by the bloud of the Lambe, and by the worde of his witneſſing, and they loued not their lyues vnto the death. Heretofore. 12. f. 11. Theſe are bought from among men. 5 He repeateth that which he had ſaide in the laſt verſe, to the intent that the remembrance of our redemption may ſticke faſt in our hartes.

The true following of Chryſt.

The obedience of the faithfull is acceptable vnto God.

The firſt fruits vnto God and the Lamb. He alludeth to the firſt fruits of the lamb, which were moſt deere and acceptable vnto God aboue all other oblations. Euen ſo, they that haue conſecrated themſelues wholly vnto God by denying of themſelues and by mortifying themſelues with the croſſe, following

the Lamb who was obedient to God the father euen vnto the death of the Crosse: they cannot bee but ryght welcome vnto God. And it is to bee marked, howe it is to no purpose for men to seeke solitarie places, and to withdrawe themselues from the sighte of men, for the better renouncing of the world. It is God that must set vs a part, and make vs holye, that wee may bee preserued pure from the defylements of the world.

Then wherefore serue Hermitages, Ankerhouses, & Cloysters.

5. And there was no guile found in their mouth. For they be vvithout spot before the throne of God.

And there was no guyle. &c. [A] Nothing is more lothely in the sighte of the Lorde, than feyned holynesse or hypocrisie. The faithfull therefore are praysed for beyng cleare from al guyle, and for setting more store by the simple truthe of the Gospell which they haue learned by the instruction of the holye Ghost, than by the vernished vntruthes of Antichrist and his falle Apostles. [C] And thereby his meaning is, that wee should rid away all glozing, and loue one another hartily. For it is a hard thing to say, how wittie well neere all men be in counterfeiting the charitie which they haue not in deede. For they not only deceiue other men, but also they beguyle themselues, bearing themselues in hande, that they loue those whome they not onely regarde not, but also in verye deede do shake off. But for as muche as the vnfeyned loue is to bee god continually, [B] he will haue all things done without shifting, guyle, Hypocrisie, or giuing of offence. Wherfore let vs laye aside all maliciousnesse, all falsehode, all dissimulation, all backebyting, and as new borne Babes desyre that reasonable mylke whyche is wythoute deceyte, that wee maye growe therin. 1. Peter 2. a. 1. 2. [B] For the true holynesse can no skyll of glozing, colouring, peynting, crafte, lying, or vntruthe. For they bee wythoute spotte. 4. Although the godly bee put to reprowthe in this world, and bee made as it were the of scowrings of the worlde and

Popeholinesse is hated of God.

How the godly be holie pure and righteous.

the

the refuse of all things euen to this day. 1. Cor. 4. c. 13. yet are they dearlibeloued of God for his sonne Iesus Christes sake. The world deemeth them the arrantest naughtipackes and varlets of men liuing: but God accounteth them for the purest and holyest, because (as is sayd alreadie) they haue made their garments white in the bloud of the Lamb: Heretofore, 7. d. 14. Then are the faithful in themselues, vnrighteous, vncleane, and sinfull, Rom. 3. b. 9. 10. 11. but in Christe they be righteous, cleane, and vnblamable, according as Paule teacheth, Rom. 8. a. 4. & Ephe. 1. a. 4. & 5. f. 16.

6. And I sawe another Angell flying through the middes of Heauen, hauing the euerlasting Gospell, too preache glad tydings too them that dwell vpon the earthe, and vntoo all nations, and kinreds, and tungs, and people.

The duetie of faithfull preachers.

And I sawe another Angell. [G] Ye returneth to the description of the preaching of the Gospel, by the truth wherof Christ preserueth his from Antichristes guyles and from other errors. This Angell betokeneth any manner of faithfull preacher of the Gospell in the time of Antichristes persecution. Flying. [S] That is too saye, running heere and there cheerfully without care of worldly things, and plying bustly the preaching of the Gospell, in exhorting the godly, neuer to suffer themselues too bee plucked away from the Gospell either by promises or by threatnings, nor to consent to the abhominations of Antichristes false prophets. And this to do, Timothy is counselled by Paul, who saith: Watch thou in al things, harden thy selfe ageinst afflictions, go through with the work of a preacher of the Gospell, make thy seruice allowable too the full. And a little afore he sayth, Preach the word, bee earnest in season and out of season, dispraue, rebuke, and exhort with al gentlenesse and instruction. 2. Tim. 4. a. 2. Through the middes of heauen. [M] That is too saye, through the middes of

the

the Church, not preaching particularly to some one Church, but indifferently vnto all Churches, and teaching rounde about him, and drawing the same Churche vnto Gospellike conuersation by his worde and example. ¶ After this maner Paul saith he had a singular care and regard of al Churches, 2.Cor.11.f.28. Hauing the euerlasting Gospell. ¶ An honorable tytle of the Gospel. And it is called euerlasting, first bycause it bringeth and beyngbteth good things: according to this text, he that beléeueth in mée hath life euerlasting. Iohn.6.c.47. ¶ And this is the promise which he hath assured vs of, euen euerlasting life. 1.Iohn.2.d.25. Secondly, bycause that according to Paules saying, there is none other Gospell to bée looked for, no not euen at an Angell from Heauen. Gal.1.b.8. Thirdly bicause it was promised long ago by the prophetes in the holy Scriptures, Rom.1.a.2. ¶ Like as when it was sayd, The womans sæde shall breake thy head. Gene.3.c.15. and also, In thy sæde shall all Nations of the earth be blessed, Gen.22.d.18. Lastly, the Gospell is termed euerlasting, bicause it shall indure for euer maugre all the vngodly. For Christes reigne is such as shal haue none ende. Luke.1.d.33.f.1.Cor.15. d.27. for it consisteth in spirit and truth and not in outwarde things: according as is sayd, All the gloriousnesse of the kings daughter is frō within. Psal.45.d.13. But contrariwise, Antichrists kingdome is outward, consisting in great Churches gorgeously builded, in Belles, Organes, Shrines, Images, Tapers, houge summes of gold and siluer, superfluitie of apparell, great troupes of horses, great traynes of seruauntes, and all things fellowlike with the chéefest Princes: so as it is easie to bée séene of all godly men, that he is not the Vicar of Christe, as he vaunteth, but flatly of Satan, and so consequently that his kingdome can not last long. Also it is gathered of this place, that when the Papistes saye that Christes Gospell is not ynough to rule the Church by, but that it hath næde of the Bishops Canons: it is an open blasphemie, in as muche as it is vtterly most true that the cause why the Church

Why the gospell is sayde to be euerlasting.

Wherein the Church of Antichrist consisteth.

The Papistes slander Gods worde with vnsufficiencie.

Church ſtãdeth faſt for euer, is for that it is ruled by Chriſts word in the holie Ghoſt. And therefore it is moſt certeyne, that they are nothing leſſe than Chryſtes Church, whoſoeuer they bee that reuerence and honour the Byſhop of Rome more than Chryſt, or make more account of the Popes Canons than of Chriſtes Goſpell: but they bee the ſeede that fell in the high way, vpon ſtones, and among the breers: they bee the cockle and darnell among the wheate: they be rotte fiſhes and foolish virgins: finally they go out as ſwyne walowing in the myre, and as doggs returning to their vomit: & ſo conſequently they bee the Synagog of Satan. Math. 13. c. 38. & 25. a. 2. Ti. 2. Pet. 2. d. 22. & heretofore. 2. c. 9. All which things would God that they which take ſo great delyghte ſtill in the Popes dirtie Ceremonies, would throughly conſider. To preach glad tydings. M. That is to ſay, to tell good and ioyfull things well and cheerfully. q. d. Not to lay it vp in a chiſt, not to muſe vpon it in his hart only, nor to bide it in the ground as the ſlouthful ſeruant did, Math. 25. b. 18. but to vtter it diligently & corageouſly. To them that dwell vpon the earth. Word for word it is, to them that ſit vpon the earth. And that is a Metaphor, that is to ſay, a conueying of the word from his proper meaning to the betokening of another thing. For to ſit downe vpon the earth is the maner of ſuch as are in ſorow or heauineſſe, and of ſuch as are almoſt out of hart by reaſon of the myſeries & abhominations that reigne rounde about them. Wherby alſo there is an incling giuen, that the godly are very ſorie that Gods word, and conſequently that the true worſhipping of him ſhould bee deſpiſed, and deteſtable abhominations thruſt vpõ ỹ ſimple vnder the name of godly Religion: & that Gods people ſhoulde bee ouermated with ſo great exceſſe, ſo great pryde, and ſo ſtraunge crueltie, ſpecially by ſuch as boaſt theſelues to bee Chriſtes Vicars, the Apoſtles ſucceſſors, the ſeruauntes of Gods ſeruaunts, and ſuch other kind of things. To ſuch manner of troubled folke is the euerlaſting Goſpell of glad tydings preached, accordyng to this saying of our ſauiour,

The godly are ſorie to ſe true Religion deſpiſed and Superſtition aduaunced.

ciour. The poꝛe haue the glad tidings of the Goſpel pꝛeached vnto them. Mat. 11. a. 5. Alſo, He ſent me to bꝛing glad tidings that I might heale the bꝛokē harted, and pꝛeach releaſement vnto pꝛiſoners, &c. Luke. 4. c. 19. And vnto all Nations and kin- The diſcoue-
reds. This tidings is ment of the diſcouering of Antichꝛyſte. rie of Anti-
Foꝛ when Chꝛiſt and his ſpirituall reigning is reuealed by chꝛiſt and the
the pꝛeaching of the Goſpell: then out of hand the darkeneſſe calling of the
of erꝛoꝛs is laid open therby as by the light, and the vntruth Gentyles.
is taken tardie by bꝛinging foꝛth the truth, ſo is Antichꝛiſts
kingdome bewꝛayed. 2. Theſſa. 2. b. 8. This Goſpell (ſaythe
Chꝛiſt) ſhal bee pꝛeached ouer all the woꝛld, and then ſhal the
knitting vp come. Math. 24. b. 14. Which thing is thought to
belong not ſo muche to the foꝛeſpꝛing of the Churche in the
tyme of the Apoſtles, as to the afterſpꝛing of it in theſe our
dayes. By the way, this place witneſſeth manyfeſtly the cal-
ling of the heathē, accoꝛding to that which was foꝛetold by
the Pꝛophetes, and afterwarde confirmed by Chꝛiſt and his
Apoſtles, Math. 8. b. 11. and John. 10. c. 16. and Rom. 15. b. 9. 10.
11. 12. and Ephe. 2. b. 17. Alſo loke in the. ix. verſe of the ſeuenth
chapter heretofoꝛe.

7. Saying vvith a loud voyce: Feare God and giue honour vnto him: for the houre of his iudgement is come. And vvorſhip ye him that made heauen & earth and the ſea, and the ſpringes of vvaters.

Saying with a loud voyce. A The Goſpell muſt bee vttered, The open
not with the mouth half ſhet, but with an open & loud voyce, pꝛeaching of
bycauſe it conteyneth the whole ſumme of mans welfare in the Goſpell.
it. In reſpect whereof Paule ſaide, Pꝛay ye foꝛ me that vtte-
rance maye bee giuen mee to open my mouth boldly, ſo as I
maye vtter the Secretes of the Goſpell, whereof I am
a meſſenger in bondes, that therein I maye ſpeake fꝛeely
as it becommeth mee to doo. Ephe. 6. b. 19. Alſo Chꝛiſt ſayd
to his Diſciples, loke what I ſaye vnto you in the darke,
ſpeake you it in the light. &c. Math. 10. c. 27. B Greate and
earneſt

earnest affection therfore, great assuredneſſe, & great auoch-
ment of ſcriptures had they néede to haue, that minde to aſ-
ſayle Antichriſt and to deſtroy his kingdome after it hath ta-
ken ſo dæpe roote. All the cunning, all the labour reſteth vpõ
this poynt, that the Princes and wiſe men of the world toge-
ther with the ſimple ſort, being perſwaded with effectual per-
ſwaſions, may at length vnderſtande, that this glorious eye
ſeruice, is but a mockerie of Satan, and an bitter abhomina-
tion before God: like as it was a hard matter in old time to
make the Iewes beléeue, that the ſeruice of Moſes Law was
vaine after that Chriſt was once exalted: but it was no hard
matter to make the Gentiles beléeue that the worſhipping of
Idolls was vaine and fond. Feare God. In this place (as in
manie other,) the feare of God comprehendeth all the whole
ſeruing of him. Howbeit hære is mention made of feare by
name, to driue vs to wit, that it is the propertie of the Goſpell
to call backe the faithfull from the feare of men, to the feare
of God. As if the ſayd preacher of the Goſpell ſhould ſay, Bée
yée not afraid of Antichriſt, how great power ſoeuer he ſéeme
to bée indued withall: for the pomp of it is but emptie and
vaine. But ſtand yée in awe of the true Lorde God who kno-
weth all things, can do all things, createth all things, and go-
verneth and preſerueth all things. Looke you vp at him only,
worſhip yée him onely, and ſerue yée him only. So ſaid Elias
to the people, If the Lord bée God, follow yée him, and leaue
Baal. 3. Kings. 18. d. 21. And Chriſt ſayth, Bée not afrayd of the
that kill the bodie and cannot kill the ſoule: but feare ye him
rather which can deſtroy both body and ſoule into hell fyre.
Math. 10. c. 28. And Iames ſayth, There is but one Law ma-
ker which is able to deſtroy and to ſaue. Iames. 4. c. 12. Then
is he onely to bée feared and worthie of all honour: wher vp-
on it followeth. And giue yee honour vnto him. [c] There can
no greater honor bée yélded vnto God, than to receyue hys
worde by faith, and to obey his voyce: [A] according as Moſes
ſayth; And now Iſraell, what doth the Lord God require of

The whole ſeruing of God who only is to be feared.

The honoring of God.

thée

thée, but that thou shouldest loue him. &c Deut. 10. c. 12. For the houre of his iudgement is come. [G] Namely wherein he wyll shew himselfe by manifest déede and worlking, that he is the God and Lord, & iudge of the world, when he shal slea the vngodly with the dreadful blast of the breth of his mouth: Esai. 11. a. 4. &. 2. Thessa. 2. b. 8. when he shall cut the naughtie seruant asunder, and giue him his portion among the hypocrits, Mat. 24. d. 51. [A] When he shal make all his enemies his footestoole. 1. Cor. 15. c. 25. [S] And it séemeth that this manner of diligent & earnest preaching of the word, shall be sent before the second comming of the iudge Christ, to the end that the godly may be comforted, & that suche as be seduced (being curable) may be driuẽ to amendment by feare, or being stubborne and wilfull, may bée made vnexcusable. And worship yee him that made Heauen and Earth. [A] By a couert matching of contraries, Gods myghtinesse is compared with the vayne brauery and gloriousnesse of Antichryst. [S] *q. d.* Wherefore wonder ye at the presumptuousnesse of this man? Wherefore are yee afrayde of him? wherefore humble ye your selues vnto him, sith he is not able to do any at all of these things, and sithe he is not able to make so much as a little worme, or so much as a little lillie floure? So also do the Prophetes set before mennes eyes and imprint in their hartes the power of God, by his workes, and the weakenesse of the false gods by the contrarie. Esai. 41. f. 22. 23. and Iere. 2. f. 28. and so did Paule also in Act. 14. c. 15. &. 17. f. 23. 24.

Gods lasse iudgement.

The myghtinesse of God and the weaknesse of idols.

8. And there followed another Angell saying, Babilon that great Citie is falne, is falne, bicause she made all Nations too drinke of the vvyne of the vvrathe of hir vvhoredome.

And there followed another Angell, saying. [M] Bycause the ministers of Gods word succéede one another, and no one man alone were able to worke all ỹ things that are necessarie for

the abolishing of Antichristes kingdome: Another Angell is said heere to followe the former, to declare the destruction of the child of perdition constantly and vnfearfully. For it is determined by ẏ vnauoydable purpose of God, that his kingdome shall decay at the appoynted time, [A] because that onely Christes kingdome is euerlasting. Babylon that greate Citie. [A] This is the same which erst was called Sodom, and Egypt and the Citie where our Lord was crucifyed, Heretofore, 11. b.8. Which maye be ment of Rome, where the confusion of the lawe of the Gospell, and of Gods seruice hath reigned a long time. [B] And it is called a great Citie, because the greatnesse and multitude of hir wicked doings haue borne sway in all Nations: in such wise as not only Rome, but also euen all the whole world may be called Babilō, considering how hir wickednesse, confusion, contempt of Gods worde, and Idolatrie haue of late ouerspred welneere all partes of the world. Therefore he that wyll go out of Babylon, must bee fayne to take his last leaue of the world, ẏ is to say, he must renounce all the lustes of the worlde, that he maye serue Christe. Wherevnto the Apostles exhort vs, Rom. 12.a.2.f.1. Cor.7. f.31. & Ephe.4.f.24. f.1. Petr.2.a.2. and 1. John.2.b.15 & 5.d.19. [C] So by this message of Johns, the godly are not so much comforted, as those that bee curable in that great Citie, bee warned to get them out of it with all hast possible, least they runne into endlesse damption for company, with the rest of hir inhabiters. Is falne, is falne. [D] The dubling of a word doth oftentimes in the Scripture betoken the certeintie and surenesse of a determination that cannot be called backe. Bycause shee made all Nations to drinke. &c. [M] q.d. Many were led out of the way by hir, when Vices reigned euery where in stead of vertues: as Simonie, Couetousnesse, Lust, contempte of Gods word, whoredome, vncleannesse and such lyke. And whereas heere is mention made of wrath: wee gather thereupon, that Gods wrath (yea euen his ryghtfull wrath) was the cause that wickednesse bare sway among al Natiōs through the

Rome the chiefe seate of Antichrist, albeit that Babylon represent the whole worlde.

What it is to flee out of Babylon.

The cause why wickednesse reigned in the worlde.

the whole worlde, to the intent that the godly myght in the meane while be exercised and tryed, so as their faith myghte bee better fyned than gold, & the spouse of Christ be as a Rose beset round about with thornes. Ballets. 2. a. 2. [A] Wherupon Paule writeth to the Philippians in this wyse. Bee ye pure as the children of God, and vnblamable in the middes of that lewd and crooked Nation, among whom shine yee as lyghtes in the world, holding fast the word of truth. Phil. 2. b. 15. [5] As concerning the wyne of whoredome yee shall finde a larger discourse hereafter in the seconde verse of the seuentéenth Chapter.

9. And a third Angell followed them, saying with a loud voyce: If any man worship the beast, and his image, and receyue his marke in his forehead or in his right hand.

And there followed a third Angell. [A] All Gods giftes are not bestowed vpon all men alike, but (as I said alate) eche man hath a sundry charge inioyned him at the discretion of the holy Ghost. Besides this, God discloseth not all his secretes to euery man, nor all at one time: but vnto whom, and when he listeth: least any man myghte marueil why diuers thyngs were hidden from the fathers of old time, which are knowen to the Church in these last dayes. And therfore here followeth a third Angell, which declareth Gods iudgement ageinst all such as set so much store by the ouerthwart doctrine of Antichrist, that they are not afrayd to professe it openly. If any mã worship the beast, [c] That is to say, whosoeuer shapeth himselfe lyke vnto Antichrist in lyfe and learning. And receiueth his marke in his forehead. [d] That is to saye, he that followeth him in worke, or openly defendeth his tyrannie by counselling or fauouring it, [e] according as is sayde héeretofore, 13. d. 16.

God giueth not his giftes nor discloseth his secretes to all men, nor at all tymes.

10. The ſame ſhall drinke of the vvyne of Gods vvrath, (*) vvhich is mingled vvith ſheere vvine in the cup of his vvrath: and he ſhall be tormented vvith fire and brimſtone in the ſight of the holie Angells, and before the ſight of the Lamb.

(*) Some reade: which is poured into the cup of his wrath.

Gods vengeance.

The ſame ſhall drinke. &c. M. That is tw wit, of the vengeance that ſhall bee layd vpon the vnrepentant. I ſay, He ſhall drinke. For lyke as drinke maketh men drunken, and not meat: euen ſo ſhall euerlaſting damnation ſwallow vp thoſe whom it catcheth, both bodie and ſoule. VVhych is myngled with ſheere wyne. B. The tranſpoſing of the woꝛde Cup from his owne pꝛoper ſignification, both in good parte and in euill, is very ryfe in the Scriptures. For God hath allotted vnto euery mã hys poꝛtion of pꝛoſperitie oꝛ aduerſitie by meaſure certeyne, and he ſhall drinke it whyther he wyll oꝛ no. In this ſentence following it is taken in ill part: The ſpirit of teꝛmpeſt is the poꝛtion of their Cup. Pſalm. 11. b. 6. That is tw ſay, Vengeance is the reꝛwarde that God hathe oꝛdeyned foꝛ their wickednes. In theſe ſentences following it is taken in good parte. The Loꝛde is the Lot of my parte, and of my Cup. Pſalm. 16. b. 5. That is tw ſaye, he is my poꝛtion and appoynted heritage. Alſo, my ouerflowing Cup. Pſal. 23. b. 4. That is tw ſay, The goods whiche God hath giuen vnto me as my Lot, are abundant. Moꝛeouer Chꝛyſt ſaythe, Can ye drinke of the Cup that I ſhall drinke? Math. 20. c. 22. M. By whiche woꝛdes Chꝛiſt demaunded of the ſonnes of Zebedie, whyther they were able tw indure the Croſſe and toꝛmentes that he ſhould ſuffer. For ſo is ment by drinking of the Cup that he ſhoulde drinke of. And he ſhall bee tormented with fyre and brimſtone. C. John inhanceth the puniſhment of the damned ſoꝛte, tw the intent that men ſhoulde the moꝛe abhoꝛre the woꝛſhipping of the beaſt, which is accompanyed with ſo great a toꝛmente. By the toꝛmente of fire, the Scripture is

The ſoꝛe toꝛmẽts of them that woꝛſhip the beaſt.

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wont to betoken the sorest torments that can be: and in the worde brimstone which is a matter that mainteineth fyre, there seemes to bee an allusion to places of brimstone which burne continually, such as is Mount Etna in Sicill. Whereby it is ment, that the sayd fire is vnquenchable, such as the scripture describeth in Esai. 10.d.16.f.66.g.24.f. Mat.3.c.12.f Mark.9.g.43. Wherby therefore it appeareth to be most true, which the Lord hath forespoken concerning the despyters of the Gospell, namely, whosoeuer receiueth you not, nor heareth your sayings, when yée go out &c. Verely I say vnto you, it shal be easyer for the land of Sodom and Gomorrhe in the day of indgement than for that Citie. Mat, 10.b.15. In the sight of the holy Angels.[M] It is an inhauncemẽt. For it greatly increaseth our griefe, to be tormẽted in the sight of them whose counsell we had hild scorne of afore, & whom wee persecuted most eagrely. [A] The worde Holy is added for a difference betwene them & the bad Angells whõ God spared not for theyr sinnes. 2. Pet. 2.a.4. Of whõ also it is said, Go ye cursed into euerlasting fire prepared for the diuill & his Angels. Mat. 25. d.41. Also, know ye not that we shal iudge ỹ Angels. 1. Cor. 6. a.2. for a difference frõ these, the other are called holie, good, & chosen or elect. 2. Tim. 2.d.10.21. At ỹ time therfore it shall appeare, how truly Christ said, whosoeuer is ashamed of me and my sayings in this misbegotten & sinful generatiõ, of him shal the sonne of mã be ashamed when he cõmeth in the glorie of his father with the holy Angels, Marke. 8.d.38. And before the sight of the Lambe. [5] This also maketh to the inhauncement. 4.d. Not only ỹ holy Angels that stand about Christ, shall not pitie the damned soules: but also not euẽ the Lamb himselfe, who other whiles is of nature most mæke, and forward to compassion, can bee moued at that tyme. What rome then shall there bee for mercye at that day, when not euen the Lambe shall haue mynde of any mercye, [A] but shall shewe hymselfe lyke an angrie and ryght dreadfull Lyon? Therfore let no man despyze Christ bycause he is a mæke & mæld

Difference of Angels.

Lambe, for at the length he will come forth as a myghtie Lion, armed with power to deſtroy all hys enemyes: accordyng as he himſelfe hath foretold, ſaying: As for thoſe enemies of mine whiche would not haue me to reigne ouer them, bring them hither and kill them before mee. Luke. 19. 27.

11. And the ſmoke of their torment ſhall go vp for euermore: neither ſhal they haue any reſt day nor night vvhich vvorſhip the beaſt and his image, and vvhoſoeuer receiueth the marke of his name.

And the ſmoke of their tormente ſhall go vp for euermore. A By theſe wordes he doth vs to wit, that the punithment of the damned ſhall bee euerlaſting, like as it is ſayde, Theſe ſhall go into euerlaſting torment, Math. 25. d. 46. B Howbeit ſome of the Anabaptiſtes reſiuing ageine the hereſie of Origen, expounde for euermore, or for euer and euer, or worlde without ende, and ſuch other wordes & ſpeaches, but for a long time, bycauſe they bee ſo taken in ſome places of the ſcripture: and ſo they promyſe ſalnation at length euen vnto the diuells, and to the wicked that bee damned (as vnto the traitour Judas) and vnto all ſinners bee they neuer ſo farre paſt grace. But vayne and fond is ſuch manner of expoſition. For by the ſame reaſon, it myght bee gathered of like places, that the lyfe of the godly after this preſent lyfe ſhall one day haue an end. The ſame thing might bee ſaid of Chriſts kingdome, yea & of God himſelfe, who is auouched both to reigne and to liue euerlaſtingly, and alſo for euer and euer. But what will they anſwere to thoſe places where the punithmente of the wicked is ſimply and abſolutely ſaid to bee endleſſe, without addition of any of theſe wordes and ſpeaches, For euer and euer, Continually, Euerlaſtingly, For euer, Euermore, Eternally, and ſuche other ſayings if any bee of the lyke ſignification? Accordyng as it is in the Prophet, Their worme ſhall not dye, nor theyr fyre go out. Eſai. 66. g. 24. Alſo there

The endleſſe damnation of the reprobats whereby the error of Origen, and of the Anabaptiſtes is confuted.

is

is mention made of vnquenchable fire, in Mat.3.c.12.& Mark 9.g.43.45.47.and Luke.13.d.28. And Paule sayth expressely, neyther whoremonger, nor yet wedlockebreaker shal inherite the kingdome of God. 1.Cor.in.6.b.9.10. That whiche maye at anye tyme (bee it after neuer so long a tyme) bee quenched, cannot bee sayde to bee vnquenchable: and they which shall inherite the kingdome of God, can not at anye tyme, (thoughe it bee also after neuer so long a tyme) haue it sayde of them simply, that they shall not inherite it. And after this manner maye it bee reasoned of all other such like places of the Scripture. Moreouer whereas he sayethe the smoke of theyr torment, it caryeth a vehemencie wyth it. For else a clære fyre pretendeth a pleasantnesse. Neyther shall they haue any reste daye nor nyght. Ageyne he auoucheth, that theyr tormentes shall endure euerlastingly. 11. Speaking erst of the foure beastes, he had sayde: They haue no reste daye nor nyghte, saying, Holy, Holy, Holy Lorde God almyghtie. Yæretofore.4.c.8. And nowe he sayethe the same ageyne, howbeit to a farre other purpose: namely that the damned persons shall haue no reste. For lyke as the other was ment of euerlasting ioy: so thys is ment of endlesse payne. VVhich worship the beast, and his image. That is to say, which yælde vnto Antichrist the honour that is due vnto Christ. And whosoeuer receiueth the marke of hys name. That is to say, whosoeuer professeth the seruing of Antichrist in outwarde worke, as is sayde heretofore, 13.d.16.f. In times paste some haue thought it a matter of small importance, for a man to caste a fewe cornes of frankinsence into the fire to saue hys lyfe wythall: whyche thyng Pope Marcelline is reported to haue done vpon perswasion. So perhappes at thys daye it seemeth to skill lyttle or nothyng, thoughe menne graunt the Pope to bee Christes Vicar and the moste holye and blissed father, thoughe they bee present at Masse, though they reuerently worship the Sacrament shut vp in a box, and the images of Saintes, and to outward appearance

God requireth the seruice of ỹ whole man both inward and outward.

vse the residue of the Popishe ceremonies, to the intent they may saue theyr own skinne and theyr worldly goods, so they beleeue vpon Christ in theyr hart, and put no trust at all in the other things: and so had leuer to play Nicodemus, than to professe Christ openly with the losse of theyr lyfe & goods, by despysing or condemning such manner of Ceremonies. As who woulde saye, if were not Christ that sayde, whosoeuer acknowledgeth mee before men, I also will acknowledge hym before my Father which is in heauen: and whosoeuer denyeth mee before men, him will I also denie before my father which is in Heauen. Math. 10. d. 32. 33. And Paule saythe, The beleefe of the hart maketh ryghtuous, and the confession of the mouth maketh a man safe. Roma. 10. d. 10. Now if it were lawfull to dissemble so in Christes matters: truely the Christians of the primitiue Church myght haue worshipped Christ without impeachment of their lyues or goods. But whosoeuer renounceth not all these thyngs for Christes sake, cannot bee hys Disciple. Now bee a true Christian, is altogither a gentleman lyke, a stately, yea and a rare thing. And this seemeth to bee the cause why Iohn beateth so often vpon these things and consequently addeth,

(*) Some reade: Here is the forbearing of. &c.

12. Heere is the (*) Patience of the Saincts, heere are they that keepe the commaundementes of God and the faith of Iesus.

True stoutnesse and manlynesse.

Heere is the patience of the Saincts. q. d. The godly must take matter of patience from hence, that they see so manye torments lingering for suche as haue lefte Christ and are become vnderlings to the Beaste. The Saincts thinke it more for theyr behoofe to byde the boysteousnesse of ỹ beast which lasteth but a whyle, than the horrible wrath of ỹ iudge the Lambe, which lasteth euer. For it is a fore matter to fall into the handes of the liuing God. Heb. 10. f. 31. Now therfore wee haue needs of corage, nowe wee haue nede of stoute sto-

mackes,

macks, that we be not ashamed of Christ before men, least while we seeke to shunne the inconueniences of this life, wee fall into euerlasting peynes: according to this prouerb, he that shuneth *Charibdis* falleth into *Scilla*, or he that shunnes the smoke falles into ỹ fire. And, they that feare the hore frost haue the snow to light vpon them. Iob. 6. c. 16. Also, he that loueth his life shall lose it. Iohn. 12. d. 25. Rich men and men of authoritie are as ware as may be that they suffer no losse for the Gospells sake: and in the end they perish wretchedly for their labour. Heere are they that keepe the commaundements of God. [A.] The keeping of Gods commaundements is matched couertly against the keeping of mens commaundements. For seing that no man is able to serue two masters at once: as many as fauor Antichrist and sticke to his lawes, must needs renounce Christe, according to this texte, they worship me in vaine, teaching doctrines that are the precepts of men. Mat. 15. a. 9. And the faith of Iesus. For asmuch as the whole summe and perfection of the law is conteined in Christes Gospel: the faith of Iesu is rightly added next to the keeping of Gods commaundements. By whiche kearme Iohn doth vs to vnderstand, that Gods will is vttered vnto vs in the Gospell: least any man might surmise himselfe to yeeld God his due honor, when he refuzeth Christ speaking in the Gospell. For he that honoreth not the sonne, honoreth not him that sent him. Iohn. 5. d. 23. [S.] Therefore when the beast prelleth vs to imbrace his doctrine, heere must be our cheefe watching, heere must be our cheefe laboring, that we forsake not the commaundementes of God and the faith of Iesu. For it is better to fall into the handes of men, than to sin in the syghte of God. [A.] Wherefore if any man suffer as a Christian, let him not be ashamed, but rather let him glorifye God in that behalfe. 1. Pet. 4. d. 16.

No man can serue bothe God & Belial

Wee neede to seeke no further but to the Gospell for Gods will.

(*) Some reade, Bliſſed hereafter be the dead, thoſe (I ſay) which dye for the Lordes ſake. Yea ſayth the Spirit: for they reſte from their labours, and their &c.

13. And I heard a voyce from heauen, ſaying vnto me, vvrite: Bliſſed are the dead that dye in the Lorde henſefoorth. Yea (ſaith the ſpirit) that they may reſt from their labours, but their vvorks follovv them.

The comfort of the faithful.

And I heard a voyce. [A] Leaſt the warfare of the faithfull might ſæme too hard to be borne out to the end, Iohn layeth forth very great rewards for ſuche as fyght faithfully and manfully in Chriſts behalfe. [B] And like as he hath herefore layde forthe the horrible tormentes of Idolaters as it were before mens eyes: ſo now he ſetteth forth the bliſſed reſt and continuall ioy of the faithfull, to the intent that euery of vs ſhould rather ſtriue to go to the heauenly kingdome through perſecutiō, than deſire to enioy our pleaſures in this preſent life to the loſſe of our ſoules. From heauen. [A] This is added leaſt any man might doubt of the truth and certaintie of the Oracle inſuing. *q.d.* It is God that promiſeth, who is alſo able to performe the thinges that he promiſeth. VVrite. [M] Wcrcly as well in thy hart as in thy booke, for the remembrance of thoſe that are to come, to the end that their poſteritie may take comfort at it. For the right vſe of ſcripture is, to edify the faith of ſuch as are to come, and to giue comforte vniuerſally vnto all the godly, as it is to be ſeene in Rom. 15. a. 4. & 2. Tim. 3. d. 16. Bliſſed be the dead. *Ergo* euen the dead do liue vnto God; for there can be no happineſſe where deathe hath power. VVhich dye in the Lord. [S] This muſt be referred ſpecially to the comfort of thoſe whome the beaſt ſhall put to death for ſpeaking againſt him. *q.d.* The deathe is not to be feared which a man dieth for the Lords cace: for they that die ſo ſhall be happie out of hand, and free from all labours afterward, yea and they ſhall haue euerlaſting reſt with Chriſt. [L] Moreouer they die in the Lorde, as many as are ſlaine for deſpiſing and condemning the religion of the Pope or of Mahumet; no leſſe than they did which in olde time deſpiſed eyther the Iewiſh Ceremonies which were extincted and abrogated,

The right vſe of Scripture.

Who they bee that die in the Lorde, & their happie ſtates.

gated, or the religion of the Idols after that Christ was exalted. A. And this happie or blessed state of the godly, is matched against the iudgement of the flesh and the world: as if it were said, although the godly being as sheepe apointed to the slaughter, seeme most miserable of all men in the sight of the world: yet is it as certaine as certaine may be, that they bee blessed in the sight of God. S. For precious in the Lords sighte is ỹ death of his Saincts. Psa. 116. c. 14. Henceforth. A. S. Some following the old translation, ioyne this parcell [henceforth] to the next sentence. S. But the Grecians point it so, as henceforth is the end of the last sentence: so as the meaning should be, that hereafter they shall be happie which die in the Lorde. M. Which thing is to be meant of al righteous persons which departe out of this mortall body full of faith, but specially of those that be slaine for the Gospels sake, as hath bin saide afore. Yea. S. This particle graunteth or confirmeth a thing. Sayth the Spirit. A. Supply thou the word Holy, who is the only teacher of truth. That they may rest frō their labours. S. Doutlesse a very great ground of comfort and gladnesse. B. The labors of the godly are some ended here, and after them ensueth endlesse rest. Contrariwise the vngodly are loth their labours should come to an end, and they shall find them euerlasting. A. according as it is said, that they shall haue no rest day nor night, in the eleuenth verse of this Chapter. Wonderfull is the vnskilfulnes or rather madnesse of the Papists, which reade this text of Iohns in their Obits for the dead, whose soules they thought to be pained in the fyre of purgatory, whereas this place doth manifestly ouerthrow their forgerie of the fire of purgatory, as much as any place can do. S. For in this place the holy Ghost warranteth blessednesse and rest vnto the godly from all their labours and troubles, immediatly from the houre that they dye in the Lord, that is to saye, from the houre that they depart out of this life, stedfast in the faithe of Christe: according as Christe himselfe auoucheth, saying: verely verely I say vnto you, he that heareth my word

The labours of the godlie and the vngodly, and the ouerthrow of popish Purgatorie.

woꝛd & beléeueth in him that ſent me, hathe life euerlaſting, and ſhall not come into condemnation, but is paſſed from death into life. Ioh. 5. d. 24. [A.] Alſo Paul ſaith, Then is there no damnation to them that be graffed in Chriſt Ieſu, whyche walke not after the fleſh but after the ſpirit. Rom. 8. a. 1. And the Lord ſayth by his Prophet, I will be alone with them as touching their vnrighteouſneſſe and ſin, and I will no moꝛe remẽber their iniquities Iere. 31. f. 34. & Heb. 8. d. 12. [A.] Beſides this, Lazarus was caried by Angels into Abꝛahams boſome, Luke. 6. e. 22. And vnto the theefe as he hung vpon the Croſſe, it is ſaid, This day thou ſhalt be with me in Paradiſe. Luk. 23. f. 43. Alſo, I long to be let lꝏce (ſaith Paule) and to be with Chriſt. Phil. 1. d. 23. Who then is able to conſider the madnes of theſe men ſufficiently? Are the Popes ſale bulles able to do ſo muche foꝛ men, that they whiche can get them ſhall flye ſtrait wayes into heauen and neuer feele the peines of Purgatoꝛie, (which thing they pꝛomis:) and ſhal not the almighty powꝛer of Chriſt be able to do it? [B.] All theſe thinges wyth ſuch other like, are not only againſt the Popiſh Purgatoꝛy, but alſo againſt thoſe that thinke mens ſoules to die oꝛ fall aſleeps with their bodies, and to be raiſed vp againe at length with their bodies. Againſt whome is alſo this text, God is not the God of the dead, but of the liuing, Mat. 22. c. 32. Then are the Saincts aliue in reſpect of the ſoule which is the better part of them: and their bodies be in the meane whyle reſerued, and layd vp in the earth to the regeneration that is to come, like as coꝛne is to the harueſt. 1. Coꝛ. 15. e. 36. [A.] Alſo we ſee how Iohn (oꝛ rather howe the holie Ghoſt who inditeth theſe things vnto Iohn) maketh no woꝛd at all in this place, concerning the interceſſion of the Saincts deceaſed: albeit that he treateth purpoſely of their ſtate. Onely he aſſureth them of bleſſednes and reſt from their labours: and as foꝛ the pꝛaiers which they ſhould poure out foꝛ vs, ther is no mẽtion of them. Wherevpon we gather that thoſe men haue deliuiuadulſedly, which haue boꝛne ſaike in hand without warrant

Mens ſoules doe neither die noꝛ fal aſleep.

Interceſſion of Saincts deceaſed.

deceased do make intercession for them. But for these things take more in the third verse of the eighth Chapter heretofore
But their works follow thē. M.S. It is a transposing of tearmes: for works are put for Reward: like as Paule also saith, Loke what a man soweth, that shall he reape. Gal. 6. b. 7. Also, wee must all appeare before Christes iudgement seate, that euery man may receiue the things that be done by the body, according to that which he hath wrought, be it good or bad. 2. Cor. 5. d. 10. A. If any man demaund why mention is made heere of workes rather than of faithe, seing we be iustifyed only by faith: the answer is in a redinesse: namely that fayth is not excluded when workes whiche spring out of faith are alledged. For it is certaine that all the workes of men which proceede not of faith, are not only vaine, but also filthy and abhominable in the sight of God, B. according as the Apostle saith, what soeuer is not of faith, is sinne. Rom. 14. d. 23. Moreouer John had commended faith sufficiently when he sayde, that the dead whiche dye in the Lord are happie euer after. A. For what else is it to die in the Lord, thā to hold the beleefe of his word surely and stedfastly euen to the last end of life: And as for the reward of workes loke in the eighth verse of the eleuenth Chapter heeretofore.

The rewarding of the works of the godlie.

What it is to die in the lord.

14. And I looked, and lo a vvhite Cloude, and vpon the Cloude one sitting like the sonne of man, hauing on his head a crovvne of gold, and in his hand a sharpe Sythe.

And I looked. C. After that John hath treated of Antichrists tyrannie and the persecutions of the godly: now he treateth of Gods iudgement, that al the godly may take comfort thereby. For the troubles of the godly must not be so loked at, as though ther were nothing else to be considered: (for thē were there nothing else to be seene but matter of despayre.) But we must alwayes haue an eye therewithall vnto Gods iust iudgement against the wicked persecuters, & vnto his ready

A forme of Gods iudgement, & howe Gods iudgement is to be considered.

hely,

help, whereby he comforteth his seruants and raiseth them vp to good hope, & also vnto the most ample reward that ensueth. Daniel hath described these things vnto vs notably wher he speaketh of ỹ little horne that spake blasphemies. I loked (saith he) vntill stooles were set, & the auncient of yeres sate downe, whose raimẽt was white as snow, & the heare of hys head as pure woll, whose throne were fyrie flames, and hys wheeles a burning fyre. &c. Da. 7. c. 9. As if he should say, I cõsidered al these things, namely whither the godly shoulde bee persecuted euermore, whither Antichrist should reigne for euer, and whither God would at any time vtter his ryghtfull iudgement: And as I weyed these thinges with my selfe, I sawe the iudge of the whole world redye to take vengeance of ỹ reprobates &c. So also in this place Iohn setteth forth vnto vs a certaine forme of Gods iudgement, least ỹ faithful myght be vtterly discouraged, whẽ they see ỹ childe of damnation triumph for a tyme, & thẽselues contrariwise to be tried with aduersities, bycause there shal folow a wonderful chãge of thinges anon after. And Lo, a whyte Cloude. 8. He meneth Christ the Conquerour king and iudge. And it is a rife thing both in the psalmes and in the prophets, for the Lord to ride vppon the Cloudes in token of his souereine and altogither diuine maiestie. Therefore by this figuratiue speech, Iohn setteth forth the diuine maiestie in Christ. Of which sort this is, Hereafter ye shall see the sonne of man sitting on the right hand of power, and comming in the Cloudes of the aire. Mat. 26. f. 64. Also after Luke had said that Christ was taken vp in a Cloude frõ the eyes of his disciples, immediatly he added ỹ record of his Angels, This Iesus which is takẽ vp from you into heauen shall come in the same wise that you haue seene him go vp into heauẽ. Act. 1. b. 9. 11. Like the sonne of man. Iohn speaketh thus, bicause that wheras Christ seemeth outwardly to be but man, yet notwithstanding in power he is God. Furthermore whome a little erst he had set out like a Lamb, by reason of the resemblance of his being offered in sacrifise:

Christes diuine maiestie.

Christes manhoode.

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him maketh he now a man; in respect of the misterie of his incarnation. A. So also Paule sayeth of the same Christ: who being in the shape of God, thought it no robberie to be equall with God. Neuertheless he abaced himselfe, taking vppon him the shape of a seruant, and became like vnto men, and was found in his behauiour as a man. Phil. 2. a. 8. Hauing on his head a Crowne of gold. 3. A Crowne of Gold is a token of kingly maiestie, and also of victory. A. When Christ was vpon earth, he ware a Crowne of thorne that was put vppon his head, that he might by and by after reconcile his father vnto vs by his death: And now being in glory and singular felicitie, he is crowned with glory and honor. Heb. 2. c. 9. Which thing John meant to betoken by the resemblance of a crowne of golde. And in his hand a sharp Syth. 9. The sharpe Syth in Christs hand, betokeneth the sorenesse of his iudgement to come. 8. For it appeareth welynough by Esa. 18. b. 5. & by Joel. 3. d. 10. that vnder this image, here is described the person of a iudge that is ready to giue the sentence of cutting vp. Yea and our Sauioure himselfe according to John Baptist, compareth his iudgemēt vnto a harueſt. Mat. 3. c. 12. & 13. e. 39. Also by the name of Syth, may be betokened the word of God, for by the worde shall the wicked be iudged, as Christe himselfe witnesseth, saying: The worde that I haue spoken shall iudge him in the latter day. John. 12. g. 48.

Christs kingly maiestie.

The cutting vp of the wicked.

15. And another Angell vvent out of the Temple, crying vvith a loude voyce to him that sate vppon the Cloude: Put foorth thy Syth and mowe: for the houre, is come that thou shouldest mowe, by cause the harueſt of the earth is ripe.

And another Angell went. A. Nowe John describeth the execution of Gods iudgemente, vnder the two similitudes of harueſt and Grapegathering. Put foorth thy Syth, and mow 5. 6. By this place (like as by other, as well in this

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The desirousnesse of the Angels to further the welfare of the godlie.

this booke as in other partes of Scripture) it appéreth with with what affection & with what diligence those heauenly spirites desire to further the welfare of such as beléeue in our saniour Christ. Herevpon the Angell is brought in as it were making earnest sute to haue the time of persecutiõ shortened ỷ the wicked might not any longer blaspheme God, & worke outrage againſt his chosen. In respect wherof the Angels are termed Haruest folke & brought in as haruest folke by Christ himselfe. Mat. 13. c. 39. Notwithstanding there bée some that refer this to the ministers of the Church, which cry vnto God for the deliuerance of the godly and the punishment of the vngodly. Because the haruest of the earth is ripe. [A] This haruest is the verie same that Christ willeth to bée tarryed for, when he treateth of the choling out of the good from the bad. Suffer ye the (saith he) to grow together vntill Haruest, and when haruest commeth, I will say to the Haruest folke, first gather ye together the darnell and bynd it vp in bundles to bée burnt: but gather yée the wheate together into my barne. Math. 13. d. 30.

The haruest of the world.

16. And he that sat on the Cloud dyd put his sythe vnto the earth and the earth, was mowen. [A] The same thing doth Christ shew plainly, howbeit in other words. Mat. 13. f. 41. and. 25. f. 31. 32.

The saincts are iudges of the world.

17. And another Angell came oute of the Temple which is in heauen, hauing also a sharpe shredding-hooke. [M] John hauing spoken of Christes iudiciall power, proceedeth consequently to the power of the saincts ỷ assist Christ in that iudgement. For in as much as Christ and they bée made all one: they are also called iudges of the worlde to come. Math. 19. d. 28. & 1. Cor. 6. a. 2. And therfore this Angel is brought in with a sharpe shredding hooke, to execute the last iudgement together with the sonne of man.

18. And

18. And another Angell came out from the Altar, vvho had powver ouer fyre, and he cried vvith a lovvd voyce vnto him that had the sharpe Shredding hooke, saying: put foorth thy sharpe Shredding hooke and cut dovvne the (*) clusters of the earth, for hir grapes bee ripe.

(*) Some reade the clusters of the vine of the earth.

And another Angell came out. &c. G. Some thinke that by this Angel is betokened Christe, who is said to go out of the Altar, when he surceaseth his office of mediatorship, & intercessorship: which thing shall come to passe at the day of iudgement. For thē shal ẏ chozē be rewarded with the euerlasting blisse & endelesse life which they haue always waited for, and there shal be no nēd of intercessiō any moze. For ẏ Sainctes shal sée God face to face, as it is writtē. 1. Cor. 13. d. 12. & 1. Ioh. 3. a. 2. And whē is it followeth. VVhich had power ouer fire: they expounde it to be meant of the same Christ: saying, that by the name of fire there is betokened most grœuous & horrible vengeance, and that the same is in the hand of Christe, whome God the father hath ordeined iudge of the quicke and the dead. Act. 10 g. 42. Which exposition agrœth best to the testimonie of the scripture. For it is certaine that nothing shall be done in that last iudgemente, but by the will and appointment of that souereigne iudge whome God the father hathe ordeined. Put foorth thy sharpe Shredding hooke. A. It is an exhortation or rather a commaundement for the executing of the last iudgement. And cut down the clusters of the earth. S. By the two similitudes of harueste and grapegathering, Iohn setteth before our eyes the vtter rooting vp of Antichristis kingdome, or rather of al the vngodly. Which similitudes are rife in the Prophets when they speake of the iudgement of Gods wrath against sinners. For people are likened to Corne and Vynes. Therefore as oft as they be consumed for their sinnes by sword, famine or pestilence, they be said to be mowen, reaped, and cut downe. Then by harueste and grapegathering,

The surceassyng of Christes intercessiō, and his executing of the last iudgemēt.

The vtter rooting vp of Antichristes kingdom, and of all the vngodlie.

hære is ment all one thing: that is to wit, the damning of the wicked. Howbeit by the Vyneyard we haue a more determinate pointing out of ſuch as worke euill with greater indeuer: like as a vyneyard requyreth greater buſineſſe to make it frutefull, than other land doth. For aſmuch then as Antichriſt is the woꝛſt of all men: He is aptly betokened in this place by the vyne: and by the cluſters therof, it is not amiſſe to vnderſtand his pꝛinces, pꝛiuypackers, Heretikes, and the reſt of his fauoꝛers. For hir grapes be rype. That is to ſaye, their wickednesſe is come to his full growthe, their iniquitie is gotten to his full heighth, their ſinnes are full ſommed: according as the ſcripture ſayth of the Amoꝛrhyts Gen. 15. c. 16. And Chriſt mæning to betoken the ſame thing, ſayd to the Scribes and Phariſies: Fill yée vp the meaſure of your fathers. Mat. 23. d. 32. For aſmuch then as the things that Gods holie pꝛophets haue ſpoken of Antichriſts kingdome, are fulfilled: it is ryghtly ſayd, that his grapes be rype. Alſo Antichriſt himſelf is very fitly termed a vyne, and his pꝛinces and Apoſtles, the cluſters of grapes. For like as the ſap that paſſeth out of the vyne and is rypened in the grapes, hath power aboue all other licours to make men dꝛunken: So Antichriſt and his pꝛinces by reaſon of their great authoꝛitie in the Churche, and their greate abundance of riches, and his Apoſtles by reaſon of their counterfet holineſſe, haue moſt effectuall power to turne away men from the truthe of the Goſpell, in ſomuche as many be ſo far ouerſotted with that dꝛunken dotage, that they think the law of the Goſpell to be vtterly vnneceſſarie and woꝛthie aboue all other lawes, (as reaſon would it ſhould haue bin) and not rather fond & foliſh: all caces ſhoulde haue bin decyded by it, rather than by any other lawe whatſoeuer: The flat contrarie wherof ỳ whole woꝛld witneſſeth to be done.

Antichriſt likened to a vine, and his miniſters to the grapes.

19. And

19. And the Angell thrusted his sharpe Shredding hooke into the earthe, and shreaded [of the grapes of] the vyney ard of the earth, and cast them into the great vvynefat of Gods vvrath.

The bter damnation of Antichryste, & of all the wicked.

Hell.

Why hell is sayd to bee great.

A good exhortation.

And the Angell thrusted &c. All things are at the commaundement of the iudge Christe, bycause all power is giuen hym by God the father, that he should render reward to the good, and lay extreme punishment vppon the bad. And shreaded of the grapes of the vyneyard of the earth. That is to say, he sholed out the bad from the good. And cast them into the great wynefat of Gods wrath. [A.] Iohn meeneth Hell or the place where the damned sort be: which is tearmed ỹ winefat of Gods wrath, bycause the wicked shall finde nothing there but Gods dreadfull wrath: in respect whereof it is sayd, he that beleeueth not the sonne, shall not see life, but the wrath of God abideth vpon him. Iohn. 3. d. 36. [M.] This winefat of hell is called Great, bycause the mouth of it swalloweth vp all men at the Diuels pleasure, and bycause it receiueth many, euen princes and kings, [A.] By reason wherof it is also said to haue widened the mouth of it. Esay. 5. d. 14. [M.] And lastly bycause the peyne of it is endlesse. [S.] Iohn therfore hath tearmed the vnmeasurable rage and most deepe sea of sorrowes and tormentes, from whence no man can swim out or by any meanes wade out, the great winefat of Gods wrath: like as it is euidently shewed in the similitude of the rich glutton. Luk. 16. f. 26. [A.] Then let vs learne in season to shunne this great wrath, that we be not compelled to feele the greatnesse of it with the vngodly. Let vs humbly say vnto God, turne away thy wrath from vs, Psal. 85. a. 4. And seeing that Christe sitteth now vpon the throne of mercie, and calleth all men to amēdment: we must beware that we abuse not his graciousnesse, nor despise not his mercie, as though it could stand vs in no sted, vpon trust of our owne workes. But rather let vs go wyth fayth to the throne of grace, that wee may obtayne mercye, and

kynd fauour to be helped in due ſeaſon. Hebr. 4. d. 16. For Lo, now is the tyme of accepting into fauour, now is the day of Saluation. 2. Cor. 6. a. 2. But then ſhal be the time of puniſhment & the day of vengeance, howbeit vnto thoſe only which haue deſpyzed the tyme of Saluation and grace throughfroward vnthankfulneſſe.

20. And the vvinefat was troden vvithout the citie: And blud vvent out of the vvinefat vp to the brydles of the horſes, by the ſpace of a thouſande and ſixhundred furlongs.

And the wynefat was troden.[s] He proceedeth with his ſimilitude of grapegatherers & treaders of the wynefat. Eſa. 63. a. 3. without the Citie. That is to wit of the heauenly Jeruſalem for the damned ſort are put out of the companie of all the Citizens of the kingdome of heauen, [A] according as Chriſte gaue to vnderſtand when he ſayd of the fiſhers, They haue chozen the good fiſhes into their owne veſſells, and caſt the noughtie ones out of dozes: ſo ſhall it be in the knitting vp of the world, &c. Math. 13. f. 48. 49. And alſo when he treateth of the outward darkneſſe, in the ſame Euangeliſt. 8. b. 12. [P] In vayne then and ouerlate is the repẽtance of the damned ſort, bycauſe they ſhall neuer be ſo clære purged of their ſinnes, as that they may be ioyned in cõpanie with the godly: but they ſhall be aſunder for euer according as Chriſt hath ſhewed in the perſon of Abraham. Luke. 16. e. 26. And blud went out of the winefat. By the name of blud, the ſcripture is wont to betoken vengeance and reuengement: and ſo meant John to deſcribe the greatneſſe of Gods wrath after a ſort in this place.

The ſeparation of the wicked from the godlie.

A good exhortation.

Vp to the horſes bridles. His mæning is, that the infinite multitude of Antichriſts hoſt, ſhall periſh farre and wide through all the foure quarters of the world: which thing ſæmeth to be betokened by the number of the furlongs. For foure times foure hundred make a thouſand and ſixe hundred: ſo that, as well in reſpecte of the multitude that periſh, as in reſpect of the

in respect of the greuousnesse of the paynes, a man may vnderstand it to be a greater slaughter than that whiche Christ foretold to be to come vppon the Iewes. All the righteous bloud (sayeth he) which hathe bin shed vppon the earth from the blud of the ryghteouse Abel, vnto the blud of Zacharie that was slayne betwéene the Temple & the Alter, shal come vppon you. Math. 23. d. 35. e. Luke. 19. k. 43. For these comparisons and similitudes are surmounting, which Iohn vseth, to set out the greatnesse of the matter. M. For all this is spoken to set out the horriblenesse of euerlasting damnation, for like as it were a horrible matter, to sée a man ryding in blud vp to the horses brydle, by the space of a thousand and six hundred furlongs together: euen so, much more horrible shall the punishment be, which the damned sort shall indure daylye in Hell.

The fifteenth Chapter.

AND I sawe another signe in heauen, great and maruelouse, seuen Angelles hauing the seuen last plagues: for in them is the wrath of God fulfilled.

AND I sawe another signe in heauen. A. Iohn sheweth in this chapter, how such as haue not bin misled by the frowarde doctrine of Antichrist, do yéeld God thanks for it, and allure all other creatures to the setting forth of the prayzes of the same God. Also he sheweth how the Lord God sendeth his messengers, as well for the perfect deliuerance of his seruãts, as for the vtter destruction of the reprobates. Great and wonderful. Iohn hath added this, to make his héerers giue the better eare to him. And yet for all that, it is a great and wonderfull signe or miracle, when the houge Antichrists are vanquished and put to flyght by mẽ of the baceste sort, through the

The contents of this chapter.

A wonder.

power of Gods word. For thus was it sayd of the beast: who is like the beast, and who is able to feight with him? Hereto fore. 13. b 4. Seuen Angelles. [M] That is to say, All preachers furnished with sundry gifts, & inlightened with ỹ grace of the holy Ghost, against Antichrist. Hauing the seuen last plagues. [S] By this place it appeareth, that this vision belongeth to the last persecution that Antichrist shall make, whiche shal not last so smal a time as some haue thought, ỹ is to wit, but three dsuall yeres & a halfe: as it is euident to him ỹ cõsidereth the beginning, increase, and end, both of Mahumet & of the bishop of Rome. For they started not vp to so great power vpon the sodein, neyther shall they be bereft ageine of their kingdome vpon ỹ sodein, no not euen when they be throughly knowen. [A] In Paules tyme the chyld of perdition began euen then to worke ỹ misterie of iniquitie. 2. The. 2. b. 7. Neither could he be knowẽ out of hãd: but assone as God thought it good to inlighten ỹ world anew with ỹ Lamp of his Gospel: then was Antichrist discouered & made knowẽ, who heretofore had bin reuerenced of all men as cheefe shepherd of the Church, or rather honored as Lord of the whole world. Yet ceaseth he not to rage still, but stryueth with myght and mayne to hold still his vsurped tyrannye, cursing and banning euery man that assayeth to shake off his yoke. For in them is the wrath of God fulfilled. It is a rendering of a cause. For hee sheweth wherefore God called out those seuen last plagues: namely for the fulfilling of Gods wrath in them, by the slaughter of Antichrist and all his armye. [G] Daniel hath told vs afore hand, that Antichriste shall deale as hee listeth himselfe, and exalte and magnifye himselfe aboue all Gods, and speake maruellous thynges against the highest God: and that he shall haue fortunate lucke in his doings, vntill Gods wrath be fulfilled at suche time as his wickednesse is come to his full perfectnesse. Daniel. 11. f. 36. The same thing doth Iohn seme to betoken. [S] And by seauen plagues hee meeneth all manner of plagues wherwith God is wont to destroy the wicked, after

As Antichrist crept vp by litle & litle, so must he be abolished by litle and litle

Plagues are the executions of gods iudgements.

the manner of the ſcripture: lyke as Moſes ſaythe, And I will ſmite you with ſeauen plagues. Leuit. 26. e. 28. And the holy ſtories of the Byble repoꝛt ſuch manner of plagues to be oftentimes wꝛought by the ſeruis of Angels, as vpõ Sodom. Gen. 19. a. 1. and in the red Sea, Exod. 14. e. 19. and vpon Sennacherib. 4. Kings. 19. g. 35. & Eſay. 37. g. 36. and in other places very rife: howbeit that oftentimes he vſeth the ſeruis of men, as well good as bad, to the ſame purpoſe, accoꝛding as he thinketh good.

2. And I ſavve as it vvere a Sea of glaſſe mixt vvith fire: and them vvhich had gotten the vpper hand of the beaſt and of his Image, and of his marke, and of the number of his name, ſtanding vpon the ſea, vvith the harps of God in their hands.

And I ſawe as it were. M. Beſoꝛe John go in hand to declare the ſaide plagues, he deſcribeth Chꝛiſtes armye liuing and teaching accoꝛding to the Goſpell, thereby to giue men to vnderſtand, what maner a one he ought to be, which wil be admitted into their company. A ſea of glaſſe. 5. G Of the Sea of glaſſe I haue ſpoken heꝛetofoꝛe. 4. b. 6. Mixt with fyre. The Sea of glaſſe mixt wyth fyꝛe, ſeemeth in this place to beare a reſemblaunce of the greate myſteries and afflictions whiche the godly ſuffer at the handes of Antichꝛiſts ſouldiers, wherby the dꝛoſſe of their fleſhly afectiõs being ſkowꝛed off by the woꝛking of Chꝛiſtes ſpirite, and as it were fyned like golde in the fyꝛe, is at length made perfectly cleane: accoꝛding to this ſerte, we haue paſſed thꝛough fyꝛe and water, and thou haſt bꝛought vs out into coleneſſe againe. Pſalm. 66. c. 11. Wherevnto Baptim alſo calleth vs: accoꝛding as Paule teacheth, Roma. 6. a. 4. f. 1. Coꝛ. 10. a. 2. f Coloſ. 2. c. 12. f. 3. a. 5. f. 1. Peter. 3. d. 21. And John hathe alluded to the paſſing of the red Sea, Exodus. 14. e. 22. And them whiche had gotten the

The afflictions of the godlie do purge them.

Who they be that ouercome Antichriste, & syng praises vnto God.

vpper hâd of the beast.&c. These are such as haue not had Antichrists outward Religion so much in estimation, nor bin so much perswaded by his deceitfull miracles, as to giue credite to his wickednesse rather than to the religion of Christe. These kinde of people did Iohn see standing vppon the sea of glasse, with the harpes of God in their hands. That is to say yelding thanks vnto God, and magnifying him with continuall prayses. For they know, that this victory of theirs is gotten, not by the power of man, but by the power of Christ: who is wont to keepe suche folke very well from the deceites and falsehodes of men, as he hath taken charge of to keepe, that they may not perish with the rest of the worlde whiche is set wholly vpon mischefe.

3. And they sung the song of Moses the seruaunte of God, and the song of the Lamb, saying: Great and vvonderfull are thy vvorks, O Lorde God almightie: righteous and true are thy vvayes O king of the Sainctes.

And they sung the song of Moses. 3. By this place it appereth, that in the sea of glasse, Iohn (as I said euen now) alludeth to the passing of the red sea, where the Israelites were by a resemblance baptised, according as the Apostle witnesseth. 1. Cor. 10. a. 2. Therefore it is all one as if Iohn shuld say, Like as in old time the auncient people of God hauing passed the red sea where their enimies were drowned, walked safe vpon the shore, singing a song of victory to the Lorde their Sauiour: So now also, these hauing vtterly ouercome al powers ỳ stod against thē, do praise and magnifye their Sauioure Christ with earnest mindes. And Moses is called the seruant of God, not onely bicause he worshipped the Lorde aright, but also in respecte of the seruis that he was charged wyth, lyke as the Prophets, Apostles, and ministers of Gods worde are called Gods seruantes, to the ende that

Why Magistrates and ministers bee called Gods seruauntes.

that men should know with whom they haue to deale, when the Lordes message is brought vnto them by the ministerie of his seruauntes. In respect whereof Paule saith thus: Ye therefore that despyseth these things, despiseth not men but God who hath put his spirite into vs. [c] Whereby he concludeth, that whosoeuer reiecteth the doctrine of the Gospell, reiecteth not men but God: [b] least any man picking a quarrell myght say, what haue I to do wyth the precepte of the Apostles: who is Paule, or who is Peter: were they not mortall and miserable men? But Paule answereth them thus. As for ỳ things that wee alledge ageynst sin, wee make them not of our selues, but wee take them out of Gods word. [L] And therfore they that despise them, despyse not vs that warneth them, but they despise God the authour of them, by whose authoritie and commaundement wee speake them. [c] The cause why the Apostle steppeth vp so vehemently ageinst them, is for that there bee euer some crabbed persons, who forasmuch as they are careleste of God, do scoffe at all the threatnings of his iudgement, and therewithall do make a mocke of all the precepte of holie and godly lyfe. Suche folke must not bee taught, but they must be beaten with chyding as it were with the stroke of a hammer. [L] The like sentences hath Christ also. Ye that heareth you heareth mee, and he that despiseth you despiseth mee, Luke. 10. c. 16. Also, whose sinnes soeuer you release they bee released: and whose sinnes soeuer you wythhold they be withbild. John. 20. c. 23. The foresaid song of Moses is written in Deut. 18. d. 18. And the song of the Lambe. I haue told yee often heretofore, and specially in the third verse of the eight chapter how there can no acceptable honour bee yelded vnto God, excepte Chryst the mediator go wyth it. Great and wonderfull are thy workes. [o] Whatsoeuer the scriptures teache, it tendeth euer to this ende, that wee should acknowledge God to bee great and wonderful in hys creatures, and declare the same vnto others, but then specially when the benefite of redemption is in hand: that he alone may bee

The ende of all thinges taught by the scriptures.

Godsalmighty-nesse.

feared & honored of all men. Lord God almightie. [1] The ſaints do chiefly commend Gods almightinesse, not ſo much in hys workes of creation, as moſt chiefly in gouerning thē, wherby he manifeſteth his righteouſneſſe & truth in iudging ỳ world. And therfore they call al Nations through the whole world, to the fearing of him, & to the profeſſing of his name. Ryghtu-

Gods rightuouſneſſe.

ous and true are thy wayes. [A] Ye that is ỳ cheefe rightuouſneſſe it ſelf, cannot but do all things moſt rightuouſly. The lyke ſentence weinære, is had oftentimes in the Pſalmes, and ſpecially in the. Pſal. 25. b. 8. & 119. 151. O King of the Saincts. God

God is a king to the Saincts & a iudge to the reprobates.

in reſpect that he is the onely maker of all things, is king of the whole world, yea & is called Lord of heauen & earth. Gen. 14. d. 19. & Pſalm. 24. a. 1. But forasmuch as he gouerneth hys children, whom he hath made holy by his ſpirit, after another maner than he doth the reſidue: he is truely and properly called the king of the Saincts and the God of the faithful, according to the ſcripture which ſaithe, I will dwell in them and walke in thē, & I will be their God and they ſhal be my people, Leui. 26. b. 11. & 2. Cor. 6. b. 16. And Pauls ſaith, Therefore are we in perill and ſuffer reproch, bicauſe we haue our hope ſettled in the liuing God, who is the preſeruer of all men, but ſpecially of thoſe ỳ beleeue. 1. Tim. 4. c. 10. As for ỳ reprobates he is ſaid properly to bee their iudge: for he will ſpeake vnto them in his wrath, and trouble them in his fore diſpleaſure, Pſal. 2. b. 5. He will ſay like an angrie iudge, depart from me yee workers of iniquitie, Math. 7. d. 23. And alſo, Go ye curſed into euerlaſting fire, which is prepared for the diuell and hys Angels, Math. 25. d. 41.

4. VVho ſhall not feare thee O Lord, and glorifie thy name? for thou only art pure: and therefore ſhall all Nations come and vvorſhip before thee, bicauſe thy iudgements are made manifeſt.

The honouring and glo-

VVho ſhall not feare thee O Lord. [A] The feare of God, (like as in many other places) is take hēre for ỳ whole ſeruice of God.

God. M. q.d. Thou art worthy to be serued & honored of al mẽ. And glorifie thy name. M. That is to wit, both in dæde & in doctrine. For thou only art pure. A. Only God is said to be pure or holy, bicause al creatures, in cõparison of him, are vncleane, yea euẽ the very starres, according as it is said in Iob 25.a.5. And yet the Pope being a mortall mã, (that is to say but rottennesse & wormes meate) wil nædes haue all mẽ to call him most holy, & so is he exalted aboue al ỹ is worshipped or called God. 2. Thess. 2.b. 4. And therfore shall all Nations come. &c. That is to say, Out of all Nations shall come some that shall professe ỹ catholike faith both in word & dæde. Concerning ỹ calling of the Gentils, looke in the. ir. verse of the. vj. chapter heretofore, & in the sixth verse of the. xiij. Bicause thy iudgements bee made manifest. G. That is to wit, to thy faithful children, vpon wꝶ the light of thy truth shineth. For although the vnbeleuers haue experience of Gods iudgemẽts in very dæde: yet notwithstanding, so great is their blockishnesse, & so greate is the blindnesse of their minde, that whatsoeuer happeneth vnto them, they father it vpõ fortune rather than vpon Gods prouidence.

rthying of God who onely is pure.

Fortune is the God of the wicked.

5. And after this, I looked, & behold, the Temple of the Tabernacle of vvitnesse was opened in heauen.

And after this, I. &c. In the enterance of this Chapter, he had begon to speake of the seuen Angels that haue the seuen vyoles, frõ whence hauing made a step aside, to shew first ỹ ioyfull things that he had sene of the sea of glasse and of the singing of the saincts: now he returneth ageine to his former talk that he had begon. The temple of the Tabernacle of witnesse was opened in heauen. O Concerning the opening of the temple, I haue spoken heretofore, 11.d. 19. S. And John alludeth to the old Tabernacle, from whence answers were soughte in all affaires that were to be done among Gods people: which was a shadow of the things that were to be done in the kingdome of Christ, Heb. 8.a.2. & 9.c.11.

6. And

6. And the seuen Angells that haue the seuen plagues vvent oute of the Temple, clad in linnen cleane and vvhite, and gyrded aboute their breastes vvith golden girdles.

And the seuen Angells. A. I haue tolde you alreadie in the first verse of this Chapter, that these seuen Angells betoken all the ministers of the Gospell, which are sent ouer all the worlde by God to abolishe the kingdome of Antichrist. That haue the seuen plagues. M. That is to saye, all the plagues that are to bee layd vpon Antichrist and his ministers. VVent out of the Temple. This must bee marked aduysedly. S. That irreuocable iudgement against wicked Antichrist and all those that bee linked wyth him in the same wickednesse, procedeth out of the Temple of almightie God. A. Then is the iudgemẽt which is pronounced ageinst the despysers of Gods worde, not the iudgement of man, but of God. Loke what the Ministers of his worde doe bynd in earth, the same also is bounde in Heauen, Mat. 16. c. 19. e. 18. c. 18. and loke whose sinnes they withhold by the ministration of the worde, they bee withheld. John. 20. e. 23. In which respect Paule speaketh in this wyse of the power and authoritie committed to him by God. The weapons of our warfare are not fleshly, but mightie in God, to cast downe strong holdes, wherewith wee ouerthrowe deuyses, & all highnesse, which is aduaunced ageinst the knowledge of God, and subdue all vnderstandyng, to the obedience of Chryst, and haue vengeance in a readinesse ageinst all disobedience. 2. Cor. 10. b. 5. 6. Therefore there shall bee no scaping scotfree for the despysers of Gods worde, whyche neyther relent at Gods promyses, nor are any what afrayd at the threatnyngs of hys Iustice, but stubbornely wythstand him when he speaketh by hys seruantes. Clad in linnen & white. M. That is to wit, decked with stedfastnesse of fayth, & now purged frõ the sinnes which they had gottẽ afore. And girded about their brests with golden girdles. A. By these wordes

The sentence of Gods ministers is the sentence of God.

The stedfastnesse, pureness cherefulnesse, and stoutnesse of Gods ministers.

John

Iohn betokeneth their chærfulneſſe and ſtoutneſſe in execuſting Gods commaundements: and ſecondly he ſheweth, how that euen by this outward apparell, they proue themſelues to bee meſſengers of the higheſt King & euerlaſting iudge, whoſe commiſſion they come to execute, ſo as euen the very rayment of them may ſeeme to warrant victorie ageinſt the vngodly. Looke for the reſt concerning their cleane and whyte apparell and their golden girdles, heretofore. 1.c.13.

7. And one of the foure beaſtes gaue vnto the ſeuen Angells ſeuen golden vyoles, ful of the vvrath of God, vvho liueth for euer and euer.

And one of the foure beaſtes. For as much as whatſoeuer the Miniſters of Gods word teach, they haue drawen it out of the foure Euangeliſtes as out of a well: ſome are of opinion that the foure Euangeliſtes are ment by the foure beaſtes. Some by this Beaſt do vnderſtand ſome Angell of the higher ſort. And otherſome wyll haue it to betoken the Churche, whyche aſſenteth to Gods iuſt iudgementes, and denounceth his wrath to all vnbeléeuers and deſpyzers of his word, Rom. 2 b. 8. But what Iohn meaneth by theſe foure beaſtes, I haue ſaid heretofore, 4.b.6. and 5. b.6. Seuen golden vyoles. Golden vyoles.

The vyoles are ſaid to bée of gold, either in reſpect of the excellent doctrine which Chriſtes Miniſters do preach: (for the worde of the Lord is of all treaſures the preciouſeſt): or elſe bycauſe the Repzobates (who are called the veſſells of Gods wrathe Rom. 9. e. 22.) are had in eſtimation after the iudgement of the worlde. Neuertheleſſe the doctrine of the Goſpell is vnto the vngodly a certeine iudgement to damnation, like as they themſelues bée the veſſells of repzobation before God. Howbeit for as much as in the eight verſe of the fifth Chapter wée reade of Vyoles or Sencers full of ſweete odours or perfumes, whyche vyoles the Angell expounoeth there to bée the prayers of the Sainctes, whereas in this place they bée ſaide to bée full of Gods wrathe: wée maye The prayers of the godlie are effectuall.

rightly

rightly ſay, that by them is betokened the continuall deſire of the godly, who beeyng conformable to Gods wyll, doe euermore wiſhe that God ſhoulde mainteyne his owne glorie ageynſt the wicked ſorte which drawe it to themſelues: according to this texte, I will not giue my glorie to another, Eſai. 42.b.8. and. 48.b.11. and that they themſelues myght be delyuered out of the handes of their perſecuters, according as it is ſayde, How long wilt thou bee angrie O Lord for euer? ſhall thy wrath burne as fyre? Helpe vs O God of our welfare, for the glorie of thy name, and deliuer vs. &c. Pſal. 79. b.5.c.9. Alſo, what a long whyle is it O Lord, which art holie and ſothefaſt, that thou executeſt not iuſtice and reuengeſt not oure bloud at the hande of them that dwell vpon the earth? Heretofore. 6.c.10. Seing then that God is mindful of his promiſe, and cannot but herken to the prayers of ỹ righteous: it followeth that they? prayers prouoke God to take vengeance. Hereupon the Vyoles are deſcribed to bee full of Gods wrathe, for the Scripture witneſſeth euery where, that the prayers of the godly are effectuall ageynſt the vngodly. Pſalm. 34.c.17. and Iames. 5.d.16. And heereof may Elias and Eliſeus bee examples vnto vs. 3. Kings. 17.a.1. and 4. Kings. 2.d.24. VVho liueth for euer and euer. [A] This is added to ſhewe the greatneſſe of his wrath. q.d. Greatly is the diſpleaſure of ſuch a one to bee feared, who is able to damne a man for euer.

8. And the Temple vvas filled vvith ſmoke at the maieſtie of God and at the povver therof: and no man vvas able to go into the temple, vntill the plagues of the ſeuen Angells vvere fulfilled.

The dimneſſe of mans owne wit and reaſon, ſo as hee cannot attaine to Gods ſecretes.

And the Temple was filled with ſmoke. [B] This ſmoke ſignifyeth, that not all men can atteine to the ſecretes of Gods iudgementes: but rather that mens myndes do dazle and quiuer at the conſidering of the plagues. At the Maieſtie of God, and at the power therof. [C] Truly Gods Maieſtie is lyght ſome

some and clére in it selfe: but the smoke (that is to say ỹ dimnesse of mans mind) hindereth the sight of it. In respect whereof the Prophets are wont to say, ỹ the earth, or the house or ỹ temple are filled with smoke at the presence of Gods Maiestie. Exod. 19.c.18. & Esai.6.b.4.c.3.Kings.8.a.10.11. whereby they meane, ỹ the inhabiters of the earth were blinded. For the reprobates do in déede perceiue ỹ smoke: but they are not priuie of Gods secret presence. Like as in the troubles ỹ arise in these dayes for the Gospell, such mẽ as are voyd of the holy Ghost sée no more but a confused outward shews of things: But the spirituall sort do al the while acknowledge there the presence of God, who ruleth all things, so as yée maye well perceyue that the wicked sorte cannot do what they lyste ageynst the godly. And no man was able too go intoo the temple. c. That is to say, no man is able to atteyne to the perfect vnderstanding of Gods mysteries and iudgementes, vntyll the day of vengeance be come. For then wyll God lay open the couertes of darkenesse, and disclose the thoughtes of mennes hartes. 1.Cor.in.4.a.5. To enter into the Temple, Tabernacle, or Sanctuarie, is taken now and then among the Prophets, to import as much as to know the secret iudgements of God, or to bée indued wyth a large knowledge of Gods wyll, Psal.73.c.17. For in olde tyme when the people would aske counsell of God, they resorted to the Tabernacle, where answers were giuen, and Gods wil vttered. Also holy things were layd vp and after a sort hidden in a couert in the Sanctuarie, so that it behoued men to repaire thyther to haue perseyuerance of them. Hebr.8.a.1.2.and.9.b.5. Al which things dyd vnder types and figures, shadowe vnto vs the things that were to be fulfilled in the reigne of Christe. Vntill the plagues of the seuen Angells were fulfilled. The wicked beléeue not the worde of God ỹ is tolde thẽ by his ministers, vntill ỹ threatnings which the word cõteineth be fulfilled. For then ỹ féeling of the punishmẽt, makes thẽ to know ỹ thing which they were loth to know, & which they despised afore. And so (as one

No man vnderstandeth Gods secretes or misteries of his owne wit.

The wicked neuer beleeue gods plagues till they feele them.

one saithe) payne openeth the eyes whyche offence shetteth. G.R. Wee haue an example hereof in the riche glutton, who sawe not Lazarus lying pitifully at his gate, so long as he himself fared sumptuously. But afterward when he was in tormentes, he could lift vp his eyes and both see and knowe the same Lazarus though he were a great way off from him, that is to wit, sitting in Abrahams bosom. Luke. 16.

The sixtenth Chapter.

AND I herd a great voyce out of the Temple, saying to the seuen Angels: go poure out the seuen vyoles of Gods vvrath vpon the earth.

The contents of this chapter.

AND I herde a great voyce. A. This Chapter sheweth howe the vngodly wer more hard harted and become worse and worse at Gods scourges, whereby they bee called to amendment, vntill they bee quite consumed by his wrath: and contrariwise, that the faithful do yelde God his due honour, and in all these things commend his ryghtfull Justice. A great voyce oute of the Temple. He meaneth the commaundement of the great king, whose voyce maketh Heauen and earthe to quake. Go poure out the seuen Vyoles of Gods wrathe vpon the Earthe. Gods wrathe for the despising of his gospell. Nowe John proceedeth with that which he had begonne of the seuen vyoles in the last Chapter afore: all which things do plenteously shadow out Gods vengeance against the despysers of his word, lyke as it is certeyne, that suche mockers were punished at the preaching of Noe, Lot, & Elias. Is there any man y seeth not, how that euen in this our time wherein we write these things, the wrathe of God rageth openly for the despysing of hys Gospell by the worlde? yea euen the wycked are inforced to confesse it, and they dayly complayne of Gods wrath out of measure, Howbeit that they impute it not to

the

the deſpyzing of the Goſpell (as truth is) but tw the pzeaching of it. Pozeouer the Miniſters of Gods wozde are ſayde tw poure out the vyoles of Gods wzath vpon the earthe, when they fozeſhew and declare Gods iudgemēt by thzeatning the vngodly: as it is tw bée ſæne in diuers Pſalmes and in the pzophets, yea and alſo in the Euangeliſtes. Math.23.b.13.and 24.c.29.and Luke.19.f.42.and.2.Pet.2.a.1.and.3.c.10. Whervntw alſo perteyneth that which Chriſte ſpake of the holie Ghoſt, A. when he commeth he ſhall rebuke the wozld of ſin, and of righteouſneſſe, and of iudgemente. Iohn.16.a.8. And then dw they turne and amend, which are curable: and the other ſozt, accozding tw the hardneſſe of their hart which hath no ſkyll tw repente, dw hwzde vp wzathe tw themſelues ageinſt the day of iudgement, wherin Gods rightfull iuſtice ſhall be vttered. Rom.2.a.5.

2. And the firſt Angell vvent and poured out his Vyole vpon the earth: and there fell a noyſome and ſore botch vpon the men that had the marke of the beaſt, & vpon them that vvorſhipped his image.

Gods vengeance vpon the deſpiſers of his wozd.

And the firſt Angell went. M. That is tw ſaye, the Pzeacher (whatſoeuer he is whom Chriſte ſendeth out ageinſt Antichziſt,) Poured out his Vyole vpon the earth. A. That is tw ſay, pzeached Gods dzeadful iuſtice accozding tw Gods cōmandement, ageinſt the rebells, the wilfull ſozt and ſuch as ſauour onely of the earthe. And there fell a noyſome and ſore botche. Theſe plagues may be referred both to the body & the minde. Manie expound this firſt plague tw bæ either the peſtilence which rageth mozе cruelly in theſe laſt days thā it did afozе, oz elſe tw be that diſeaſe whiche they called at the firſt the diſeaſe of Naples, wherewith the armie of Charles King of Fraunce was atteinted at their returne out of the kingdome of Naples: by reaſon wherof many men did afterwarde call it the French pockes: wyth which diſeaſe, not only the common people, but alſo manie of the Biſhops, yea and of the

The Frenche pockes.

Princes and noble men also, were either pitifully arayed, or vtterly consumed. This disease (which was vtterly vnknowen afore) hath continued nowe almost fiftie yeeres. Heerevpon the Phisitians and surgions, haue deuised many medicines for the same disease, which haue in a manner destroyed mo men, than they haue healed. And this disease continueth yet still to this day, sauing that as now it is accounted but as other ordinarie diseases. So also there spring vp dayly other straunge diseases, such as were neuer herd of afore. Of which sort was the englisch swet, so tearmed bicause it crept first out of England in the yeere of our Lorde a thousand fyue hundred and thirtie, whereof there died a greate number of people within those few days that it continued in Germanye, in somuch as they were both whole and deade within four and twenty houres. And no doubt but ther be yet far worser diseases behind, by reason of the crueltie of Tyrants raging against the preaching of the Gospel, and also by reason that all kinde of wickednesse reigneth so excessiuely.

The sweating sickneße.

Spirituall plagues.

But if any man like to take this plage spiritually: then must it be saide that heere is nothing elsse betokened, saning that dreadfull iudgement of God, whereof mention hath bin made in the opening of the first seale, and in the sounding of the first trumpet, for the which things looke before in the first verse of the sixth Chapter, and in the seuenth verse of the eighth Chapter. Sure it is a sore and noysome botch whē mē be giuen vp to a wicked mind, to do the things that are vnlawfull, as it is written to the Rom. 1, 18. 24. VVhich had the marke of the beast. M. That is to say of Antichrist, by following, professing, or maintening him in any error of his. And vpon him that worshipped his Image. He meeneth the princes, whych fauor the error of Antichrists ministers, in whome the Image of Antichrist shyneth forth by conformableneße vnto him, and by allowing his abuses.

The followers, mainteyners and worshippers of Antichrist.

3. And

3. And the ſecond Angel poured out his vyole vpon the ſea: and it became blud as it vvere of a dead man, & euery liuing creature dyed in the ſea.

What is ment by the earthe and the ſea.

And the ſecond Angell, poured out. O. Like as the earthe betokeneth ſuch as are giuen to earthly and fleſhely things, and paſſe not at all for heauenly things: or alſo ſuch as are ſimply conuerſant vpon earth: Euen ſo the reſtleſſe Sea, ſeemeth to betoken the chiefe eſtates of the world, or the confuſion and chaungeableneſſe of the world, or elſe thoſe people that dwell farre of in out Iles, to whom the Goſpell is come. And it became bloud. M. That is to ſay, damnation was layd vpon thē for the bloud which they haue ſhed. As of a deade man. Becauſe they ſhall not ryſe ageyne from that death for as muche as it is euerlaſting. And euery lyuing creature. S. That is to ſay, al that conſented vnto Antichriſt in perſecuting the faithfull, are dead by finall damnation. Ryghtfully in good ſothe are they made to drinke bloud, who thirſt for giltleſſe bloud and ſhed it as if it were but water, for ſo is their puniſhment anſwerable to theyr offence, lyke as after the ſame maner, Thomyris Quéene of Scythia chopt of the heade of Cyrus King of Perſia, and caſting it into a tub full of bloud, ſcorned him, ſaying, Bloud thou haſt thirſted, drinke thy fyll of bloud.

Wherin men offend, therein are they puniſhed.

4. And the thirde Angell poured oute hys Vyole vpon the Ryuers and Springs of vvaters: and they became bloud.

The puniſhement of the corrupters of Gods holie worde.

And the thirde Angell. &c. M. Heére are betokened properly the falſe Prophetes and priuie deceyuers, whyche are the Miniſters of Antichryſte: for whome there wayteth a lyke puniſhement as wente laſte afore. For they trouble the ſweéte and pleaſante fountaynes of the Scriptures wyth theyr owne corrupte glozes, and preache their owne dreames to ỹ people in ſted of Gods worde. Beſides this, they

alſo perſecute the doctrine of the Goſpell by all meanes, and ſet Princes hartes on fire to perſecute the godly: like as it is to be ſeene at this daye, in thē that haue taken the degrée of maiſterſhip in the Popiſhe vniuerſities. [B] And this plague matcheth with the firſt plague of Egipt wherof wée reade in Exod. 7. d. 20.

5. And I herde the Angell of the vvaters ſay. [5] The Sainctes are brought in, commending the righteous iudgementes of God. Lord which art and waſt. Loke the. xvij. verſe of the eleuenth Chapter heretofore. Thou arte righteous and holie. This title is very often giuen vnto God, and ſpecially when he puniſheth wicked men. Bycauſe thou haſt giuen theſe iudgementes. *q. d.* Vengeance hath bin put ouer vnto thée, and thou haſt requited it: according as is added.

6. For they haue ſhed the bloud of thy Saincts and Prophetes, and therefore haſt thou giuen them bloud too drinke. [M] That is to ſay, thou haſt requited bloudſhed with bloudſhed. They haue prepared a pit, and are falne into it themſelues. For they bee worthie *q. d.* The puniſhment anſwereth very fitly to the ſin. They loued darkeneſſe better than light: and therfore doth darkeneſſe alwayes incompaſſe them, and they want the true light for euer. So Paule ſayth: Therfore God wil ſend them ſtrong illuſions, that they may beléeue lyes, to the ende that all may bée iudged whyche haue not beléeued the truthe, but haue allowed vnrighteouſneſſe. 2. Theſſ. 2. 11.

Loke wherin men offende, therin are they punished.

7. And I herd another out of the Sanctuarie, ſaying: yea Lord God almightie, thy iudgements be true and rightfull.

And I herd another out of the Sanctuarie. [4] Héere is ſhewed the mutuall conſent among the preachers of the word, whereby though they both acknowledge and confeſſe the iudgements of

Gods iudgementes are moſt righteous.

of God to be rightfull. Yea Lord God almightie. &c.[B] q.d. Although the whole worlde quarell against it, and although the wicked fynd fault and thinke themselues to bee punished without cause: yet is it most certaine, that thou doest nothing but that which is most rightfull.

8. And the fourth Angell powred out his vyole.

The fire of conscience whiche folowth the Papish doctrine.

A. Now followeth an other plage which the faithfull shepeherds giue warning of afore hand. Vpon the Sunne. M. That is to say vpon Antichrist who boasteth himselfe to be the daysunne of the Church, saying that all men are enlightned by him, through his lawes and constitutions. And power was gyuen vnto him to vexe men with heate and with fire. O. This may be referred fitly to the torment of conscience whiche vexeth the Papists continually. For neuer can they haue a quiet conscience, which hang not vpon the word of God, but vppon the vaine constitutions and deuises of men. For it is only God (who is also the only the lawgiuer) that can quiet our myndes by beleefe in Iesu Christe, according as Paule teacheth. Rom. 5. a. 1.

9. And men raged for the great heate, and blaspheמed the name of God, vvho hathe powver ouer these plages: and they (*) repented not [their vvickednesse] that they might giue him glory.

Some reade, They amended not.

And men raged for the great heate. A. Those that seeke the causes of saluation by outward workes, those that hold storne of the word of the Gospel, and stād vpon the doctrines of mē, and to be short, those that imbrace the vaine Ceremonies of men for the lawfull seruing of God, cannot but be tormented with exceeding great heate of cōscience, because they find no manner of remedie or refreshing in al those things. They runne, they flie here and there, and like mad folkes they be doing with euery thing to the intent to shift for themselues: but all is to no purpose, because they turne not earnestly to the true God, but seeke to saue mischeefe with mischeefe, and

The fyre of conscience whiche followeth Papisticall doctrine.

All the seruice of the papistes is but blasphemie ageynst God.

to driue away leasings with lies. And blasphemed his name. B. Like as it is the maner of Gods children to sanctifye Gods name and to make much of it by all meanes possible: So the vnbelæuers blaspheme God howsoeuer the world goth with them. S. Nay truly, so farre are they out of their wittes, that when they thinke to praise God, then do they cast out cursed blasphemies against him. For as for that counterfet seruis which the Papists say they yeld vnto God, what else is it but horrible blasphemie against God and his sonne? And yet they tearme that seruis of theirs, holy and altogither diuine, in whiche the Sainctes deceased, are prayed vnto in sted of God, in which the honor that is due to God alone is conueyed ouer vnto dumb creatures, in whiche Christ is denied to be the only Mediator, and finally in which the Diuel is worshipped in sted of the liuing God. And vnder what pretence persecute they the holy Gospell, saue vnder colour of the zele of Gods glory? This is the same thing which Christ foretold his disciples of, saying: The time will come that who soeuer killeth you shall seme to do God high seruis. Iohn. 16. a. 2.

The only remedie of plagues is to seke atonement with God.

VVho hath power ouer these plagues. A. God is saide to bee the liuing God, for a difference betwene him and the Idols or false Gods. Moreouer he is saide to haue power ouer these plagues, bycause he only is able to turne them away. As often then as any manner of afflictions or troubles be sent, atonement must be sought with God. Otherwise it is hard to kicke against the pricke. And they repented not their wicked deedes. That is to say, They returned not to him that strake them (as the Prophet saith,) but they hardned more & more at his scourging: whereas the faithfull taking warning at their owne troubles, do by and by humble themselues vnto God, and craue pardon of their sinnes: as a man may see in Dauid, Ezechias, and many others. 2. Sam. 12. 13 & 4. Kings. 20. 19. & Esay. 39. b. 8. M. Certes if the state and condition of the popish cleargie be weyed throughly ȳ exceeding great shamefulnesse of it will be apparant ynough and to much vnto all

The Papistes woxe worse by warning.

all men. For who is he among a number of them, that amẽdeth when he is warned? Truly, notwithstanding any mens finding of fault with them, they defende all their abuses still, and continue their manifest Simonie without shame. May verely, the more they be blamed, so muche the more stoutly defende they their errors, and increase them still from day to daye: in somuch as they thinke there is nothing whiche they may not do, if it be once taken vp of custome. That they myght give him glory.[B] That is to say, that they might acknowlege his iust iudgements, & seeke forgiuenesse of their misdoings. By this place we may learne, that God is bereft of his honor, when men disdaine to amende at his scourging, and to craue forgiuenesse at his hand.[P] Therefore it is the manner of blasphemers that they had leuer to charge God with vnindifferencie and cruelnesse, than to charge themselues with any wickednesse: and not only not to repent for plaging, but also to were hard, euen when they be scourged, as hath bin sayd already.

The reprobates charge god with vnindifferencie and cruelnesse.

10. And the fifth Angell powred out hys Vyole vpon the seate of the beast: and his kingdome became darke, and they gnevv theyr ovvne tungs for greefe.

Vpon the seate of the beast.[A] The seate of the beast dothe properly betoken those that saue Antichrist, or rather which are Antichrists thẽselues, of which sort be they? Cardinals, Bishops, Officials, Commissaries, Sommners, and such other like, whiche streine themselues to the vttermost to stay vp this Apostolike sea, that Antichrist may reigne there at hys ease. In the meane while also there wãt not stout assaulters of the same sea, who by ministring the worde of GOD, indeuer to draw men away from the worshipping of that ougly wight, that they may serue Christe alone, whiche thing is meant heere by the pouring out of the vyole vppon the seate of the Beast. And his kingdome became darke.

The defence of antichrists seate, and the assaulting of the same.

The troubled confusion darkenesse & misery of Antichrists kingdome.

* It is well ynough knowen that the kingdome of Antichrist, aswell vnder the Pope as vnder Mahumet, is darke, voyd of all godly light & truth, & fraught full of all maner of heresies and abhominations: so as they be vtterly ignorant what to beleeue of God, of true godlinesse, of the iustifying of the vngodly, of the Sacramentes, of vertue and vyce, and finally of soule health. All things among them be vncertaine and full of philosophicall quiddities. Furthermore by the heaping together of the mischeefes which are foretold heere, he shall perceiue his kingdome to bee pressed with so great mysterie, that he shall be vtterly at his wits end, not knowing which way to turne himselfe. His kingdome then shall be troubled, he shall bestir himselfe, yea and become starke mad: but all shall bee in vaine: according to that which the wisedome of God threateneth to such as despise him, Prou. 1. 3. that what time all the gloriousnesse and power of Antichrists kingdome shall perishe togither. * Who are they therfore which liue heere in so miserable and dark a kingdome. For lying, which slayeth the soule, lyketh them marueilously: and contrariwise the truth maketh them sad at the harte, in likewise as light, which otherwise is amiable, is irksome to sore eyes. And what good can bee hoped for there, where nothing is to bee seene but contempt of Gods worde, defyling of the Sacramentes, and benomming of the conscience? And they gnew their tunges for griefe. * By this chaunge of speeche the scripture betokeneth the rage of mynde for greefe. And it is Gods iuste iudgemente, that they shoulde gnawe their owne tunges, wherewith they haue spoken horrible blasphemies against him and his seruauntes.

The punishment of blasphemers.

11. And they blasphemed the God of heauen for sorrow and for paine of their sores, and repented them not of their deedes.

And they blasphemed. * He repeteth y which he had spoken alreadie in the nynth verse, namely, They blasphemed them

of

of God who hath power.&c. As if he should say, They are so farre off from returning vnto him that strikes them for to giue him glory, (that is to wit, to acknowledge themselues to be sinners, and God to be righteous which layeth deserued punishment vpon them, and to pray him of his goodnesse to asswage the same) that they rush out greater reproches and blasphemies against God than they did afore. Not much vnlike these, are they also which in these dayes do maliciously lay the blame of the miseries wherwith the world is distressed, not vpon their owne sinnes and the despising of the Gospell, but vpon God himselfe, as who would say, he deales amisse with men, when he sendeth his word among them, and alloureth them by many meanes to repentance. But vppon suche blasphemies there will follow sore (howbeit rightful) vengeance. And yet they repented them not of their workes. *M. q.d.* The more they be blamed and reproued, the more they defende their errors, and the more they continue them and increase them from day to day. So saith Paule of them, that the euill men and the deceiuers shall wexe worse and worse, while they deceiue and are deceiued themselues. Whereby he doth vs to vnderstand, not only that they shall be wilfull stubborne, but also that they shall haue prosperous successe in doing harme and in corrupting others. For one naughtipack shall be able to do more in plucking downe, than ten faithfull teachers shall be able to do in building vp, labour they neuer so stoutly. Neither doth Satan cease at any time to sow darnell and cockle to marre the cleane corne. Math. 13.c.25. Nay rather when the false Prophets seeme to be put to flight, then do others bud vp out of them fresh and fresh. And their abilitie to do harme commeth not of themselues, as though vntruth were of it owne nature stronger than truth, or as though the diuels slights were able to ouerwatch the effectuall power of Gods spirite: But because that men being of their owne accord already forward vnto vanitie and error, do much more easily imbrace the thing that agreeth with their owne

The blasphemers of God & his word.

The wicked waxe worse by warning.

Why the wicked haue so good successe in their wickednesse.

owne nature, and alſo bycauſe they be blinded by Gods iuſt vengeance, and therefore are haled as bondſlaues at Satans pleaſure. And this is ỹ chief cauſe wherby the plague of wycked doctrines is ſo workfull, euen bicauſe the vnthankfulneſſe of mẽ doth ſo deſerue. B. But let not the proſperitie and ſucceſſe of the wicked offend any mã, or draw him into the felowſhip of their wickedneſſe. For their preuailing in euill doothe but further their owne vndoing: and the mo they draw after thẽ by their proſperitie, the more ſhall they bee puniſhed for their ſeducing of them. C. And it ſtãdeth the godly teachers in hand to bee warned hereof, to the ende they may prepare themſelues to a continuall warfare, and not bee diſcouraged with the ouerlong continuance, nor yet yelde to the lewdneſſe & pride of their enemies.

12. And the ſixth Angell poured out his vyole vpon the great Riuer of Euphrates: and the vvater therof vvas dryed vp, too make vvaye for the Kings of the Eaſt.

The calling of all nations to the truthe before the laſt iudgemẽt day.

And the ſixth Angell. &c. A. Bycauſe Antichriſt hath many of the riche men and mightie men of this worlde that fauour him: it is requiſite that Gods wrath ſhould be denounced vnto them alſo, to the end they may learne to giue ouer the truſting in their own riches, and to put their truſt in God alone: like as Paule exhorteth. 1. Tim. 6. d. 17. Howbeit, in this place Iohn ſeemeth to giue an incling, that Antichriſtes kingdome ſhall receyue no ſmall blowe, in as much as the preaching of the Goſpell ſhall paſſe euen vnto ſome of the kingdomes that bee furtheſt off. For by that great Riuer Euphrates whoſe water is dryed vp, he meaneth that all things ſhall bee taken awaye whatſoeuer maye hynder the electe of the whole worlde from comming to the knowledge of the truthe. And therefore he addeth: Too make waye for the kings of the Eaſt. q. d. There ſhall bee no more let that maye keepe backe the farre ſette Nations, from heering the Goſpell: but Chriſtes

Kings

kingdome shall bée spred out farre and néere, and Antichrists darke kingdome shall bée both diminished and quite made away.

13. And I savve three vncleane spirites like frogges craule out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

And I sawe.[5] According to his ordinarie maner, Iohn ouerslipping the seuenth Angell, maketh a short rehersall frō the beginning, Three vncleane spirites.[M] For the spirit of pride proceedeth out of the mouth of the Dragon, bycause he is king ouer all the children of pride. The spirit of any maner of blasphemie procēdeth frō the mouth of Antichrist. And the spirit of lying procēdeth from the mouth of any false prophet. Like frogs craule.[B] He seemeth to allude to ỳ frogs that Pharaoes wizards brought forth by their witchcrafts. Exo. 8. b. 7. Wher ouer whereas a frog is but a silie weake vermin of it self: yet notwithstanding oftētimes it maketh a marueious & horrible noise with his mouth in so much if a mā were vnacquainted with it, he would take it to be some terrible & very bouge beast when he herd the voyce of it. And here vpon the Poets terming them according to their propertie, do dyuerse times call them yelling froggs. Euen so also the manaces of Tyrantes are terrible in voyce onely, but in verye déede can do no great hurt to the godly. Are not those talkatiue and loude sounding orators the Popes legates *à latere* like vnto frogs, which thunder out the puissance and force of armes of their high bishop, with stately & manacing words to kings & princes of the world, to the intent to moue them to some voyage of the holie Croysse (as they terme it) against Heretikes, or else ageynste suche kings as disobey the holie Churche of Rome? Of which sorte was Cardinall Julian, who a fewe yeares ago stirred vppe the Emperoure Sigismund and the Princes of Germanie, to take the Croysse vpon them against

The maneces of tyrants are like the yelling or croking of Frogges.

The Popes Legates.

Cardinall Julian cousyn in conditions to Iulian the apostata.

againſt the kingdome of Beame. Alſo they ceaſe not in thys our time to tickle Emperours kings and princes (who otherwiſe are meeke ynough of themſelues) to make warre vpon the Lutherans, whome they abhorre as wickeddeſh of all me. Againe, their ſophiſticall diuines be frogges alſo, who in their yelling diſputations, crie out that the power of the Romiſh biſhop, is the greateſt of all powers, both in heauen, in earth, and vnder the earth. So are alſo thoſe eloquent talebearers of theirs, whiche with loude voyces blaze abroade the holineſſe and other notable vertues and wonderfull miracles of that moſt bliſſed ſyre in open Pulpit, to moue all men to obey him and reuerence him. (*) Wherefore theſe three ſpirites that come out of the mouthes of the dragon, the beaſt, and the falſe Prophet, are wel likened vnto frogges, for they lie crauling in the puddle of their riches, and are prating and babling againſt the light of the Goſpell, [about the which al the world is deuided in three parts: whereof the Antichriſt and his fauorers make one part, the preachers of the Goſpell, and the fauorers therof make another parte, and the ſimple or dulheaded ſort whiche care for none of both the other, make the third part. Which thing the whole world knew not to be fulfilled before the publiſhing of this prophecie ſo expounded.] But it is well that the only voice of the Goſpell is eaſy able to make ſuch manner of frogges whiſt, haue they neuer ſo loude veeres and yelling voyces. For the truth is far ſtronger than lying. Out of the mouth of the Dragon, the beaſt, and the falſe prophet. There be that thinke the Dragon the beaſt and the falſe prophet to be all one. But we may fitly vnderſtand by the dragon Satan himſelfe the father of lies: by the beaſt Antichriſt and all his body: and by the falſe Prophet all manner of falſe teachers of Antichriſts kingdome.

Sophiſticall diuines.

Friers preachers.

Sathan, the Pope, & Popiſh teachers.

(*) Here ſemeth to wante ſome whole ſentence of principall matter in the latine copie.

14. For they be the ſpirites of diuels, vvorking miracles, to go vnto the kings of the earth & of the whole vvorld, to gather them to battell in that great day of almightie God.

For they be the Spirites of diuells. M. All theſe Antichriſts and deceiuers are called Spirites of diuels, bycauſe they ſpeake not but by the ſending and mouing of diuels. For Satan hath his miniſters, who taking vpon them the perſon of Chriſts Apoſtles, beare a countenance as though they were the myniſters of righteouſneſſe, when as notwithſtanding in very dæde they be falſe Apoſtles, guilefull, worckmen, enimies of Chriſtes croſſe, and miniſters of Satan: the ende of whome ſhall be accoꝛding to their woꝛks. 2. Coꝛ. 11. d. 15. VVorking miracles. Euen lying miracles, as Saint Paule ſaith. 2. Theſſ. 2. c. 9. Of which ſoꝛte were the miracles that were wꝛought by the dominike Frærs at Berna in Swiſſerland, and by a wench of Strawghboꝛowe, who made the men of that Citie (whiche otherwiſe were right ſuttle and aduiſed) to belæue that ſhe liued without ſuſtenance of any bodily fode: and ſuch other like things which are to be ſæne heretofoꝛe in the Chꝛonicles of times. A. Alſo ſuche hipocrites woꝛke miracles that carie with them a very great ſhewe of holineſſe: as it is to be ſæne in Monks and Nunnes, who though they purpoſe nothing elſe but the inlarging and mainteining of Antichriſts kingdome, do notwithſtanding ſæme to deale on Chriſtes behalfe, and to buzie themſelues about none but ſuch things as belong to the ſpirit of God, by reaſon whereof they eaſly catch the ſimple ſoꝛt priſoners, and are eſtæmed holyer than all other men. To go vnto the kings of the earthe. M. The ſpirit of Satan whiche dwelleth in them, is ſo effectuall in them, that they eaſly ſet the harts of kings and pꝛinces on fyꝛe to hate the Goſpell. S. And it is a wonder to ſæ how greate force thoſe petie Saincts haue in bꝛinging thys to paſſe, whiche bære the ſhꝛiftes of kings and Quænes. Hærevppon the

Antichriſtes deceptfull miniſters.

Lying miniſters.

Ghoſtly fathers and cõfeſſours to Pꝛinces.

Biſhop

Bysshop of Rome of his owne mere motion without any sute made vnto him, is wont to aduance and inhonor them with no small spirituall promotions, to the end he may bynde them bound vnto him by such benefytes, and by their meanes be priuy to the secretes of the hartes of the puissantest kings. And of the whole world. [A] This percell sheweth that before Antichrists kingdome be abolished, it shal be spred far and wide; wherefore no man ought to hang vppon the iudgement of multitude. Of which matter ye shall find more hereafter. Togather them togither. [M] Namely againste the true preachers and louers of the Gospell, whiche cannot away with the horrible abuses and errors of Antichriste. But the fighting of the kings and princes of the earthe againste the Gospell is in vaine, [A] bycause the world and the lust thereof passeth away. 1. John. 2. c. 17. But the word of the Lord indureth for euer. Esay. 40. b. 8. and 1. Pet. 1. d. 25. Besides this, although they seeme to fyght but with their matches, or rather with far their inferiors: yet do they assaile ỹ very son of God in his worde, & go about to cast him downe from his throne, wherin his father hath placed him. And therfore very rightly, [W] by do the Gētiles kæpe a stir (saith he) and why do the people imagin vaine thinges? The kings and princes of the earth stode vp, and laid their heads togither againste ỹ Lorde and againste his anointed. &c. But he that dwelleth in heauen shall laugh at them, and ỹ Lord shall laugh thē to skorn. Thē wil he speake vnto them in his wrath. &c. Psa. 2. a. 1. To their owne destruction then & not to the destructiō of the godly, do suche men of might make warre at the perswasion of Antichrists ministers. And therfore it foloweth. To battle in the great day of almighty God. For asmuch as the warre is made againste God, both ỹ day and the victory are called the Lords. [A] In the scriptur any day is called the great day of the Lord, wherein he vttereth his power by some greate and wonderfull miracle, and maketh it manifest to the whole world that he onely is God, by deliuering the godly out of miserie, and destroy-

No mā ought to depend vpon multitude.

Princes persecute Christ to their owne destruction.

destroying the vngodly with horrible torments: of whyche sort the stories of the Bible report many, and the Prophets in diuers places auouch many. And it comforteth the godly wonderously, that al the kings of the world are able to do nothing against Christ. Which thing John meant to betokē by the two titles of Great and Almightie. For the Lord is a great king ouer all the earth. Psa.47 a.2. The Lord is strong and mightie, the Lord is mightie in battel. Psa.24.c 8. In respect wherof he is wont to be called the Lord of hosts. What king then dare come to hand strokes with him, & to promis himselfe victory? Also he is called Almightie, because that like as he hath created all things by his only worde: so he is able to bring any maner of powers ỹ stand against him, to nothing with his only becke. Therefore let no man be afraid of a battel of armed souldiers: but rather let him behold the almightinesse of our God, with the eyes of faith, and he shall sée that mē be nothing else but a bubble and vanitie, with how great puissance soeuer they séeme to be armed. In respect whereof, depart ye (saith the Prophet) from man whose breath is in his nosethrils. For in what thing is he to be made account of? Esay.2.d.22. And Christ saithe, be not afraid of them that kill the body, &c. Math.10.c.28.

Why God is sayd to be great and almighty.

, 15. Beholde, I come as a theefe. Happie is hee that vvatcheth and keepeth his garmentes, least hee vvalke naked, and they see his shame.

Behold I come as a theef.[M] John speakes now in the person of Christ, who likeneth his comming to a thēefe: which thing the Apostles do also after his example 1. The.5.a.2. & 2. Pet.3 b.10. Yowbeit in this respect, that he will come vpon the vngodly or euer they thinke any such thing. But ỹ godly watch, & by the signes which Christ hath foreshewed, they cōiecture that he is not far off, & therefore they frame their life in such wise to welcome him, as they be loking for him euery turning of a hād.[A] But touchīg this matter loke in Ma.24.c.36. & so to ỹ end of ỹ chapter. & .25.a.13. & Lu.12.c.36. & .21.g.34.35. 36. & .1. The.5.a.4. Happy is he that watcheth.[S] As wel christ as his Apostles

The sodaynnes of the cōming of christ to iudgement.

Watchfulnesse.

commend watchfulneſſe vnto vs, to the end we may eſchue errors: leaſt we might ſhake off the feare of the Lord, and the truſt in God, and innocencie, and well doing towardes our neighbours, and ſo appeare naked and void of good works at the comming of the Lord. Wherevnto perteineth the ſimilitude of the ten Virgins propounded by Chriſt: The which he concludeth in this wiſe: watch ye therfore, for ye know not the day nor the houre. Mat. 25. a. 13. And keepeth his garments. M. By garments he meaneth pureneſſe and innocencie of life, yea and alſo Chriſtes righteouſneſſe, which is made commō vnto vs by faith: according to the iudgement of the Apoſtle, ſaying: As many of you as are baptiſed in Chriſt, haue put on Chriſt. Gal. 3. d. 27. Happie is he then which hath put off the old man with his deedes, and betimes and earneſtly put on the newe man whiche is made according vnto God, And they ſee his ſhame. S. This ſhame betokeneth the leawd purpoſes and deuiſes of the heart, imagined as well againſt God as againſt our neighbour: which at that day ſhal be layd open to al men, as the Apoſtle witneſſeth. 1. Cor. 4. a. 5. Wherefore they that be troubled in this world for Chriſtes ſake, neede not to be aſhamed, bycauſe their reproch ſhall be turned into the greateſt glory that can be. But contrariwiſe, thoſe which cannot find in their harts to ſuffer any thing for Chriſtes ſake, leaſt they might be had in deriſion in the ſight of men, haue cauſe to be right ſore afraid: bicauſe all the glory of this world ſhall be turned into extreme ſhame.

Chriſts righteouſneſſe.

Whereof we ought to be aſhamed, and wherof not.

16. And hee gathered them togither into a place vvhich in Hebrue is called Armageddon.

And he gathered them. &c. M. He ſpeaketh of the Diuell the prince of darknes, who worketh in the ſtubborn harted children. Ephe. 2. a. 2. and blinding the kings of this world, pricketh them forward to fyght againſt the Goſpell, and leadeth them whither he liſteth. VVhich in Hebrue is called Armageddon. In the ſcriptures, places take their names eyther of ſome

The common quarell of all tyrantes againſt the Goſpell.

some nota ble aduenture or by some notable mischaunce. As for example, the graues of luste, in Num.11.g.34. M. Meriboth or The waters of stryfe, in Numb.20.d.24. and other like in the scriptures. So also doth e Armageddon by preuention in this place: which may be interpreted The army of wasting or Slaughter: representing euen by the vnluckie name of it, what shall befall at length to the army of Antichrist. Ierom (whom Aurigallus foloweth in his hebrew places) interpreteth Armageddon to be a certain mountaine where the Israelites were wont to pitch their tents. Other some think rather, that Armageddon should be called Gospelhil or the hil of glad tidings, or Applehill or the hill of choyce frutes. And truly the kings and princes of the earth haue none other quarrell to fight against the Godly but only for Christes Gospel, wherunto all power ought to be subiect.

17. And the seuenth Angell powred out his vyole into the ayre: and there vvent a greate voyce out of the Temple of heauen from the Throne, saying: it is done.

And the seuenth Angel. M. Now Iohn describeth the finall dãnation of the aduersarie powers and wicked feends, which shalbe much bitterer after domesday than it is now, for as much as they dwell yet still in the mistie ayre, according as it is sayd in the fourth verse of the second Chapter of the second Epistle of Saint Peter. Powred out hys vyole, S. Paule interpreteth this place aright where he sayth, we striue not againste flesh and blood, but agaynste principalitie and agaynste power, againste the Lordes of the world, the rulers of the darknesse of this world, against spirituall guiles in heauenly thynges. Ephesians.6.b.12. By whyche wordes hee sheweth, that Antichrist and his host are moued agaynste the godly by Satan: and therevppon, that in this incounter we haue not to deale with men whome we see, but most of all euen with very Satan himselfe the prince of this worlde

The bitter state of the diuels after Doomesday.

Our warfare is against Satan and his angels, & not against men.

The powers or rulers of darkneſſe.

and the God of this worlde, whome we ſée not. And the Diuels be tearmed by Chriſt, the powers of darkneſſe, and by Paul, the rulers of darkneſſe, bycauſe that by their lyes and deceites, they leade men away vnwares, into ſundry errors and moſt thicke darkneſſe, wherein they continue euermore without knowing the light of the truth. Wherefore the Apoſtle calleth wicked and vngracious dædes, the workes of darkneſſe, that is to ſay, of not knowing God, or of them that know not God. Alſo he calleth the vnbeléeuers themſelues, darkneſſe: Sometime (ſaith he) ye were darkneſſe &c. Ephe. 5.b.8.[A] Alſo, the light ſhyned in darkneſſe, and the darkneſſe comprehended it not. Iohn. 1.a.5.[B] Moreouer he calleth them ghoſtly or ſpirituall guiles in heauenly things, bycauſe they dwell in the darke aire to exerciſe men in the meane whyle, till they and the wicked be both togither diſpatched into Hel, that is to ſaye, into a certayne place appoynted for the damned ſorte, whyche place Chriſte is wont to call Gehenna, in Math. 5. d. 22. Luke the Euangeliſt, The bottomleſſe deepe. 8. d. 31. Or Iohn heere, The bottomleſſe pit, hereafore 9. a. 1. and Saint Peter *Tartarum*. 2. Peter. 2. a. 4.[A] At whych tyme the iudge ſhall ſay to the Reprobates, hence ye curſed into euerlaſting fyre prepared for the Diuell and his Angelles. Math. 25. d. 41.[B] This ſeuenth Angell therefore bringeth tidings that the end of Satans reigne is at hand. It is done.[M] That is to ſay, all the things are fully finiſhed which were conteyned in the ſaid ſeauen Vyols, as it appeareth already by the manifeſt laying forthe of them. Whereby there is playne warning geuen that the ende of the worlde is now neere hande.[3] Or elſe, it is done, that is to witte all aduerſarie power is diſpatched for a do, and the kingdome is confirmed vnto Chriſte and to God, according to that whiche hath bin prophelyed in the holy ſcriptures, and determined from euerlaſting.[C] So in another place Iohn ſayde, that in the dayes of the ſeauenth Angell, when he begynneth to ſownde his trumpet, Goddes myſteries

The ſundrye names of hel.

The end of the worlde is at hand.

ſhal

shal be fulfilled accoꝛding as he hath foꝛeshewed to his seruãtes the pꝛophets. Heretofoꝛe. 10. c. 7.

18. And there folovved lyghtenings, and voyces, and thunderings, and there vvas made a greate earthquake, such as neuer vvas anye since there vvere men vppon the earth, so myghtie an earthquake and so greate.

The dismaying of the wicked at Gods plagues, and specially at the day of iudgement.

Anither folowed lyghtenings. &c. Such as knowe not God and so consequently trust not in him, are wont to be maruelously dismayd at such things. Like as we haue sene, how that when these things are a doing, their wits be straught, their harts flitter, their visages loke pale, and their whole bodies tremble, knowing not whither to flee, oꝛ what counsell to take, but are at the nexte doꝛe to dꝛspayꝛe. Therfoꝛe what shall all the vngodlye doo, at such tyme as these things shall shewe themselues hoꝛrible aboue mãnes estimation, such as neuer were erst since the woꝛld was made, when the whole frame of the woꝛld shalbe shaken in pẽces, and perish by and by with all the vngodlye: foꝛ which things sée Math. 24. c. 29. 30. 31. & 2. Pet. 3. c. 12. Also loke in the. 16. verse of the. 6. Chap. heretofoꝛe. Moꝛeouer the maiestie of Christ when he appeꝛeth as iudge, shall be moꝛe dꝛeadfull to the wicked than all lyghtenings. Math. 25. c. 30. 31. And the voyces and thunderings are Christs verye owne voice, most dꝛedful and hoꝛrible, wherwith he shall slea the vngodly. Esa. 11. a. 4. & 2. The. 2. b. 8. A. But if anye man like to refer these things to the last tymes of the pꝛeching of ẏ Gospell: thẽ must he sẽke the exposition of the lightenings voices and great thundering, out of ẏ fifth verse of ẏ fourth Chapter, & out of the fifth verse of the eight Chapter of this Reuelation. And there was made a great earthquake. C. When the woꝛd of the Lord is pꝛeched, the godly take matter of singular comfoꝛt at it, but the vngodlye are wonderfully put in feare. Wherby it commeth to passe, that to the one soꝛte the voyce of the Gospell

The gospell is comfoꝛtable to the godlie, but dꝛeadfull to the vngodlye.

is swéete and pleasant, and vnto the other sort it is like a terrible earthquake. Concerning which matter looke vpon the fifth verse of the eighth Chapter hereto fore.

17. And the greate Citie vvas deuided into three parts, and the Cities of the Gentiles fell. And the greate Babylon came in remembrance before God, to giue hir the Cup of the vvine of his vvrath.

A diuision of all people into three sortes.

And the great Citie was diuided into three partes. By this great Citie is meant the whole world, which at the cõming of the Gospell, is diuided chiefly into three parts. The first part is of those that assault the doctrine of the Gospell with open force, such as Tyrants and persecuters of the Churche be, which shed much blood for the Gospels sake, as we haue seene now oftentimes. Another part is of them who being not able to resist the truthe, do winde themselues into the Lords flocke, and by counterfetting faith, do worke muchin conuenience to the Church. Such are the Heretikes, false prophets and Hipocrites, at whose handes the Churche hath alwayes receiued great displeasure. The third and least part of all, is the godly, who both in parenesse of doctrine and holynesse of life, professe Christ earnestly, but yet not without afflictiõs. For al they that will liue godlily in Christ Iesu must suffer persecution. 2. Tim. 3. c. 12. This is the godly and Christenly exposition of some men. Howbeit for asmuch as John treateth heere, of ỹ vtter abolishing of Antichrists kingdome: it seemeth that as well by this diuision, as also by the thynges last spoken, he betokeneth that great alteration of the whole world and of all thinges in the same: like as when the Lorde came downe to Mount Synay to giue his lawe, the mountaynes are said to haue skipped lyke Rammes for feare: and like as in Zacharie when the Lorde shall stande vppon Mount Oliuet to fyght in defense of his Churche against Antichrist, it is sayde that the hill shall be cloue asunder in the myddes. Zacharie, 14. a. 4. So also in this place

be

he declareth by a certaine prophetical manner of speeche, that the great Citie (that is to say the whole world) shall bee diuided into three partes. And the Cities of the Gentiles fell. That is to say all the strength and trust of the Gentiles perished wholly togither. And by the name of Gentiles, he meaneth all kind of men which (after the manner of the heathen) haue forsakē the Religion of the one true God, and are falne away to fond and superstitious worshippings, after the inuentions of most vaine men. 6. And then (that is to say before domesday) all shall be conuinced of wickednesse and Idolatrie by the word of the Lord, through the power whereof all things shall fall downe, seeme they neuer so high and loftie in the sight of men. Therfore that which Iohn speaketh in this place, is all one as if he should say, Although Antichrist and his impes haue the better ende of the staffe as yet, (who are rightly resembled by the Cities of the Gentiles wherin Idolatrie thriueth, for asmuch as they aboue all other men, bee giuen to couetousnesse which is a manifest seruing of Idols:) yet notwithstāding as fast as they be linked togither in one knot against the law of the Gospell, they shall at length bee ouercome and beaten downe by the preachers of the Gospel, and damned euerlastingly vppon conuiction of their wickednesse and error. And the great Babylon &c. 6. By the name of Babylon he betokeneth Satans rout, and specially that rout which hangeth vpō the Church of Rome. For the chiefe seate of Antichrist is at Rome, where Simonies, Heresies and all kind of horrible wickednesse are put in vre and continued. 8. This is that great Citie which liued most careles of all others by reason of hir welth and the greatnesse of hir power, and whiche thought it vtterly impossible that euer she should fall: and therevpon did rage at hir pleasure against all the godly, in such wise as though God saw it not, or else woulde forget so wicked tyrannie. And therefore hee saythe she is come into remembrance: that is to witte, bycause hee taketh vengeance of hir wickednesse. Wherefore

The vtter conuicting of all wickednesse before the latter day.

Satans Romish route.

there redoundeth greate comfort to the godlye, when they here that the wicked doings of the vngodly are writte with a pen of steele, and a clawe of adamant, so as they may neuer be forgotten. Esai 8.a.1.f Jerem.17.a.1.[A] So Moyses saythe that the sinnes of the men of Sodom and Gomor: he came vp into the syght of God, that is to wit that he myght punish tē. Gen.18.c.20. To giue hir the cup of the wyne of his wrath. The cup of Gods wrathfull indignatiō, betokeneth the vengeāce which the Lord wil execute against al the vngodly. Luke before in.14.c.10.

20. And all Ilands fled, and the mountaines were not found.

There is no startinghole for the wicked to scape Gods vengeance.

And all Ilandes fled.[B] This is sayd bycause the whole frame of the world shalbe so terribly shaken, that euen the hyghest mountaines shall all of them clyue asunder and fall downe: and so shall the Ilands of the sea likewise sink and be swalowed vp of the waues of the sea. And hereby he doth vs to vnderstand, how there is no startinghole for the wicked to scape out at, that they myght hyde themselues from the wrath of the liuing iudge. For whyle the world lasteth when anye buskling to the warres is towards, or when any plage reigneth, rythe men and men of myght are wont to retyre themselues eyther to some farre outset Iles of the sea, or to some rough Rockes and steape mountaines.[C] There be some, whiche by the Ilandes, vnderstand the Christen and true godly men, who being tossed with the stormes of tribulatiōs in this presente worlde, are notwithstanding saued by hope, so as they shall receyue no damnation with the wicked, whereas Gods wrath shall be powred out vppon Antichrist and his disciples. But the former exposition agreeth better with the text.

21. And

21. And there fell a great hayle as it had bin Talents, out of heauen, vppon men, and the men blasphemed God, bicause of the plague of the hayle, for the stroake of it became exceeding great.

The vnauoydable punishment of the wicked.

And there fel a great hayle. A. In these wordes he describeth the damnatiõ of the reprobates, which he likeneth to haile. S. For like as a great haile striketh those very sore, that are abroade in the wether without any couert: euen so the sentence of the angrie iudge beateth all the vngodly in peces at one stroke, and yet no man can withstand it or put in himselfe as a meane according to this texte, vppon whome soeuer that stone falleth it shall grinde him to pouder. Mat. 21. d. 44. And John alludeth to the hayle of Egypt, or else to that whiche is written in Iosue. 10. c. 11. As it had bin Talents. M. q. d. The vengeance is weyed and measured according to the quantitie of their offences. Out of heauen. That is to say, from Gods iust iudgement. Vppon men. That is to witte, whych despised Goddes lawe. And the men blasphemed God. S. He inhauncth the wilfulnesse of the vngodly. q. d. The wicked sorte haue not glorifyed Christe (as it woulde haue become them to do) no not euen then when they had by most assured proofe had triall and experience of hys maiestie and inuincible power by hys iustice: but wilfully hylde out still in theyr blasphemies. Whyche thyng hathe bin shewed in wicked Pharao, who hardened more and more from tyme to tyme at the sqorges of G O D: so farre off was he from yeldyng to let goe Goddes people according to Goddes commaundemente, vntill he was ouerwhelmed with the waues of the red Sea and so perished as he pursued them. Exod. 14. g. 28. For the stroke of it became exceeding greate. A. The reprobates are euer in daunger of Gods vengeance, bycause his wrath cannot be eschued but by faythe in Iesu Christe. John. 3. d. 36. And therefore the stroake of the hayle is sayde to be greate:

The wicked waxe harder at Gods punishyng.

The terriblenesse of Gods vengeance.

and there is ioyned with it, Exceeding. John vseth a wonderous augmentation in words. For firste he saide the hayle was great: next he saide it was as it had bin Talents: Then addeth he that it fell vpon men out of heauen. Afterwarde he tearmeth it a plague and a greate stroake: and at the last he augmenteth great with exceeding. All which is done to shew that thing to be most true, whiche the Apostle saith in these words. It is a dreadfull thing to fall into the hands of the liuing God. Hebr. 10. f. 31.

The seuenteenth Chapter.

AND there came one of the seuen Angells vvhich had the seauen Vyols, and spake vvith me, saying vnto me: Come, I vvill shevv thee the damnation of the great vvhore vvho sitteth vppon many vvaters.

The contents of this chapter.

AND there came. A. In this Chapter it is shewed, how the outward gloriousnesse of Antichrists kingdome shall be so greate, that the kings and princes of the worlde beeing allured therewithall, shall be seduced wyth hys froward errors and deceites: from the whiche all those shall (notwithstanding) bee deliuered, whome God hath foreordeyned and forechosen to euerlasting life before the beginning of the world. For asmuch then as heretofore (14. d. 20. and. 16. d. 19.) John hath made mention of the greate Citie whyche is called Babylon: Now following the mystical order whyche yee haue hearde of in the former thynges, hee describeth hir workmanlike, and (as they say) he peinteth hir out in hir colours. One of the seauen Angelles. M. That is to saye, some one of the number of the preachers that are sente of GOD agaynste Antichrist.

A preacher.

Which

VVhich had the seuen Vyoles. M. That is to say, all the plagues that were to be denounced against Antichrist and his impes. And spake with mee. John describeth all vnder a certeine representation of personages after the maner of the Prophets, to the intent they may be perceyued the easlyer. I will shewe thee the damnation. That is to say, the cause of the damnatiō, Of the great whore, That is to wit, of Antichrist. S. The scripture is wont to giue the name of whoredome vnto apostasie or falling away from God, (whom wee ought most intirely to trust vnto, whom it behoueth vs to loue aboue all things, in whom wee liue, moue & bee, Act. 17. f. 28.) to trifling things and vaine Idolls, which cannot helpe vs when wee be dryuen to our shiftes. For thus we reade: The children of Israel turned awaye, and went a whoring after Baal, and made a couenant with Baal, that he shoulde be their God, and they remembered not the Lorde their God which deliuered them out of the hande of all their enemies round eaboute them, Judges. 8. g. 33. 34. Also, howe is the faithfull Citie become a Harlot? Esai. 1. f. 21. Also thou wert layd downe like a harlot vnder euery tree that had thicke leaues. Iere. 2. d. 20. Also, thou hast playd the whore with many louers, Iere. 3. a. 1. Also, thou hast multiplyed thy whoredomes, Ezech. 16. c. 26. Seeing thē that John calleth hir heere a whore, he seemeth cheefly to blame the vnshamefastnesse and thanklesnesse of those which after they haue knowen the truth of the Gospell, after Christ hath bestowed so great benefites vpō them, after they haue boasted of the high estate whervnto he hath aduaunced them, not onely shrinke away from him, but also assault hym among the formest: so as wee may referre the greatnesse of the whore, not so much to the multitude of the backesliders, as to their great vnshamefastnesse & vnthankfulnesse. Certeine it is that this is referred to all the wicked of all sortes through the whole world: but yet cheefly vnto these which vnder the name of Christes Vicar and of the souereine Apostleship and such other styles, bestir them by all meanes possible,

Spirituall whoredome.

Who be betakened by the great whore.

sible, to thrust Christ out of hys Churche. A. For who knoweth not that Rome is fraught wyth vngodlinesse, Idolatrie, deceite, false teachers, yea and with Libertines, Epicures, * Atheistes, and all kinde of abhomination and horrible wyckednesse? No man then ought to thinke it straunge, though John chose rather to point out this sinke of all naughtinesse and more filthie than Sodom it self, by the name of Babilon, than to call hir by hir owne name. VVhich sitteth vpon many waters. S. That is to saye, whiche reigneth ouer many kingdomes and Nations. G. For besides that the Bishop of Rome boasteth himself to bee head of al ỹ westerne Church. M. We see that the greatest part of Christendome hath hitherto fauored him, and admitted his pestilent errors wythout any examination of them. G. And vnto this place agræth the similitude of the waters. S. For lyke as ỹ waters of great streames do ebb and flowe: euen so one generation is no sooner gone, but another comes in the place of it. Also most commonly the godlyest are builded by riuers sides.

Godlesse persons.

What it is to sitte vppon waters.

2. VVith vvhom the Kings of the earth haue committed vvhoredome, and they that dvvell vppon the earthe haue bin made drunken vvith the vvine of hir fornication.

VVith whom the Kings of the earth. &c. P. He termeth these Kings of the earth, which are puffed vp with earthly pryde, and sauour of nothing but earthly things. B. These (sayth he) haue committed whoredome with that great whore, in as much as they haue been greatly delyghted with hir false Religion and misworshipping. For the flesshe lykes maruelous well of the outwarde and gay eye seruice, whereby he thinketh God to bee satisfyed, when in the meane whyle the heart remayneth full of vngodlynesse and all kynde of outrageous wickednesse. A. And thus the Hypocrites do so flatter themselues, that the further they go away from God, the

The fonde blyndnesse of earthly kings.

the holyer they take themselues to bée. And they that dwell vppon the earthe haue beene made drunken. If the Magistrates and Princes serue not God: hardly shall the people holde the ryght worshypping of God, for as much as the nature of man is ouerforewarde to Idolatrie. Rightly therefore dothe John adde immediatly, that the reste of the inhabiters of earthe are caryed awaye and corrupted wyth the forwarde errours of Antichrist, as sone as the Kings haue forsaken the Religion of the onely one God, and faine to Idolatrie. VVith the wyne of hir fornication. [5]q.d. The inhabiters of the earth whyche sauour nothing but flesche, haue bèen delyghted wyth Antichristes false Religion as wyth excellent good wyne, and haue quaffed of it tyll they were dronken. [A] For in sted of the diuine and heauenly wysedome, they haue lyked well of the earthly, beastly, and diuelishe wysedome, whereof Sainct James speaketh in his thyrde Chapter and fyftéenth verse. Was it not a great drunkennesse (trowe yée) when the whole worlde imbraced moste cursed abhominations wyth all grédinesse, and that peraduenture not at suche a mannes hand as had wit to win them to it, but commonly at suche a one as was a dronkarde, a madbrayne, Ruffyan, a Lechour, a Rakehell, and (that I maye speake no filthyer thing by the waye) a proude person? Besydes thys, the worlde receyued thynges that are agaynste the manyfest textes of the Scripture: suche as the Masse is wyth hys appertnances, the worshypping of Sainctes and prayying vnto them, the sumptuousnesse of Images and the worshypping of them, the pompe of pardons, the suffrages for the deade, the vncleane and filthye single lyfe, the despysing of honest wedlocke, the diuorcementes of Lawfull Maryages, the choyse of meates, and the difference of dayes. To bée briefe, whatsoeuer wycked Religion or Ceremonie he durste set afore vs, that haue wée swoped vppe whole to the bottome with great thirste and vehemente desire. Herevppon hathe all

Suche as Princes be, such are their people.

Spirituall dronkennesse.

Dronken dotages receyued in Papistrie.

God hathe iuſtly puniſhed ſyn with ſynne.

all kinde of heynous wickednelle ouerflowed into the worlde, A. according as God is wont moſt iuſtly to puniſhe ſin with ſinne. Rom. 1. c. 24. 5 Herevpon grewe warres betweene the Pope and Chriſten Princes for lighte cauſes, yea and ofteu times for no cauſe at all, and ſo were murthers and ſlaughters committed vnpuniſhed. Herebȳ were whoredome and aduoutrie committed without regard of ſhame: and moreuer rauiſhmentes, robberies, deceytfull vſuries, and breache of leagues and couenantes alſo. Finally, was there any kinde of miſchefe which was not committed by theſe drunkards? A. To the augmentation hereof came afterwarde, dulneſſe of mynd and fond careleſneſſe, contempt of Gods iudgementes & the neglecting of good lawes, togither with forgetfulneſſe of Repētance. For whē mē began once to thinke they myght ſatiſfie God with a fewe gewgawes, and that forgiueneſſe of ſinnes was become ſaleware: no mā imbraced the pure worde of attonement with God. But burying the grace of Chriſtes Mediatorſhip, euery man went about to purchace his peace with God by his owne workes. The wyne of the fornication of that great ſtrumpet, and the deadly drunkenneſſe is thys, namely euen to reiect the grace of the ſonne of God, and to ſtand vpon meanes deſeruing.

The wyne of fornication.

3. And he caryed mee avvay in ſpirit into a vvilderneſſe: And I ſavv a vvoman ſitting vpon a roſe colored beaſt full of names of blaſphemie, vvhich had ſeuen heades and tenne hornes.

What is ment by wilderues.

And he caryed mee away in ſpirit intoo a wilderneſſe. 5. By the name of wilderneſſe, Iohn ſæmeth to meane ſuch kingdoms and people as eyther haue openly reiected Chriſte, (as the followers of Mahumet) or elſe as pretend the tytle of Chriſtianitie and of the Churche, wheras for all that, they be nothing leſſe. M. Onleſſe a man had leuer ſay, that Iohn being deſirous to vnderſtande the ſecretes of this propheſie, did as it were withdraw himſelfe aſide, and leauing the companie of men

Spiritual cōtemplation.

vpon

pon earth, bend himselfe earnestly to spirituall contempla-
o. For such mysteries are wont to bee disclosed, not to euery
man, but to such as liue as it were in a wildernesse. And I saw
woman sitting vpon a Rosecolored beast. ¶ It is well ynough be-
knowen vnto suche as reade the Scriptures, that vnder the
formes of women and yong damsells, are betokened Cities: so
also that by the name of Citie, there is ment, no so much the
people, as the partie that hath the rule of them. Seyng then
that y theame thing which is treated of in this place, is Religi-
on: by the name of woman, wee must spetially vnderstande
those that beare theame sway in the wicked Religion. And the
Beast seemeth to bee such as are in office aboute the whore,
which execute hir commaundementes, and whiche cary hir
cloke: of whom the Prophet speaketh, saying: And he shall
worke very strongly with a straunge God, Daniel. 11. g. 39.
¶ This harlot then, or the Citie that is deserybed in this place,
shall bee nothing else but the Lordship, Princelynesse, power,
authoritie, pride, and ambition of the false and misbegotten
Church, whether the same bee Rome, or the Church of Maho-
met, whersoeuer it bee. Howbeit that in this place, doubtlesse
the Romaine Church is painted out truely and in hir lyuely
colours (as the prouerb sayth.) Shee sitteth vpon a Beast: by
which name are ment the Cardinalls, Bishops, Abbottes,
Priors, Munkes, Doctors, and Maisters of error, whoey-
ther by worde, or by byrthes, or by writing, do further and pon-
maintein the wickednesse of Papistrie in defending the su-
premacie of the Romishe Antichrist, and in vnderpropping
that Apostaticke state, to the vttermost of their power, least
it might fall through the force of Gods worde. Rosecoloured.
¶ That is to say, buffed in sheeding blood, and all on a gore
blood with the blood of Martyrs. For as well the whore hir
selfe as the beast that she sittes vpon, do thirst for the blod of
the godly: and the Magistrate (or the secular power as they
terme it) do from time to time execute their desire, And so the
wickednesse, as well of ye Pope as of Mahumet, maintaineth
it

The lordlynesse, pryde & ambition of the malignant churche.

The beaste that the Romishe strumpet sitteth vpon.

The blondthirstinesse of the Romishe harlotte.

it ſelfe by the ſwoꝛde. Hereupon the Byſhop of Rome hath craftely conueyed the Empyꝛe, firſte from the Grékes to the Frenchmen, and afterwarde from the Frenchmen to the Germanes, whome the tryple crowned Miniſter ſaith to bee of moſte force in armes. [r] This Roſecoloured Beaſt then, is al on a goꝛe blud with wickednеſſe, and dꝛunken with coꝛruptions as with blud, to the ende he may ſhew himſelf to bee the imp of the red Dꝛagon (that is to wit of Satan) who hath bin a manſlear from the beginning. Iohn.8.44.

The blaſphemous titles of the biſhops of Rome.

Full of names of blaſphemie. [s] Thys is moſt truely verifyed of the Romiſhe Church, who acknowledgeth not God to be ſoothfaſt: but no leſſe vyolently than pꝛeſumptuouſly dꝛiueth his due honour vnto hirſelfe. [t] Are not theſe names of blaſphemie, that is to wit, cheefe Byſhop, moſt bliſſed, moſt holie, moſt mercifull father, Chꝛiſtes Vicar, the keybearer of Heauen, and Pope, that is to ſaye, the father of the Countrie? Ageine, what are theſe: moſt reuerend Cardinals, Archbyſhops, Archpꝛelates, Patriarkes, Pꝛimates, Pꝛeſidents, Deanes, Chanons, Archpꝛeeſtes, Archdeacons, Abbattes, Pꝛyoꝛs, oꝛ Sirres, oꝛ maſters, & commendatoꝛs? Foꝛ likeas Antichꝛiſt hath his names of blaſphemie: euen ſo they which bee in office vnder him and are bound vnto him by othe, haue alſo names by themſelues, which the ſcriptures know not of. In deede the pꝛimitiue Churche had Miniſters, Stewardes, Eiders, Ouerſeers, Apoſtles, Pꝛophetes, Euangeliſtes, Shepeherdes, and Teachers. 1. Coꝛ. 4. 1. & 12. 4. 5. 6. 7. 8. and Ephe. 4. 11. but all theſe were names of ſeruice and labour, and not ſtyles of pꝛyde. So heere wee alſo of the

Names of ſeruice in the pꝛimitiue church

The doubleholyneſſe of the Papiſtes.

dubble holy Sea, theyꝛ dubble holie Canons, their dubble holie pardons: and to bee bꝛeefe, whatſoeuer they themſelues were in the meane whyle: all their things were ſtraight dubble holie. In reſpect whereof, (leaſt a man might thinke there were any peece of blaſphemie oꝛ of pꝛyde wanting in this Beaſt,) there was added foꝛ an ouerplus the name of

full. Foꝛ ſithe that Antichꝛiſte, aduaunceth hymſelfe aboue

at that is called God or Gods power. 2. Thessa. 2. b. 4. can any man imagine anye greater wickednesse and blasphemie? Which had seuen heades. 3. Of these thyngs I haue spoken sufficiently heretofore. 12. a. 3.

4. And the vvoman vvas clothed in Purple and Rosecolour, and bedecked vvith golde, and precious stone, and perles, hauing a cup of gold in hir hand, full of the abhomination and filthynesse of hir vvhoredome.

And the woman was. v. Rightly is Antichrist lykened to a woman. For wheras hys false Church is gone away from Christe the heade and husbande of the true Churche: yet wyll shee needes bee taken still for the true Church, yea and for the wyfe of Christe, and so acknowledged to bee of all men. And therefore Paule speaking of rauening Wolues, that shoulde go aboute to make hauocke of Christes flocke, saythe: Euen from among your selues there shall ryse men that wyll speake frowarde thyngs, to leade awaye Disciples after them. Actes. 20. f. 30. Also Iohn speakyng of the Antichristes, whiche were alreadie gone oute into the worlde, saythe: they wente oute from among vs, but they were not of vs. 1. Iohn. 2. c. 19. Therefore although he resemble the shape of man, and bee decked with the tytle of Christs bride, yet is he no better but a very beast, & a horrible mõster shrowded in mans shape, to deceyue men vnwares with the more ease. Also the shape of woman betokeneth that there is no manhood or sparke of such manlinesse in Antichrist, as we read y there was in the woman that brought forth the Male child heretofore, 12. b. 5. but al things weake and womanish, so as it maye well be saide of his Kingdome accordyng as the Prophet hath foretold, womanish persons shall haue the rule of them. Esai. 3. a. 4. Of which thyng a man may see an euident proofe in the Shepope Ione. For shee was an arrant whore bothe in bodie and mynde, and yet shee was auaunted

False forsakers of the Churche.

The womanishnesse of the Romishe sorte.

Ioane the thee Pope.

for

so so great dignitie, that all mē worshipped hir as a God. And they that either went afore hir or followed hir, were bolde hir in any thing saue in kind. For those most holie fathers expressed very wel hir maners, hir disposition, hir vnclenesse continelle, and hir excessiue shamelessnesse. Also this woman is called the great whore, bicause shee compelleth men to fall away from the true worshypping of God, vnto Idolatrie and Diuelishe doctrines. Clothed in Purple. M. That is to saye, in princely apparell. For the Papistes make their boast, that by reason of their kingly Priesthode and the charter of Constantine, they haue materiall swordes to bee drawen out in the defence of their temporalties by the hands of Priestes and Bishops after the maner of the kings of this world. Besydes this a man myght easily gesse at the manners and meanings of that harlot, by hir verie attire and outward behauiour. And John seemeth to allude to the false doctrin or worldly wisedome, which the true wisdome, that is to say, the heauenly wisdome, bringeth in vnder the resemblance of a painted harlot. And bedecked with gold and precious stone & pearl. M. For she beareth men in hand, that shee is inlightened with the wisedome of God, whereas for all hir saying, she fighteth against it, as well in wicked deedes, as in doctrine, more than the very Paynims and Iewes do. Moreouer, al these things betoken the Hypocrisie and feyned holynesse, wherwith the harlot goeth about to hyde hir abhominations, that she may the easelyer deceyue men vnwares, and allure them both to wonder at hir and to bee in loue wyth hir: according to this texte, they bee whyted tumbes, Math. 23. c. 17. (Besides yee title) according to Daniels Prophesie, it betokeneth the syze of ryches vnder pretence of godly Religion. Shee shall bee a Lorde (saythe he) ouer treasures of Golde and Siluer and of all thyngs that are to bee lusted for. Daniel. 11. 43. which thing is apparant ynough in our Antichrist, (for I will not speake of the fortunatenesse of the Mahumetistes) who is counted the mightiest & richest in gold and siluer, of all the

The stately-nesse and pōpe of Papistrie.

The glorious hypocrisie of the Romishe Antichrist.

The richnesse and greate wealth of the Papacie.

Kings

kings of Christendome. But from whence (wyll some man saye) could he rake togither so great riches? I answere, that is easely spyed if a man consider, first the selling of all Ecclesiasticall lyuings in the Popes mooneth throughe all Christendome: nexte, the continuall reseruation of the fatter Benefices in Cathedrall and Collegiate Churches: thirdly, the exaction of Annates: fourthly, the Palles and confirmations of Byshops, Abbotes, & other Prelates of the Church: fifthly, the falling and calling of all caces into theyr consistories: sixthly, theyr excommunicating in infinite caces, and theyr assoyling agein as wel from the law as from men: seuenthly, theyr yearely tenthes of all profites: eyghtly, their full pardoning of all faultes, euen for the deade that be hild in Purgatorie: nynethly, the Canonization of Saincte: tenthly, the tenthes of tythes in ayde of the holye Croysie: eleuenthly, the Reseruation of caces at theyr pleasures: twelfthly, Dispensations for mariages in degrees prohibited, for legitimation of bastardes, for meates, for bowes as well of Cloysterers as of other common folke, and for Pilgrimages: thirteenthly, the Halowing of many things: fourteenthly, Portuaries (as they terme them) and burials: fifteenthly, Bequestes in caces of deuotion: Sixteenthly, Palles and offerings: Seuentéenthly, Sacramentalls: eyghteenthly, Offerings at the Images and Shrines of Saincte: nyneteenthly, Brotherhods: twentithly, eractions and priuie pickings of Visitors: one and twentithly, Restitutions, of vncerteynties: two and twentithly, succession in Heritages to suche as haue no lawfull heires: three and twentithly, that the Clergymen maye succéde theyr kinsfolke in heritages, but not contrariwyse: foure and twentithly, Exemption from ciuill burthens: fyue and twentithly, the Administration of all goods belonging to the poore, or vnto Churches: sixe and twentithly, the forbydding of Lawfull Mariage, and licencing to kéepe Harlottes: seuen and twentithly the vniting of two Byshoprikes into one, and the dividyng of one into

Wherupon the reuenues of the Popedom rose.
Sale of ecclesiastical liuings
Reseruation of benefices.
Peterpence.
Bishoppes palles.
Appeales.
Excōmunications and assoylings.
Tenths.
Pardons.
Canonizatiōs
Tenthes of tenthes.
Reseruatiōs of cases.
Dispēsatiōs.
Halowings.
Portuaries.
Bequests.
Masses and offerings.
Sacramētals
Images and shrynes.
Brotherhods and guyldes.
Visitations.
Restitutions.
Excheating of heritages.
Heritages of Clergymen.
Exemptions.
Administrations of churchegoods.
Prohibitiō of marieges directing to kepe concubines.

into two: whiche thing Iohn the two and twentith of that name is repoꝛted to haue done verye often, who also left behynde hym a great treaſure, namely the ſumme of fyue and twentie thouſande dꝛachmas of Golde, whyche ſeemeth a greate thyng to bee wyttin', and the Churche of Rome is not repoꝛted to haue beene wealthyer at anye other tymes. Reade in the ende of Euſebiuſſis Chꝛonicle, that is to ſaye, in the Chronicle of Mathewe Palmer of Flozence annexed to Euſebius. And laſtly (accoꝛdyng to a Rule of theyꝛs whyche begynneth wyth, Looke what is once dedicated too God.&c.) they make themſelues Lozdes of all things that are dedicated to God. Nowe then in as muche as the Churche plate of Golde and Siluer were thoughte to bee dedicated to God: they are no moꝛe in the power of the layitie, but of the Clergie, to diſpoſe of them as they lyſte. In the ſame cace ſtande the Images of Golde and Siluer, wyth Croſſes and Reliques decked wyth Golde, Siluer and pꝛecious ſtones, and all other ſtuffe and ornamentes of Churches. Among all theſe thyngs they founde moſte plentifull mynes of Golde and Siluer: wheras notwythſtandyng, all theſe thyngs belong to Chꝛiſtes poꝛe ſeruauntes: and both Ierom and Ambꝛoſe are of opinion, that in tyme of neceſſite, they ſhoulde bee pulled away and dealte among the poꝛe. But theſe men contrariwyſe laſhe them oute vppon theyꝛ Courtizanes, and Ganymedes, vpon houndes, barded hoꝛſes, armed ſouldyers. And although they bee owners of ſo greate riches, yet gape they ſtill after thoſe which they haue not. Ouer and beſides all theſe thinges, adde alſo the Patent of the Emperour Conſtantine whiche they brag of, namely that he ſhould giue them his nobleſt Cities, Townes, and Caſtles: which thinges they hold by graunte frō the kings of Fraunce ſince the rebelling of the Romane Biſhops againſt the Emperour, rather thā by the tytle of Conſtantines gift: ſo as it maye rightlyer bee called a reward of treaſon than a free gift. And marke mee heere his ſhameleſſe blaſ-

Things dedicated to God.

How the Romaniſts ſpent their reuenues.

The graunt of Conſtantine.

Chriſtes patrimonie.

blasphemie, in that he dares boast, that these things are the patrimonie or lyuelode of Christ, when euen Christ himselfe sayes nay to it. The foxes (saythe he) haue borrowes, and the foules of the aire haue nestes: but the sonne of man hathe not whereon to rest his heade. Math.8.c.8. Or if he will call it Peters patrimonie, (for he braggeth bothe of them:) Peter speakes agaynst hym, saying, Golde and Siluer I haue none. &c. Actes.3.a.6. Besydes all this the Pope and all hys horned Bysshops and hooded Doctors wyll neuer bee able to proue that Peter was at Rome. For if he sat there as bishop by the space of seuen yeeres (as they themselues report) & that he was put to death there the same day twelue moneth after ỹ Paule was: It must needes folow that he was at Rome eyther when Paule wrate his Epistle to the Romanes, or else when Paule was there hymselfe and wrate hys Epistles to the Collossians and to Timothie. [c] But surely it had bin vncourteously done of Paule to haue ouerslipped Peter vnsaluted among suche a number of holie men as he greeteth by name in the sixteenth Chapter to the Romanes, if Peter had beene there at that tyme. Which thing doubtlesse he woulde not haue done, [B] considering howe chare he was in reckenyng vppe suche as were much meaner. Likewise when he wrate commendations to the Colossians from the Saintes at Rome, in the fourthe to the Colossians: it is not lykely that he had so small regard of Peter as to leaue out his commendations, specially sithe he reckeneth vp certein of the circumcision (that is to saye Jewes) by name, besides diuers other of inferiour calling. But what shall wee thinke of Peters owne doyng? In my first defence (saythe Paule) no man stacke to me, but all men forsoke me. 2. Tim. 4.c.16. Either we must say ỹ Peter among the rest did shrink from defence of the Gospell, & so consequently after a sort denie his maister ageine, whiche hath no likelyhod of truth: or else that he was not at Rome as the Romish sort beare mẽ in

S. Peters patrimonie.

The Romanistes can not proue that euer Peter was at Rome

The Pope is the contrarie of that which he boasteth himself to be.

hand, which seemeth to bee most true. Now then considering that in doubtfull cases, nothing is better to bee followed than probable and likely coniectures: no man that hath euen any meane iudgement will bee made to beleeue that which they auouche. Also the Pope makes warre with houge bookes for the patrimonie or heritage of the Apostles, whereas Paule sayth, the weapons of our warfare are not fleshly but Ghostly, and mightie to Godward. 2. Cor. 10. a. 4. And yet they still vaunt themselues to bee Christes Vicars, whereas they followe nothing lesse than Christes commaundementes, which were the duetie of Vicars to do. They boast themselues to bee Apostolike, that is to saye, the successours of the Apostles in the ministerie, when in deede they oughte rather to bee called Apostatike. Hauyng a Cup of Golde. M. He speaketh of vntowarde and counterfeit doctrine. The Pope boasteth himselfe to haue the Scripture: but he corrupteth it with hys lewde glozes, and maketh men to drinke of the troubled or rather stinking water of puddles in stead of Gods pure word, whych is the meate and drinke of our soules. Those blasphemous and abhominable decretalls which the Romish Antichrist serueth his guestes withall, are yet extant: howbeit that he serue them in a golden Cuppe, that is to wit, vnder the name of Christes Vicarship, vnder the colour of the doctrine of the Gospell, and vnder suche other glorious names, as that all things procede of the instinct of the holy Ghost, and that he cannot erre. &c. A. This is the golden cup which hath beguiled many. Full of the abhomination and filthinesse. *q.d.* Vnder pretence of certeyne places of the holy scripture, he ouerthroweth the Religion of God, and leadeth men away from the true God to most cursed Idolatrie.

The Popes golden cup.

5. And in hir forehead vvas a name vvritten, a mysterie, great Babilon, the mother of vvhoredome and of the abhominations of the earth.

And

And in hir forehead was a name written. [s] Certeſſe not openly and in thoſe expreſſe wordes, but in a Myſterie dothe he pretende thys ſtyle: which neuertheleſſe the godly being inlyghtened wyth the holy Ghoſt can bothe reade in the Harlots forehead, and alſo vnderſtande it: accordyng as is ſayde afore of the names of blaſphemie which ſeeme glorious and holie to the vngodly. Great Babylon. [M] That is to ſaye, the Citie of Rome, or the Popes Courte. The mother of the whoredome and abhominations of the earthe. This is proued already in the thyngs that went before, bycauſe that from hir is drawen an example of the continuing and defendyng of all the abhominations and errours that are continued in the Churche. [s] It is knowen well ynough that euen from of olde tyme, ſhee hathe vaunted hir ſelfe to bee the mother and Ladie of all other Cities of the whole world. Which thyng ſome of the Churchmen beganne to blowe abroade euen in Ieroms tyme, as it is to bee ſeene in a certeine Epiſtle of hys vnto Euagrius. Alſo through lyke blaſphemie they intytled hir with the ſtyle of Euerlaſting Rome, bycauſe they thought that hir kingdome ſhoulde haue indured for euer: whiche thyng the Pope of Rome dothe with lyke blaſphemie boaſt of his owne dubble holie Sea. Finally we ſee here, by the reporte whych the holye Ghoſt gyueth hir, what maner a mother ſhee is: namely of all whoredomes and abhominations, bothe in doctrine and in life, from whence a ſinke of greace hath flowed out into all Chriſten Realmes.

A deſcription of the Courte of Rome, vaūting hyrſelfe to be the Ladie and moother of all realmes, and to be euerlaſting.

6. And I ſavve the vvoman drunken vvith the blud of the Sainctes, and vvith the bloud of the vvitneſſes of Ieſu: and I vvondered vvhen I ſavve hir, vvith great vvondering.

And I ſawe the woman drunken. [c] If any man dare ſpeake ageynſt hir abhominable errours, he is out of hande put in hazarde of hys lyfe. For this mother of whoredomes cannot abyde

The Popes maynteyne their religion by the ſworde.

ſhall eaſely bée deceyued by gazing at the gloziouſneſſe and power of the Beaſt, and ſhall ſtande in awe of hym as if he were of all other the myghtieſt. [s] And ſurely (to let paſſe the Triumphes of the Turkes by the way) who would not wonder at the Alexanders, Julies, and Clementes, to ſée them triumphing foz depoſing of Kings, foz recouerying the Landes of the Churche, foz vanquiſhyng the Flozentines, and ſuche other kynde of Victozies? what if it were gyuen to the Romiſhe Byſhops, to bée that in verye déede whych they boaſt themſelues to bée, that is to wit, to bée the Monarkes of the whole wozlde? Undoubtedly then ſhoulde yée ſée the Triumphes of Julius Ceſar, oz rather mozeroyall tryumphes than euer hys were. VVhoſe names are not written in the booke of lyfe. That is to ſaye, whiche are not choſen to euerlaſtyng lyfe. From the firſt making of the world. Looke in the eyght verſe of the thirteenth Chapter, and in the fifth verſe of the thirde Chapter héeretofoze. To ſee the beaſt which was & is not. That is to ſay, to ſée the old and decayed Rome, after a ſozte receyued ageyne in the preſumptuous ſtatelyneſſe of the Pope and hys Courte. And yet is not Rome the ſame in déede, whyche he pretendeth and boaſteth to bée. That is to ſaye, althoughe ſhée vaunt hir ſelfe to be the Mother, Head, and Ladie of the wozld, and to haue ſouerein power ouer al men in earth: yet is ſhée farre wide from the puiſſance of the auncient Rome. And yet is. [A] That is to ſay, ſhée ſeemeth to bée ſomewhat: howbeit, that is but in the eyes of thoſe whom the holy Ghoſt hath not inlyghtened by faith. Foz in the ſight of the godly, ſhée is nothing elſe but vanitie and abhomination.

Rome beeing glozious in hir owne conceyt, is of no eſtimatiō among the godly.

9. Here is a mind that hath vviſedome. The ſeuen heades be ſeuen hilles, vpon vvhich the vvoman ſitteth. Alſo they be ſeuen Kings.

Heere is a mynde that hathe wiſedome. [M] g.d. He that is in

duely

dued with true wisedome will easly take hēde to himselfe, that he be not deceiued by this harlot or the beast, which draweth many men to wonder at hir, [A.] when as notwithstanding, horrible damnatiō is prepared for hir. [M.] Neuertheless this sentence may be referred to that which is added immediatly after: so as it should be a certaine preface to stirre men vp to giue eare. By the way we be taught, that no man is able to comprehende this misterie by his owne wit, but that we haue nēede of the diuine and heauenly wisedome, to teach vs the things that serue for our profit. The seauen heads be seuen hils. [V.] John could not haue pointed out Rome more effectually, except he had expressed hir very name. For it is well knowen that she is built vpon seuen hils: which thing ye shal scarce finde written of any other Citie in the world. [S.] Now then we sæ the strong stayes whereunto the harlot, that is to say, false Religion, the very *malignant Churche, and the very Sinagog of Satan, leaneth euer since the beginning. Also they be seauen kings. [A.] Concerning these seauen kings loke afore. 12. a. 3.

No man vnderstandeth heuēly things of his own wit without the spirit of God.

A liuely description of Rome.

*Or Churche of mischiefe.

10. Fyue are falne: One is: and another is not yet come. And vvhen he is come, he must tarrie but a short time.

Fyue are falne: One is. [S.] At such time as John wrate these things, there were fyue kings passed, and the sixth (that is to wit the Emperoure of Rome) was then present, that is to say, he hild the souereintie. And the seuenth kingdome, that is to wit, of Antichrist (whiche shoulde succæde the Empyre of Rome) was not yet come: the beginning whereof was the kingdome of Mahumet. Moreouer the beast whiche in thys place representeth the popish Church with the head thereof, is the eighte, and one of the seauen. For he and Mahumet togither receiue the Romane Empyre whiche was quite defaced. Nowbeit there be some which thinke that the eighte ought to be referred to the people of Gog and Magog. But

The popishe tyrānie is one of the seuen kings.

abyde tw heere hir faultes touched oute of Gods woꝛde: but deſyꝛeth tw dw all thyngs after hir owne luſte and lyking, withoute gayneſaying. Foꝛ it is manyfeſte that the Pope mainteyneth hys feyned Religion by the ſwoꝛde, as well as the Emperours dyd in olde tyme, and as the Turke doth at thys daie. And I marueled when I ſaw hir. [M] Heere the Pꝛophete taketh vppon hym the perſon of ſuche as wonder tw ſee euill men aduaunced in thys woꝛlde, conſidering howe they heere, that there is ſoꝛe punyſhment laide vp foꝛ them. So Daniell wondered at the things whyche the little hoꝛne ſpake pꝛeſumptuouſly. Daniel. 7. d. 11. So did thoſe twayne alſo which ſayde, Howe long will it bee ere theſe wonderfull things come tw an ende? Daniel. 12. b. 6. [A] And ſo haue we herde it alreadie ſayde of the Beaſt, who is lyke the Beaſt? Heretofoꝛe. 13. b. 4. [G] Foꝛ that Beaſt ſhal bee augmented and increaſed, vntill wickednelle bee come tw his full growthe: which thing ſhall betyde in the greateſt and laſt beaſt of all, that is tw wit, in Antichꝛiſt himſelfe, who ſhall reigne about the knitting vp of the woꝛld, and the moꝛe that the ſixth head is diminiſhed, the moꝛe ſhall the ſeuenth and eighth heades aduaunce themſelues.

The wonderfull increaſe of Antichꝛyſt.

7. And the Angell ſaid vnto mee, vvherefore vvondereſt thou? I vvil tell thee the myſterie of the vvomã, and of the Beaſt that beareth hir, vvhiche hathe ſeuen heades and tenne hornes.

8. The Beaſte that thou haſte ſeene, vvas, and is not: and he ſhall come vp oute of the bottomleſſe pit, and ſhall go too deſtruction. And the inhabiters of the earthe vvhoſe names are not vvritten in the booke of lyfe from the firſte makyng of the vvorlde, ſhall vvonder too ſee the Beaſt that vvas, and is not, and yet is.

And

And the Angell sayd vnto mee. [M] *q.d.* There is no cause why thou shouldest wonder at the aduauncemente of this woman, for hir dignitie shall not indure for euer. I will tell thee the mysterie of the woman, [A] that is to saye, of the Antichristian Churche. And of the Beast that beareth hir, that is to say, of Antichrist or the Diuell himselfe, who is the heade of all the vngodly. VVhich hath seuen heades and tenne hornes. [A] For the seuen heades loke the nynth verse, and for the ten hornes loke the twelfth verse nexte following. The Beaste that thou hast seene, was, and is not. [S] The Monarchie of the Romane Empyre beganne euen then to bee weakened, and to drawe to destruction by reason of ciuill and inwarde warres. In the place thereof came the Alcoran and Poperie, in whiche the Romane Monarchie is renewed ageine, as hath beene seene heretofore, 13. a. 3. This Monarchie therfore which is the Monarchie of the world but in tytle only, is the same which after the diuidyng and displacing of the Empyre of Rome, should from small beginnyngs at the firste (for what is baser than a fisherman, and a common souldyer?) mount vp afterwarde into the place thereof: and yet for all that, euen hée hirselfe shall perishe also, and not laste for euer as hée maketh hir bragges to doe. Shall come vp out of the bottomlesse deepe. Antichryst and hys Churche clymbeth vp to the toppe of hys Churchly dignitie, and mainteyneth the same wyth the temporall swoord: which is the vyleste heresie ỳ can be and ful of darknesse. Neither is any man promoted now a dayes in the Churche by the Pope of Rome, which hathe not mounted vpon the bottomlesse deepe of this wicked heresie by fauouring it and furthering it. And shall go into destruction. [V] Like as the beast came out of the bottomlesse pit, so shall he bee caste into the bottomlesse pit ageine. For Antichrist and all hys bande shall bee damned for euer. And the inhabyters of the earthe shall wonder. [A] Thys wonderyng implyeth a certeyne standyng in awe, as if John should say, many shall

The renuing of the Roman Empire in Mahumet & the Pope.

Antichriste cõmeth from hell, and shall to Hel againe.

The worlde standeth in awe of Antichryst more than of God.

shall easely bee deceyued by gazing at the gloriousnesse and power of the Beast, and shall stande in awe of hym as if he were of all other the mygh tiest. [s] And surely (to let passe the Triumphes of the Turkes by the way) who would not wonder at the Alexanders, Julies, and Clementes, to see them triumphing for deposing of Kings, for recouering the Landes of the Churche, for vanquishyng the Florentines, and suche other kynde of Victories? what if it were geuen to the Romishe Byshops, to bee that in verye deede whych they boast themselues to bee, that is to wit, to bee the Monarkes of the whole worlde? Undoubtedly then shoulde yee see the Triumphes of Julius Cesar, or rather more royall tryumphes than euer hys were. VVhose names are not written in the booke of lyfe. That is to saye, whiche are not chosen to euerlastyng lyfe. From the first making of the world. Looke in the eyght verse of the thirteenth Chapter, and in the fifth verse of the thirde Chapter heeretofore. Too see the beast which was & is not. That is to say, to see the old and decayed Rome, after a sorte receyued ageyne in the presumptuous statelynesse of the Pope and hys Courte. And yet is not Rome the same in deede, whyche he pretendeth and boasteth to bee. That is to saye, althoughe shee vaunt hir selfe to be the Mother, Head, and Ladie of the world, and to haue soueren power ouer al men in earth: yet is shee farre wide from the puissance of the auncient Rome. And yet is. [A] That is to say, shee seemeth to bee somewhat: howbeit, that is but in the eyes of those whom the holy Ghost hath not inlyghtened by faith. For in the sight of the godly, shee is nothing else but vanitie and abhomination.

Rome beeing glorious in hir owne conceyt, is of no estimatiō among the godly.

9. Here is a mind that hath vvisedome. The seuen heades be seuen hilles, vpon vvhich the vvoman sitteth. Also they be seuen Kings.

Heere is a mynde that hathe wisedome. [M] q.d. Ye that is in-

dued with true wisedome will easly take heede to himselfe, that he be not deceiued by this harlot or the beast, which draweth many men to wonder at hir,[A] when as notwithstanding, horrible damnatiō is prepared for hir.[M] Neuerthelesse this sentence may be referred to that which is added immediatly after: so as it should be a certaine preface to stirre men vp to giue eare. By the way we be taught, that no man is able to comprehende this misterie by his owne wit, but that we haue neede of the diuine and heauenly wisedome, to teach vs the things that serue for our profit. The seauen heads be seuen hils.[V] John could not haue pointed out Rome more effectually, except he had expressed hir very name. For it is well knowen that she is built vpon seuen hils: which thing ye shal scarce finde written of any other Citie in the world.[S] Now then we sæ the strong stayes whereunto the harlot, that is to say, false Religion, the very *malignant Churche, and the very Sinagog of Satan, leaneth euer since the beginning. Also they be seauen kings.[A] Concerning these seauen kings loke afore. 12. a. 3.

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*Or Churche of mischiefe.

10. Fyue are falne: One is: and another is not yet come. And vvhen he is come, he must tarrie but a short time.

Fyue are falne: One is.[S] At such time as John wrate these things, there were fyue kings passed, and the sixth (that is to wit the Emperoure of Rome) was then present, that is to say, he hild the souereintie. And the seuenth kingdome, that is to wit, of Antichrist (whiche shoulde succæde the Empyre of Rome) was not yet come: the beginning whereof was the kingdome of Mahumet. Moreouer the beast whiche in thys place representeth the popish Church with the head thereof, is the eighte, and one of the seauen. For he and Mahumet together receiue the Romane Empyre whiche was quite defaced. Howbeit there be some which thinke that the eighte ought to be referred to the people of Gog and Magog. But

The popishe tyrānie is one of the seuen kings.

moze rightly do others vnderſtand it of the Romiſh Byſhop, bycauſe that although he chalẽgeth Lozdſhip in religion ouer other Churches of the wozld, befoze the reigne of Mahumet: Yet was it a long time after, ere he began to mainteine it with the tempozall ſwozd, vntill at length he mounted to ſo bigh authozitie, that he became mightier in battell, yea and moze terrible than the Emperoure himſelfe his defender. His tyzannie therefoze muſt be reckened foz one in numbering the kingdomes of the wozlde. In reſpect whereof John ſaith, he is one of the ſeauen. And another is not yet come. Hee ſpeaketh of the reigne of Antichziſt. Foz although there were many Antichziſts gone out into the wozld already: 1. John. 2. c. 18. Yet notwithſtanding foz aſmuch as the matter was as yet darkſome, and the Romane Monarchie (in place whereof it is certaine that Antichziſts kingdome hath ſucceeded) was not as yet ceſſed: John doth aright to ſay, that the ſeauenth kingdome was not yet come. And when he commeth he muſt tarrie but a ſhort time. [s.] Sith that Antichziſt hath (as it appeareth by the pzomiſes) reigned now about a thouſand yeeres; the ſhozt time whereof John maketh mention in this place, and the ſcripture oftentimes in other places, muſt be conſtrued in this wiſe, that (accozding as the Apoſtles haue taught) all the whole time from Chziſts paſſion fozth, is called ſhozt and the laſt time. [M.] Foz thus ſpeaketh Paule: Theſe things are wzitten foz our warning, vpon whome the endes of the wozld are come. 1. Coz. 10. c. 11. Alſo John ſaith, my little chilozen, it is the laſt time. &c. 1. John. 2. c. 18. Oz elſe it is ſo tearmed, bycauſe the vngodly are ſaid to ſhozte their days, & to be ſtopped in the middes of their race, and bycauſe deſtruction ſhall come vpon them ſodenly and vnlooked foz, and ſuche other like things to the comfozt of the godly, whome God will aſſiſt in due ſeaſon, and yet foz all that they be willed to haue patience and to tarrie the Lozds leyſure, if he make delay. &c. Pſal. 27. d. 14. & Habacuk. 2. a. 3.

Howe the ſhozтneſſe of Antichziſtes reigne is to be vnderſtoode.

11. And

11. And the Beast that vvas and is not, is euen the eyght and one of the seuen, and goeth into destructiō.

And the beast that was and is not. [A.] I haue sayd already, that Antichrist kingdome is betokened by this beast, in whome the Monarchie of Rome semeth after a sort to be receyued. And therfore Antichriste is sayde to be of the number of the seuen kings. [5.] Neuertheless by reason of his singular working of naughtinesse, he also is hild within his boundes. In consideration wherof Iohn sayeth, that the beast himselfe, Is euen the eyghte. [6.] Although Antichrist haue vsurped the same kingdome whiche was the seuenth kings, namely the Empyre of Rome: yet notwithstanding for asmuch as he hathe inuented a certein new preheminence of reigning (that is to wit spirituall) his dominion is after a sorte seuerall from the others. And goeth into destruction. [A.] Iohn repeteth this for the comfort of the godly, least their harts myght quayle by reason of Antichrists bitter persecutions, wherwith he shall rage against Gods people. *q.d.* Although he boaste that his kingdome is euerlasting: yet shall it sone decay. For the Lorde will slea the wicked with the breath of his mouth. Esai. 11. a. 4. & 2. Thess. 2 b. 8.

The swifte decay of Antichrist his kingdome.

12. And the ten hornes vvhich thou haste seene, are ten kings vvhiche haue not yet receyued their kingdome, but they shall receyue povver as kings in one houre vvith the beast.

And the ten hornes. &c. [A.] I haue told you afore, 12. a. 3. that by all these hornes is betokened strength and power. For this beast should neuer haue proceded to so extreme wickednesse, as to be worshipped welnere of all mē for a God, if he had not bin armed with exceding great power. And truly al ẏ Romane Emperours, euery chone ẏ haue bin since Charles surnamed ẏ great, haue bin boūd by oth to ẏ bishop of Rome, wheras before that tyme the bishop of Rome was created by the

The exceding great power of Antichriste and the kings of Christendome subiects vnto him.

the election and authoritie of the Emperoure. Wherefore not vnfitly is this horrible beast said to haue ten hornes, seeing he is supported by the puissance of so great princes. Neuertheless these ten hornes may also be applyed to the kings whiche haue acknowledged the Bishop of Romes supremacie, as the kings of Naples, Portingale, Spayne, Fraunce, Englande, Denmarke, Swedeland, Pole, Hungarie, and Beame. For these are the cheefe kings of the west, or of Christendome at this day, by whome are meant all other princes also, who euen at this day in so great light of Gods worde, can scarsly be brought to beleeue, that they are beguiled by Antichrists deceites and Satans iuggling tricks. Whiche haue not yet receiued their kingdome. A. It is euident euen by this place, that this prophesie is to be referred to the last times. And therefore it must not seeme straunge, though the men of old time reached not by and by to the vnderstanding of the misteries that lye hid heere. But they shall receyue power as kings. B. For asmuch as John vseth the word [as] which is a marke of similitude or likening: some not vnfitly haue applyed the thinges that are spoken heere, vnto Archbishops, of which sort Italy hath many: and such as Yorke and Canterbury are in England: Strygon in Hungary: Magdeburg, Colon, and Ments in Germany: Burges, and Turon in Frãce, and many other whome it were long to recken vp: all the which do at least wise match, (if they do not also surmount) the authoritie of the cheefest princes: and yet by the way we will let slip Cardinals, Patriarkes, Primates, Abbots, maysters of the holy Ghost and of saint Valentine, and of saint Antony, *Commendators of saint Johns knightes, of ỳ dutch knightes, and of saint Georges knights, and of others which were exceeding rich in treasure, and bare the countenance of mightie princes. All these yeldeth their power to the beast after the time hee began once to be esteemed as a God, (that is to wit, after that the Empyre of Rome was rent asunder) and were ready to do him seruis as oft as hee called vppon them,

This prophesie belongeth to the latter tymes.

Clergimen equall wyth Princes.

* Maysters of the Rhodes.

them, against whomesoeuer he listed. And this is the cause why Iohn seemeth to haue said, They shall receiue power as kings, in asmuch as they reigne not at their owne pleasure, but at the pleasure of Antichrist aforesaid, and so are not very kings indeede, but as it were kings. Finally it is shewed heretofore, that in the kingdom of Mahumet, or of ỹ Turks, the case standeth in likewise, and all princes are at commandement to the only king.

13. These haue one mind, & shal yeeld their strength and power vnto the beast.

These haue one mind. A. He speaketh of the same kings and princes that he spake of in ỹ former verse, who are al sworne to Antichrist whose feete they kisse, and worship that beast with kneeling downe vnto him, herkening to his hests, and obeying his lawes. And to be short, with one minde and one intent they stand against Christs Gospell in defence of Antichrists tradition, beleeuing that he only hath the key and vnderstanding of the scriptures, and that Christs spirit is remoued into his brest, or rather that he is some God, by meanes whereof he cannot erre. M. Furthermore they auouch it for iustly done of him to commaund his Sacrifizers to committe manslaughter, in asmuch as he is the temporall Lord of the Citie of Rome. They say he may sell pardons for money, bycause he is not bound to keepe the state of Apostleship which he professeth: That he is not a Churchrobber for spending vppon himselfe and his, the Church goodes that are appointed for ỹ poore. That he doth right in clayming the firstfrutes of all Bishoprikes that be voyde: That he dothe lawfully in mainteining hys souereintie ouer the vniuersall Church, by the temporall sword: That for a peece of money he may lawfully put them asunder that were lawfully maried togither. That the bestowing of all ecclesasticall promotions belongeth to him by reason of his vniuersall authoritie: That he hath full as great iurisdiction ouer the Church, as

The prerogatiue, seruice and honour that the Clergymen yeld to the Romishe Antichryst.

as Christe had when he was vppon earth. All these things (say I) are Antichristlike. And all princes which fauoure these or any of them, are to be hild for fauorers of Antichrist, in asmuch as they reiect the doctrine of Christe, and accept the doctrine of Antichrist. And shall yeelde their strength and power to the beaste. A. That is to saye, they shall by all meanes fauoure Antichriste, and further his kingdome, depending wholly vppon him. M. For they shall thinke that they cannot haue anye iust tytle to reigne, otherwyse than by fauouring hys errors.

The blindnes of Princes & prelates in submitting themselues to the Pope.

14. These shall fyght vvith the Lambe, and the Lamb shall ouercome them (for he is Lorde of Lordes, and king of kings) And they that be on his syde [vvhich are] called and chosen and faithfull.

These shall fyght with the Lambe. A. That is to saye, They shall make warre against Christe. S. Notwithstanding that they eyther boast or beleeue that they do him seruis. 4. This we knowe wel ynough, that at the suggestion of Antichrist kings and princes do moste fiercely persecute the faithfull disciples of Christ, that is to wit, the folowers of the doctrine of the Gospell. M. But by and by here is added a wonderful singular comfort vnto all the godly whiche are troubled for defending the Gospell. And the Lamb shall ouercome them. A wonderfull incounter, and a more wonderfull victorie. For in lists me are wont to match cruell wild beasts one against another, and not Lambes against Lyons But in this combate, a Lambe is matched against a seuenheaded beaste, yea and against the cruellest of all wyld beasts, or rather with horrible monster. The Lambe then fyghteth with the Dragon, euen with that hideous beast which all the inhabiters of the earth do wonder at: but yet the Lamb getteth the better hād, yea and he getteth it by meekenesse onelye and by patience, 1. Peter. 2. v. 23. So also do the chosen

The Princes of the worlde make warre against Christ

The victorie of the godly is by sufferance and patience, neyther is it they themselues, but it is Christe in them, that fighteth and ouercommeth.

sort

for fyght with the beaſt, and they alſo vo ouercome him by
mækeneſſe and by the woꝛd of God, putting ouer themſelues
to him that iudgeth rightuouſly, and beſtowing their ſoules
by well doing, in the hand of their maker. 1. Pet. 4. d. 19. Foꝛ
like as Chꝛiſt ouercame his enimies by ſuffering mækely
vppon the croſſe, at what time he being led as a ſheepe to the
ſlaughter opened not his mouth, but bilde his peace as a
Lamb beforꝛe the ſhearer: Eſay. 53 d. 7. Euen ſo the true Chꝛi-
ſtians ſtanding in defence of the Goſpell with mækeneſſe
and quiet dealing, ſhall by manifold afflictions (yea and euen
by very death if neede be) ouercome Antichꝛiſt and all hys
boſt at length. [A] Wherevnto perteineth alſo this incouage-
ment of Chꝛiſts vnto his diciples: Poſſeſſe ye your ſoules in
your patience. Luke. 21. d. 19. [B] Be it knowen then to all
the elect, that thys fyghting of theirs, is not their owne,
but the Lambs, and that the victoꝛy alſo ſhall be hys. He
both fyghteth and getteth the victoꝛye in the elect, albeit
that they be killed as men ouercome. In the woꝛlde (ſayth
he) ye ſhall haue diſtreſſe, but bee of good cheere, I haue
ouercome the woꝛlde. John. 16. d. 33. [C] Therefoꝛe let not
the faithfull bee afrayde, let them not ſhꝛinke: Foꝛ to dye
manfully in this quarrell, is to get the victoꝛy! [D] Where-
foꝛe thys place is not agaynſte that whyche auoucheth,
that Goddes Sainctes ſhall be vanquiſhed and ouercome
by the beaſte, Wherefoꝛe. 11. d. 7. Foꝛ there is diſcourſe
made of the outwarde ſhew and iudgemente of the woꝛlde:
and heere is treated of the aſſured and true victoꝛy whiche is
proper only to Gods elect. Therefoꝛe although that in the
eyes of men, the faithfull ſeeme farre inferioꝛ and weaker
than the enimies of the truth: Yet notwithſtanding foꝛ al-
much as the death of the is precious in the ſight of the Loꝛde,
Pſalm. 116. d. 15. No doubt but they be happye and thꝛoughly
bleſſed as maꝛtyꝛe as ſuffer deathe in defence of the truthe of the Goſpell. Foꝛ which matter loke afoꝛe. 14. c. 13.
[E] For hee is Lord of Lords. [F] It is the cauſe why the Lambe

Why Chꝛiſt ouercommeth the dragon.

getteth

getteth the vpper hand. For his father will make all his e
nimyes his foteſtole. Pſal. 110. a. 1. Vnto him hath be giuen
all power in heauen and earth. Math. 28. d. 18. Him hath he
ordeined to be iudge of the quicke and the dead. Act. 10. f. 42.
He onely hathe ſouereigne power as immortall king of all
worlds. Although then that he ſhewed himſelf a Lamb in his
paſſion: yet ſhal he vtter the force of Lyon in his iudgement,
and ſhall ſhewe himſelf a iuſt iudge in adiudging his enimies
to eternall death. And king of kings.[1] Chriſt is ſayd to be Lord
of Lords and king of kings, bycauſe all the kings of the earth
haue their reigning of him and by him, that is to witte, in
much as he granteth vnto them: whoſe hartes alſo are in his
hand. Pr. Prouerb. 21. a. 1. Who iudgeth them in the midſt of the
Pſal. 82. a. 1. And taketh away their breth when he liſteth.
Pſal. 76. c. 12. In vayne therfore ſhall the kings & princes of
the earth fight againſt him, ſeing he is able to diſpatch them
and cleane with one blaſt of his mouthe. Accordyng as it is
written, Pſalm. 2. c. 9. And they that be on his ſyde.[1] Shall
thou, Shalt obteine victorie with him. And the Apoſtle Paule
witneſſeth that we be choſen and called in him. Therfore it
is all one as if Iohn ſhould ſay, not only the Lamb ſhall ouer-
come the beaſt: but alſo they that be choſen and called in him
ſhall ouercome him to, that they may continue faithfull. For
to ouercome indede, is to hold out to the ende, whatſoeuer
temptation or what ſoeuer aduerſitie befalleth vs. Called and
Choſen.[A] Although election or choſing go in order before cal-
ling, according as Paule witneſſeth. Rom. 8. f. 30. Yet not-
withſtanding, heere it is put after Calling, as the thing that
outweyeth the other. 4. d. The godly are not only called, but
alſo choſen before the foundations of the world were laide
conſideration wherof they may warrant themſelues the bet-
ter. And in this reſpect Peter willeth them to indeuer to
make their calling and election certeine and ſure. 2. Pet. 1.
10. Alſo he addeth Faithfull. For faith is the ſure witneſſe of
our election and inward calling.

The cauſe why the godlie doe ouercome Sathan & the world.

25. And

15. And he saide vnto me: the vvaters vvhiche thou hast seene, vvhere the vvhore sitteth, are people, and folke, and Nations and tungs.

And he saide vnto me: The waters vvhiche thou hast seene. A. John is taught yet more fully, to the end he may afterward profit the Church. VVhere the whore sitteth. M. That is to say, Antichriste who goeth a whorehunting from the law of the Gospell. Are people. Namely which are to be damned, bicause they fauoure hir. And folke, and Nations, and Tungs. That is to say, of all sorts of men, as well Iewes as paynims and Christen men, both of Cleargy men and men of warre, and also of common people. S. Here we see openly, that Antichriste reigneth, not in one place or ouer one nation or language only, but vtterly ouer all people, nations, and tungs: whyche thing is done cheefly by Religion. And these people being seduced by false Religion, and by meanes thereof being vtterly without faith and feare of God, are caried with most forcible violence like a riuer that hathe burst out his bankes, into all maner of heynous wickednesse: according as Paule sheweth Eph. 4. e. 19. f. 1. Thess. 4. a. 5.

The reigne of Antichrist is vniuersall.

16. And the ten hornes vvhich thou savvest vppon the beast, [euen] they shall hate the vvhore, and make hir desolate and naked, and eate hir flesh, and burne hir vvith fyre.

And the ten hornes vvhich. &c. A. Now he treateth of the conuersiõ of such as in times past were deceiued by Antichrists guiles: whiche persons the Lord will at length bring backe to the knowledge of his truth. [Euen] they shall hate the whore. That is to say, they shal hate that womanlike and nice Antichrist, who refuseth the yoke of the euangelicall law, and deemeth it too rough for him. And make hir desolate, and naked. g. d. Suche as shall repent them of their going astray, shall withdrawe their accustomed consents from him, and denie

The turning away of the world from Antichrist to the Gospell.

their seruis to such a deceiuer any moze. Therefoze we gather hærevpon, that these kings being one day made priuie to the harlots abhominations by the preaching of the Gospell, and perceiuing Antichrist to be discouered, shall at length hate the harlot, and despising hir power, dispossesse hir of the lands which she had intruded vpon by craft and main foze, and denie hir the tributes and seruices of which I haue spoken afoze, and leaue hir naked and vtterly destitute of al succour. [A] For the preaching of the Gospell shall be of so great foze, that through the brightnesse thereof, the abhominations whiche lurked erewhile in darknesse, shall be brought forth into the light: so as they shall be abhorred and lothed, euen of those whiche had earst mainteined them with sword and foze of armes. [3] Neuerthelesse there be some whyche thinke this thing to be partly fulfilled already, at such tyme as the Romane Emperours left their seruing of Idols, and receiued Christes Gospell. Also others vnderstand it to be meant of Tyrants which would neuer suffer ẏ godly Cities and multitudes of most welthy nations to flourish in their owen peace, but made hauocke of al things by battell. Which thing appeareth euen in Nero, whome Story writers report to haue bin moze cruell against the Citie of Rome, than all hir enimies had bin. [4] But the first exposition of all seemeth to approch nearest to Johns meaning: namely that it is giuen vs to vnderstand, how there is foretold the wonderfull conuersion and amendment of such as had bin seduced by Antichrist. Whereof we haue a hansell set before our eyes already, in asmuch as we see certaine kingdomes, principalities, and potestates, despise or rather hartely reiect the cursed errors of Antichrist, & to serue God alone through Jesus Christ and openly to allow and admit ẏ only preaching of his word togither with the lawfull administration of the Sacraments. And eate hir flesh. [5] That is to say, when they haue so forsaken hir and despised hir, they shall put hir to wonderfull torments, bycause she had so shamefully deceiued them. And

The hatred of them that were seduced by Antichrist, against him and his doctrine.

truly if ye marke it throughly: no man at this day anoy the Papists more, than euen they who heretofore vndertoke the defence of them, namely as long as they were yet snarled in the snares of Antichrist. And burne hir with fire. M. That is to say, they shall with one consent iudge hir worthy to bee burnt with fyre. A. A wonderfull exchange. They whiche in times past deemed Antichrists enimies (that is to saye, the preachers of the true Gospell) to be worthy to be burnt, shall at length be so enlightned with the light of Gods word, that they shall thinke them worthy of singular honor and reward, and by sound skill denounce Antichrist himselfe worthy of vtter damnation, by whose procurement they had persecuted the godly in times past. Also this may be applyed to the images and Idolls which are set vp in Antichrists kingdome not without great dishonor vnto God. For the princes vpon whome the light of the Gospell hath shone, are wont to burne all such things in despite of Idolatrie.

17. For God hath put in their harts to do that which liketh him, and to be of one consent to giue their kingdome to the beast, vntill the vvordes of God be fulfilled.

For God hath put in their. A. Now John commendeth gods iust iudgemente, declaring that nothing is done heere by chaunce, but all thinges are gouerned by Gods secrete prouidence. S. If thou maruell (saythe hee) how it commeth to passe that kings fauoure the beast: it is done by Gods will, to the intente the vngodly may bee the more blynded by suche prosperitie, and the godly bee exercised wyth persecutions by the wicked, that they myght not bee in loue with the world, but lift vp their whole hartes with earnest praying vnto God, to deliuer thē out of the hands of their enimies, by aduenging his glory vpon them. So was the hart of Pharao hardened by the will of G D D. Exodus. 9. c. 12.

All thinges are done by Gods prouidence, yea euen the blinding of the reprobates.

So the high prestes of the Iewes wrought crueltie vppon Christ by the will of God. Act. 4. f. 28. So saide Paule of suche as should be seduced by Antichrist: God will send them strõg illusions, that they may beleeue lyes, and that all may be damned whiche haue not beleeued the truth, but haue allowed vnrighteousnesse. 2. Thessa. 2. f. 11. To do that which he liketh. [s] That is to say, to do that whiche God liketh: or (as other some would haue it) the beast. [t] To do that whiche lyketh the beast, that is to wit Antichrist, and to folow his will for a time. [u] By the way it is to be noted, that the Lord God doth now and then suffer the princes of this world to be blinded, and to go astray for a time, to the intent that at length when they know of Antichrists errors, they may rise vp the stronger and stoutlier against him, and (to the vttermost of their power) cast him downe from his seate. [x] Also must harten vs to the bearing of any persecutions be they neuer so grieuous, sith we know that all things are done by the will of the father, to his owne glory and the common welfare of the whole Churche. To yeelde their kingdome to the beaste. [y] That is to say to suffer themselues to be euer ruled by the Diuell and Antichriste. Vntill the wordes of God be fulfilled. [z] That is, till all things be come to passe that Gods seruãts the Prophets haue foretolde concerning the kingdome of Antichriste.

Why God suffereth men to be blynded.

18. And the vvoman vvhiche thou hast seene, is the great Citie vvhiche hath dominion ouer the kings of the earth.

And the vvoman which. &c. [a] It is that great Citie where false Religion reigneth and from whence it gusheth as out of a sinke, vnto al kings, princes & people: terme hir Babylon or Rome, whither ye list: for eyther of them both haue almost euer persecuted Gods people in maintenãce of the false Religion wherewith they be bestayned. Euen so Jerusalem beareth the person of the Churche and Citie of God, from whence so euer the worde of GOD floweth vnto the heathen,

Playne pointing out at Rome to be the seate of Antichrist.

heathen, according to this text, The lawe shall go out of Sion, and the word of the Lorde out of Jerusalem, Esai. 2. a. 3. b. Then shall Rome the head and ladye of the world perish: The Romish Church, poperie, and power which extended it selfe and the dominion therof ouer all kings of the earth, shall perish. a. But the true Church (be it never so despisable to the worldward) shall stand forever. For it is founded vppon the firme Rocke. Math. 16. c. 18.

The eighteenth Chapter.

AND after this, I sawe another Angell come downe from heauen, hauing great powver, and the earth was inlyghtened vvith his brightnesse.

AFter this I saw. a. This Chapter declareth that when Antichrist is come to the fulnesse of his wickednesse, he and all his shall be destroyed: at whose horrible destruction both men and Angells shall take occasion of gladnesse, when they see the force of Gods word manifested, maugre the wils and resistence of the enemyes. Another Angel. 3. M. This is the firth vision of this booke, wherin (vnder the resemblance of Babylon) heere is described the iudgement of the malignant Churche, that is to wit the destruction of Antichrist and his kingdome. Iohn therfore intending to describe this thing, first bringeth in the Angells to bring tidings of it, and to hast the inhabiters to flee away with spæde. Afterward he bringeth in the same Angells stirring the elect sort to the execution of sore punishment, as if they were the tormenters of the euill. Thirdly he maketh the kings of the earth, the merchatmen, and the shipmen, to sing as it were songs of sorow for ỹ destruction of hir. Fourthly he setteth downe the mirth song of the godly and of the Angells for the same destruction. And he setteth all these thinges before mens eyes in such sorte,

The contents of this Chapter.

The manner of the penting out of the fall of Antichrist.

with so wonderfull inlargement and so liuely representation, that they may seeme to be presently in doing. So is it done also in the Prophets Esay. 13.a.6.f.14.b.5.f. Jerem. 50. a.3.f.51.a.2. Come downe from heauen. [B] Many take this Angell to be Christ, who came from heauen as John witnesseth very often, John.6.d.38.f.16.d.28. Who also hath equall power with his father, according as it is saide here, Hauing great power. [A] Christ saith of himselfe, All things are deliuered vnto me of my father. Math.11.d.27. [M] Also, all power is giuen vnto me both in heauen and earth. Math.28.d.18. But there is no impediment why we may not take this Angell to be some one of the holy and seruisable spirites, which publisheth the sentence that is giuen vppon that wicked Citie, and that he should be said to be indued with great power, by cause he proclaymeth the sore and terrible iudgement of the great Citie, that is to say of the kingdome of Antichrist. And the earth was lightened. [A] It is an ordinarie matter in the scriptures, to make mention of brightnesse, when they tell of the sending of any heauenly messengers vntomen: although it fall not out alwayes to be so. And their comming so beautified with heauenly brightnesse, is to moue the minds of their heerers the more, that they may receiue the message that is brought vnto them, none otherwise than if it came out of Gods owne mouth. For thus we reade in the Gospell: And lo, the Angell of the Lord stode by them, and the brightnesse of the Lord shone round about them. Luke.2.a.9. And when Peter lay in prison, Beholde the Angell of the Lorde stode by him, and a light shone in the house. Act.12.b.7. So in this place the earth is saide to be lightned at the heauenly brightnesse of this messenger, to the intent the heerers should receiue his message the more heedefully.

Christ.

An Angell.

Heauenly brightnesse.

2. And

2. And he cryed out ſtrongly vvith a loude voyce, ſaying: Great Babylon is falne, is falne, and is become a dvvelling place of Diuels, and a dungeon of all vncleane ſpirites, and a cage of all vncleane and hatefull birds.

The terrible and vnrecouerable fall of Antichriſt.

And he cryed out ſtrongly. All theſe things haue a forcible-nelle in them. He that bringeth this meſſage is an Angell, yea and an heauenly Angell, indued with great power, and arayed with heauenly brightneſſe. Agayne, he not only vttereth, but alſo crieth out, yea and that ſtrongly, not with a low, but with a loude voyce. Saying, namely to all that be willing to heare. Great Babylon is faln, is faln. Theſe tidings comfort and ſtrengthen the godly, leaſt their harts might fainte and be diſcouraged by reaſon of Antichriſts perſecution. And Iohn alludeth to the place of the Prophet, where he prophe-ſyeth that the earthly Babylon ſhall bee waſted, and be inhabited for euer with monſters of the wilderneſſe. Eſay. 13. 0.21. Which thing Iohn applyeth heere to the ſpirituall Babylon which is become a dwelling place of Diuels for euer: that is to witte, bycauſe it ſhall euermore be conuerſante among the thickeſt of the Diuells, whoſe deuiſes ſhe had practiſed in thys preſent lyfe. Alſo there is another place in the ſame Prophet Eſay. 21. c. 9. Where he hath the ſame ſentence concerning the iudgemente of the earthly Babylon, ſet downe in the ſelfeſame wordes. Whiche two places Iohn ſeemeth to haue knit togither in one heere. And hee deſcribeth the fall of Antichriſt to bee ſurhe, as no reſtitution of hys kingdome may be hoped for anye more. Moreouer thys dubbling of the worde [faine,] and the putting of it in the tyme paſt, are ſet downe to betoken the certeintie and ſureneſſe of the prophecie, and the greateneſſe of the dubble peyne, as well of the bodye as of the Soule. By calling of Babylon Greate, hee

giueth an incling that the number of suche as go astray and are seduced, is greater than the number of them that kepe the right way: according as Christ affirmeth, saying: Wide is the gate, and broade is the way that leadeth to destruction, and manie they be which enter in therat: but streight is the gate and narrowe is the way whiche leadeth vnto lyfe, and fewe they be which fynd it. Math. 7. b. 13. And it became a dwelling place of all Diuelles, and a dungeon of &c. That is to saye, Diuells shall dwell there. By these words Iohn betokeneth the greatest desolation that can be. And diuers Epistles of Petrark the Italian Poet, do witnesse that this ought to be vnderstoode of Rome.

3. For all Nations haue drunke of the vvyne of the vvrath of hir vvhoredome, and the kings of the earth haue committed fornication vvith hir: and the merchants of the earth are made rich through the abundace of hir pleasures.

Idolatrie and false Religion the cause of the fall of Antichrist.

For al Nations haue drunke. &c. [c] The cause of ỹ ouerthrow and destruction of this Citie, is for that she hathe made the whole world drunken with hir deceites, [s] in somuch as she hath made all the inhabiters of the earth to flæte away from the true worshipping of the one God, and from true godlynesse, both by trade of teaching, and by exemple of false Religion. By meanes hereof many being giuen ouer into a wicked minde, haue bin vtterly drowned in all manner of horrible sinnes. So the Apostle imputeth the heynous offending of the Idolatrous Gentiles in all kyndes of most horrible crimes, vnto false Religion as the very grounded cause of them. Romans. 1. c. 24. Also loke Jeremy. 51. 6. And the kings of the earthe haue &c. [A] He speaketh of the great men and princes of thys worlde, whyche haue consented to the heresies and abuses of Antichrist. For they made more account of the doctrine and exemple of suche as pretended the cheefe state of perfection, than they made of

The Popes and their shauelings haue taught princes all vngraciousnesse.

of God and godlineſſe and all honeſtie of lyfe. For who taught kings and princes to make warres one vpon another, and to ſlea manie giltleſſe perſons, for tryfling cauſes, and oftentimes alſo euen for vaine ſtyles? Ene the Biſhops of Rome, who lightly are neuer better occupyed. Who hathe vnhalowed the holie and reuerend religiouſneſſe of othes, and made it vtterly voyd and deſpiſed? Euen our cheefe Biſhops. From whence haue our Chriſten Princes learned the ſtatelyneſſe of the heathen Emperours, and their ſumptuous ſuperfluitie paſſing the ſuperfluitie of Aſia? Euen of Chriſtes Vicars, of Archbiſhops and of Abbotes. Of whom I pray you haue they learned their vnſatiable deſire of gaine, and of ſcraping all things togither by hooke and by crooke on al ſides, but of thoſe Moneymongers, Church robbers, Vſurers, Deceyuers, and Rackers of poormen, that is to wit, of theſe moſt holy, moſt reuerend, and religious fathers, which reſemble poore Chriſt and his Apoſtles vnto vs? Furthermore, who hath brought Aduoutrie, inceſt, cõmon ſtewes, fornication, yea and filthier geare to, which I will not ſpeake of, into Princes Courtes and wealthie Cities, and brought to paſſe, that they might be committed euerywhere openly and vnpuniſhed? forſooth euẽ thoſe ſingleliuers and gelded fathers, which bynd themſelues to chaſtitie by othe at ſuch time as they take orders. And after the ſame manner myght be ſpoken of manie other horrible ſinnes, which guſhe from them as out of a ſinke, into all Chriſtendome. For who can ſuffer himſelfe to bee borne in hand, that ſuch things as haue bin ſpoken afore, do diſpleaſe God, when he ſhall ſee thoſe moſte deuout fathers to bee the cheefe doers in them? Hereupon it hath bin commonly ſayd, that the Clergie are wel aſſured there is no Hel, and that the ſame is wel ſeene by their lyfe. And the merchants of the earth. Segging to good cope with them.

* Theſe marchants may bee taken to bee thoſe of whom Peter writeth in this wiſe. They ſhall make marchandize of you throughe couetouſneſſe by their feined ſpeeches. 1. Petr. 2. a. 3.5. For it is wel knowen, that ſome Chapmen haue bought

Aduoulons. the Eccleſiaſtical benefices and pardons throughe diuers Dioceſes at the Harlots hand, and ſolde them agein vnto others. Furthermore whatſoeuer deinties are within the vttermoſt boundes of the worlde, they bring them to the purple whore which is ſo riche of Gold, to the intent that ſhée may haue the preferment of them: and yet theſe ſelf ſame perſons inioyne much faſting to other folkes.

4. And I herd another voyce from heauen, ſaying: Come out of hir my people, leaſt yee bee partakers of hir ſinnes, and receiue of hir plagues.

The ſhunning of wickedneſſe and wicked compaine.

And I herd another, &c. [A] He addeth a warning from God, vnto al the godly, that they ſhould ſeparate themſelues from the companie of the vngodly, leaſt they might bée wrapped in the ſame punihmentes and periſhe with them. Come out of hir my people. [B] The like thing is written in Eſai. 48. d. 20. and in Iere. 51. a. 6. and in Zachar. 2. b. 6. and in other places of the Prophets. For they wil haue vs in any wyſe to flée a pace out of Babylon. [A] Great oute of doubte is Gods gracious goodneſſe and fauourableneſſe towardes his ſeruauntes, wherethrough he counſelleth them to hye them betymes out of the company of thoſe whom he hath determined to deſtroy, leaſt they myghte runne in daunger to bée conſumed wyth them. [B] What maner of ſhunning and ſeparating this ought to bée, the ſcripture teacheth euerywhere. For Chryſt ſayth, Come vnto mée all yée that bée layne and loden. &c. Math. 11. d. 28. And Paule ſaythe, I haue written vnto you by a letter, that you ſhould not meddle with whoremongers. 1. Cor. 5. f. 2. [B] Alſo, let them that vſe the world bée as though they vſed it not: for the faſhion therof paſſeth away. 1. Cor. 7. f. 31. [A] Alſo, haue not to deale wyth the fruiteleſſe workes of darkeneſſe, but rather rebuke ye thē. Eph. 5. c. 11. [B] And Peter ſayth, dearlybeloued I beſech yee as ſtrangers & wayfarers, to abſteine from fleſhly luſtes which fight againſt the ſoule. 1. Pet. 2. b. 11. And John ſaith, Bée not in loue with the world nor with the

things

things that bée in the worlde. 1. Iohn. 2. b. 15. Therefore our going out of Babilon, (that is to say out of the companie of the vngodly) must bée in mind. And to go out of it in mind, is vterly to abhorre and condemne the Religiõ, superstition, practizes, maners, life, and finally al other things of that mischéeuous Citie. Which thing Iohn séemeth to betokẽ in this present place. Least yee bee partakers. Least yée lyke, allowe, and commit the same things. Like as the Apostle sayth, draw not the yoke with the vnbeléeuers. For what fellowship hathe righteousnesse wyth vnryghteousnesse, or what companie hath lyght wyth darkenesse, or what agréement is there betwéen Christ and Belial? 2. Cor. 6. c. 14. 15. Also, it is ynough for vs that in tyme past wée haue spent our lyfe after the conuersation of the Heathen, walking in wantonnesse, lustes, drunkennesse, eating, drinking, and abhominable worshipping of Images. 1. Petr. 4. a. 3. [A] Which thing woulde God they would bethinke them of in good earnest, whiche lyue at this day vnder Antichristes dominion, defyling themselues wyth horrible seruing of Images and cursed superstitions: and yet for all that dó boast of the knowledge, yea and of the profession of the Gospel. [M] And the cause of thys hastie auoyding is alledged when it is sayde. And receyue of hir plagues. 4. d. If yée bée vnlike them in life, yée shall not bée like them in punishmentes. For the surest waye for any man that wyll lyue aryght, is to eschew the wicked dooynges of the vngodly, ouer whom hangeth horrible and assured daunger of deathe. [3] Therefore like as men are wont to flée apace out of Cities that bée infected with the plague, or which are like to bée beséeged, as soone as they haue vnderstanding of it. [A] Euen so it is the propertie of such as be godly and wise, to shunne those (as much as may bee) whom Gods wrath pursueth, to make a cleane riddance or dispatch of them.

Partaking of other folkes offences.

Partakers in fault must be partakers in punishment.

5. And

5. For hir ſinnes are gone vp to heauen, and God hathe bethought him of hir vvickedneſſe.

Of rying vp to heauen, or crying to God for vengeance

For hir ſinnes are gone vp too heauen. M. That is to ſay, into Gods preſence to bee punished. When the ſcripture inhanceth the greatneſſe of mens ſinnes & wicked doyngs, it ſaith that they bee gone vp to heauē, or vnto God, or elſe that they cry oute vnto God. The cry of the Sodomites and Gomorrhytes (ſayth it) and their ſinne was exceeding great. Gen. 18. c. 20. And his iudgement went vp to the heauens and was caried vp aboue the cloudes. Iere. 51. c. 19. Alſo, Behold, the wages of the labourers that reaped downe your Corne, which you haue withhilde from them by deceyte, cryeth out, and the cries of them that haue reaped is entered into the eares of the Lord of hoſtes. James. 5. a. 4. And God hath bethoughte him. &c. S. The Lord is ſaid to bethinke him of mens wickedneſſe, when he taketh vengeance of them, bicauſe that as long as he punished them not, he ſemed either to haue had no knowledge of them, or elſe to haue forgotten them. Gen. 18. 21.

How God bethinketh or remembereth.

6. Revvarde hir euen as ſhee revvarded you: and giue hir dubble according too hir vvorkes: poure in dubble vntoo hir in the ſame Cup vvhiche ſhee filled vnto you.

Miſconſtruing of ſcripture for deſyre of reuenge.

Reward hir euen as ſhee rewarded you. T. Some giddibeades intending to make the holie ſcripture ſubiect to their owne lewde affections, haue abuſed this and ſuch other like places, as thoughe it were lawfull for the godly to vſe curſing and banning, yea and alſo vengeance and crueltie ageinſt the Antichriſtes. But the plaine meaning of this place is, that God will pay the wicked perſecuters with reward of dubble vengeance: whiche doing of his, the elect are willed both to acknowledge and to commend, to their owne comfort. S. There is a like threatning in Jeremie the. 50. c. 29. and in Abdias. 1. c. 15. Wherunto agreeth this of Chriſtes, Luke with what

meaſure

measure yée meate vnto others, with the same shall it be mo-
ten to you again. Math. 7. a. 2. Luke. 6. f. 38. And giue hir dubble
according. The punishmentes are called dubble, bothe for the
soreneſſe, and also for the lõglastingneſſe of them. M. The per-
secution which the Antichristians lay vppon men is but bo-
dily and of short continuance: but the paine wherh they thẽ-
selues shall indure, is euerlasting bothe of bodie and soule.
s. Also by these wordes is betokened in what case the Babilo-
nians offended most, namely in murthering Gods people for
Religions sake: & therfore shal they haue those people to bee
theyr iudges. Poure in dubble vnto hir. &c. I haue tolde you
heretofore. 14 c. 10. that by the bytter Cup, the Scripture
betokeneth afflictions.

What is ment by doubling of punishments.

7. Looke how much she glorifyed hir self, and liued
in pleasures, so much giue yee hir of payne and sorow.
For shee sayeth in hir hart, I sit a Queene and am no
vvidovve, neyther shall I see any sorowe.

Looke how much shee glorifyed hirself. A. Forasmuch as am-
bition or vain glorioulneſſe and pride, are the welspring and
roote of all euil: The holie Ghoſt sheweth, that ẏ chiefe cauſe
why Antichrists kingdome shal perishe with horrible venge-
ance, is for that it hath bin presumptuous and cruell out of
measure. For it glorifyed it selfe, by taking vppon it both the
powers, aswell princely as Priestly, which neuertheleſſe it
abused shamefully in all sensualitie. So muche gyue yee hir
of payne and sorowe. M. That it to wit, declare it openlye
that shee it wretched bothe in bodie and soule. For shee saythe
in hir heart, I sit a Queene. s. John compareth Antichriſtes
kingdome in all poyntes vnto Babylon: and therefore fo-
retoken the destruction thereof, he vseth the same wordes
wherh the Prophete doth Esai. 47. b. 8. s. The Antichriſtes
themselues haue bin puffed vp into so great pride, that they
haue gottẽ abundãce of al things ẏ pertein to ẏ peace of this
world. They take their pleasure without feare in their seats,

Pride & ambition be chief causes of Antichriſtes destruction.

The carelesnesse of the Antichrists of Romish prelates.

they

they commaund, they play the Lords, they put off the Lords day to a far time, or rather they leade their life after such a sort, as thoughe there were no iudge sitting in Heauen. For thus think they with thēselues: who is like vnto vs? Are not we alone Lords of the whole world? Are not all ỳ kingdomes of the earth vnder our hand? Is not the Emperor our seruant & lackie? Doth not the multitude of mē fauor vs? Are we not in league with the greatest & mightiest Princes of the whole world? [4] Are not all of them bound vnto vs by othe? who is he then ỳ is able by any meane to do vs harme? [5] Such are the speeches of the Lords enemies, who will bee preferred aboue al other men. I am no widow. [6] Like as a mother glorieth in the multitude of hir children, euen so these men glorie presumptuously in their great & (as ỳ world thinketh) most sure leagues with many Princes. But the Lord God whose hand no mans is able to eschew, wil one day bereaue them of all occasion of glorying. For he will bring their horrible wickednesse to light, & throw them headlong into vtter & dreadfull damnatiō, whosoeuer sayth nay to it. For he is wont to resist the proud, and to beate downe their haultie lookes, like as ỳ stretched out his mightie hand, & executed the rightfull iudgment of his wrath against Pharao, Saule, Nabugodonozor, & such like. For he hath made it for a law euen from the beginning against all the childrē of pride, that the more they aduaunce themselues, the deeper shal they bee cast downe: according as it is said by the Prophet, If the Lorde haue purposed it, who shall disappoint his determination? If his hande be stretched out, who shall cal it backe? Esai. 14. f. 27. Therefore the godly maye assure themselues that all suche manner of Antichristes shall bee cast downe for their pryde, though they tryumphe neuer so muche, and welter at ease in their pleasures, bearing themselues in hande that they shall neuer bee punished, and saying: I shall see no sorow? [5] John both taunteth and also inhaunceth the vayne Sorenesse which the wicked Churche behyte themselues, bothe by reason of their

God resisteth the proude.

The fond carelesnesse of the malignant Churche, and their iesting at Gods long forbearing.

heir Religion and also by reason of their power. Thus sayth he vngodly: I shall neuer be remoued. Psal. 10. b. 6. And the aughtie seruaunt saythe, It will bee long ere my mayster ome. &c. Mat. 24. d. 48. Also, where is the promise of his coming? For since the days that ours fathers fell a sleepe, all hings continue still in their state from the beginning. 2. Pet. a. 4. For so say they in their hartes which are besotted and linded with the prosperities of this world. But contrariwise he godly knowe that they haue not a Citie of continuance eere, but seeke for one that is to come, Hebr. 13. c. 14. & therefore they promise themselues no sureuesse in this world. Furthermore they knowe themselues to haue a continuall ncounter against the aduersarie powers. Ephe. 6. b. 12. And lso that all the whole world is set vpon mischiefe. 1. John. 5. .19. What sureuesse then should they promise to themselues? A. They heere howe Paule sayth, Let him that thinkes imself to stand, take heede that he fall not. 1. Cor. 10. c. 12. Also, ork ye your saluation with feare. Phi. 2. b. 12. Also, See that e passe the time of your pilgrimage in feare. 1. Pet. 1. c. 17. All hich things must not abridge the certeintie of the saluation f the chosen: but only keepe them frō the vaine carelesnesse f the flesh which worketh destruction.

8. Therfore shall hir plagues come in one day, death nd sorovv, and hunger, & she shal be burnt with fire: or strong is the Lord God vvhich shall iudge hir.

Therfore shall hir plagues come in one day. A. He threatneth hir with vtter destruction. 4. d. She shall be wholly ouer whelmed with miseries. For by ẏ plagues that be reckened heere, John meaneth al kind of misfortunes, as death, famin, pestilence, re, (perchaunce fyre from Heauen, such as the Lord rained owne vpon the Sodomites Gene. 19. e. 24.) and vncomfortale sorowe insuing vpon the same. Death, in sted of that shee promised to hirselfe continuall lyfe in this world. And sowe, in sted of hir laughter and gladnesse, wherethrough she

The iust punishment of Antichrist and his adherents

scorned

they commaund, they play the Lords, they put off the Lordes day to a far time, or rather they leade their life after ſuche a ſort, as thoughe there were no iudge ſitting in Heauen. For thus think they with thẽſelues: who is like vnto vs? Are not we alone Lords of the whole world? Are not all ẏ kingdomes of the earth vnder our hand? Is not the Emperor our ſeruant & lackie? Doth not the multitude of mẽ fauor vs? Are we not in league with the greateſt & mightieſt Princes of the whole world? [A] Are not all of them bound vnto vs by othe? who is he then ẏ is able by any meane to do vs harme? [C] Such are the ſpæches of the Lords enemies, who will bee preferred aboue al other men. I am no widow. [C] Like as a mother glorieth in the multitude of hir children, euen ſo theſe men glorie preſumptuouſly in their great & (as ẏ world thinketh) moſt ſure leagues with many Princes. But the Lord God whoſe hand no mans is able to eſchew, wil one day bereaue them of al occaſion of glorying. For he will bring their horrible wickednesſe to light, & throw them headlong into vtter & dreadfull damnatiõ, whoſoeuer ſayth nay to it. For he is wont to reſiſt the proud, and to beate downe their haultie lokes, like as he ſtretched out his mightie hand, & executed the rightfull iudgement of his wrath againſt Pharao, Saule, Nabugodonozor, & ſuch like. For he hath made it for a law euen from the beginning againſt all the childrẽ of pride, that the more they aduaunce themſelues, the deeper ſhal they bee caſt downe: according as it is ſaid by the Prophet, If the Lorde haue purpoſed it, who ſhall diſappoint his determination? If his hande bee ſtretched out, who ſhall cal it backe? Eſai. 14. f. 27. Therfore the godly maye aſſure themſelues that all ſuche manner of Antichriſtes ſhall bee caſt downe for their pryde, though they tryumphe neuer ſo muche, and welter at eaſe in their pleaſures, bearing themſelues in hande that they ſhall neuer bee puniſhed, and ſaying: I ſhall ſee no ſorow? [S] John bothe taunteth and alſo inhaunceth the vayne Surenesſe which the wicked Churche behyte themſelues, bothe by reaſon of their

God reſiſteth the proude.

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their Religion and also by reason of their power. Thus sayth the vngodly: I shall neuer be remoued. Psal. 10. b. 6. And the naughtie seruaunt saythe, It will bee long ere my mayster come. &c. Mat. 24. b. 48. Also, where is the promise of his coming? For since the dayes that oure fathers fell a sleepe, all things continue still in their state from the beginning. 2. Pet. 3. c. 4. For so say they in their hartes which are besotted and blinded with the prosperities of this world. But contrariwise the godly knowe that they haue not a Citie of continuance heere, but seeke for one that is to come, Hebr. 13. c. 14. & therefore they promise themselues no surenesse in thys worlde. Furthermore they knowe themselues to haue a continuall incounter against the aduersarie powers. Ephe. 6. b. 12. And also that all the whole world is set vpon mischeefe. 1. Iohn. 5. b. 19. What surenesse then should they promise to themselues? [A] They heere bidde Paule saythe, Let him that thinkes himself to stand, take heede that he fall not. 1. Cor. 10. c. 12. Also, worke ye your saluation with feare. Phi. 2. b. 12. Also, See that ye passe the time of your pilgrimage in feare. 1. Pet. 1. c. 17. All which things must not abridge the certeintie of the saluation of the chosen: but only keepe them frō the vaine carelesnesse of the flesh which worketh destruction.

8. Therfore shall hir plagues come in one day, death and sorovv, and hunger, & she shal be burnt with fire: for strong is the Lord God vvhich shall iudge hir.

Therfore shall hir plagues come in one day. [A] He threatneth hir with vtter destruction. 4. d. She shall be wholly ouerwhelmed with miseries. For by ỹ plagues that be reckened heere, Iohn meaneth al kind of misfortunes, as death, famin, pestilence, fire, (perchaunce fyre from Heauen, such as the Lord rained downe vpon the Sodomites Gene. 19. c. 24.) and vncomfortable sorowe insuing vpon the same. Death, in sted of that she promised to hirselfe continuall lyfe in thys worlde. And sorowe, in sted of hir laughter and gladnesse, wherethrough she scorned

The iust punishment of Antichrist and his adherents

scorned the Prophetes which tolde hir the truth aforehande: according to this saying of the Lord, wo bee to you ye laughe, for ye shall weepe. Luke. 6. d. 25. And hunger, in place of hir superfluitie and wealthinesse. And shee shall be burned with fire. Like as shee hath burned the true Disciples of Christ and the ministers of his Gospell with fire: so also shall shee bee burned with fire, and the same shall bee an vnquenchable and everlasting fire. Math. 3. c. 12. e. 25. d. 41. [B.] Nevertheless these things may be referred (after their maner) to the paines, both of the present life & of the life to come. [A.] For like as the faithfull begin their everlasting life euen in this present worlde John. 17. a. 3. & Rom. 8. e. 24. & Eph. 2. b. 6. & Phi. 3. d. 26. & Colo. 3. a. 1. Euen so the reprobates begin to fele the peynes of hell before the last day, although they bee stark blind for the time, and flatter themselues wonderfully. For strong is the Lorde God which shal iudge hir. [B.] He answereth courtly to a conceit, wherby a mã might perhappes obiect, in this wise: And how may so mightie a Kingdome be cast downe, yea and that in one day? Herevnto therefore he answereth thus: The Lord which shall iudge, is strong. He can neither bee moued by intreatance, nor withhilde by any mans force, from executing his iudgement vpon hir with sharpnesse: according as it is sayd, for the ielosie and anger of hir husbande will not spare hir in the daye of vengeance, nor giue eare to any mans intreatance, nor receiue neuer so many giftes for hir discharge Prouerb. 6. d. 34. 35. Salomon in that place speaketh of God after the manner of a lawfull husband that taketh an aduoutrer with his wife. The like thing is written in the Prophet. Although these three men Noe, Daniel, and Job were in the middes of hir. &c. Ezech. 14. d. 14. He therefore is most to be feared, which is able to destroy both body and soule together into hell fyre. Math. 10. c. 28.

An answer to an obiection.

9. And

9. And the Kings of the earth shall bevvaile hir and vvring their handes ouer hir vvhich haue committed vvhoredome vvith hir, and liued vvantonly vvith hir, vvhen they shall see the smoke of hir burning.

And the Kings of the earth. &c. [A] Mo the intent ỹ John may set that horrible destruction of the Babilonish or Antichristian kingdome the better before mens eyes, so as all things may seeme to be presently in doyng: he maketh the greate men of the kingdome to sing a sorowfull song, and lykewyse the merchantmen and maisters of shippes: for those are the cheefe that committed fornication with the whore of Babylon. [A] Neuertheless, their repentance shal bee to late, bycause it shall spring cheefely, not of the misliking of theyr sinnes, but of the losse of their bodily goods. VVhen they shall see the smoke. &c. That is to say, when they see the whore condemned to wrath and endlesse curse.

The sorow of such as consented to Antichrist.

10. And shall stande a far off for feare of hir punishment. [M] That is to say, they shall demeane themselues after the maner of such as stand alofe when they be afraid of any thing, bewailing hir sodein and vnloked for decay. Saying, Alas, alas. This dubbling betokeneth not only the certein, but also the dubble punishment, both of body and soule. That great Citie Babilon, that mightie Citie, But now the weakest of all Cities. For in one houre is hir iudgement come. This is it whiche Paule hath spoken concerning the vngodly: When they shall say, peace, and all is safe, then commeth sodein destruction vpon them, as the throwes of a woman that laboureth of chyld, and they shall not escape. 1. Thess. 5. a. 3.

The sodeyne hartgreefe of suche as hang vppon Antichrist.

11. And the merchants of the earth vveepe & vvaile ouer hir, bicause no man buieth their vvares any more.

Who be Antichrists marchants.

And the marchantes. &. [A] Many and sundrye are the marchants of the earth, whiche haue bin inriched by the sumptuousnesse and superfluitie of the whore of Babilon. For who

can well declare hir pryde and ſuperfluitie: And none haue a quieter life & luckyer trade of Merchandize, than ſuch as buy and ſell the ſoules of men: of whiche ſorte are thoſe ſhauen Monkes and ſacrifyzers, which buy, raunſome, lay to gage, & redæme ageine the ſoules of deadmen out of the fire of purgatorie: which tie, bind & vnbind mens conſcienes, but not without a péece of money: which make open markets of holy things, and ſet all things to ſale, ſo they may get money for thē. Such varlets curſe their owne lines when their craftes are laid open, by laying the light of the Goſpell to them. By meanes whereof they themſelues are deſpiſed, their kitchen wareth cold, & their belly pyneth. Bicauſe no man buyeth theyr wares any more. A. Paule ſpeaketh of deceiuers in thys wyſe. They ſhall no more preuaile: for their madneſſe ſhal be euident vnto all men. 2. Tim. 3. c. 9. as it may now be perceyued euerywhere by the ſhining of the light of the true Goſpell.

12. Their vvares of Golde, and Siluer, and precious ſtone, and Perle, and cloth of Reynes, and Purple, and Scarlet ſicke, and all Thyenvvood, and al maner veſſell of Yuorie, and all maner veſſell of moſt coſtly vvood, and of braſſe, and yron, and Marble. &c.

The ſuperfluitie of Antichriſt & his adherents.

Their wares of Gold. A. Nowe he numbreth vp the things by percelmeale, which he had ſpokē concerning the merchants in general. And he deſcribeth the ſuperfluitie of ỳ Antichriſts, firſt in gorgeouſneſſe of apparell: ſecondly in buildings, and veſſells to eate & drink in: thirdly in peintings, & perfumes: fourthly in meates & drinkes: fifthly in the ſundry kindes of their bearing beaſts & cariages, among which he numbereth alſo the ſoules of mē, bicauſe thoſe ſhameleſſe rakehels were wont to abuſe mē no leſſe than beaſts: which thing is openly ſcene at this day, whē the Pope is caried aloft vpon the ſhoulders of certeine choſen groomes, & that not for healthes ſake (as ſome mē would think) but for ſtatelineſſe only, repreſenting therin the maieſtie of the auncient Emperors of Rome:

and

and Sixthly in Musicall instrumentes, whereof there be diuers kindes, and no newe ones bee inuented from time to time.

15. The merchants of these things which vvere vvexed riche, shall stande a far off from hir, for feare of hir punishmente, vveeping and vvailing. [A.] Like as heretofore the gloriousnesse, the strength, and the puissance of the beast drew all men to wonder at him: (in so much as manye saide, who is like the beast? who is able to fight wyth hym: Heretofore, 13.b.4.) Euen so, when he shall bee stripped quite and cleane from all his strength and helpe: all those whyche haue bin allured & deceiued with his gloriousnesse shall wonder at him after a cleane contrarie maner.

Ioye & gladnesse turned into sorowe.

16. And saying, alas, alas, that great Citie vvhiche vvas clothed in Reynes, and Purple, and Scarlet, and dekt vvith Gold and precious stones and Perles. [A.] The rehersal of the former gloriousnesse doth not a little augment the greefe: for it is a certein kind of vpbrayding. [M.] Agein it is called the great Citie, bicause the example of all the backslyding of the Christians procædeth from thence.

17. For in one houre so greate riches are come too nought. [A.] Loke the tenth verse of this present chapter. And euery Shipgouerner, and all they that occupied ships, and shipmen that vvorke in the Sea, stoode a farre off. Forasmuch as Antichrist boasteth himself to be Lord, not only of the land but also of the Sea, or rather of ỹ whole world: Iohn maketh mention of Shipmen also, and of such as travell and traffike vpon the Seas. All these shall bee striken in exceadyng great heauinesse of mind, when they shall see the quite forgoing of Antichrist to be hard at hand.

18. And cryed vvhen they savve the smoke of hir burning, saying, vvhat citie is like vnto this great Citie. [A.] Loke in the ninth verse.

19. And they cast dust on their heades, and cried, weeping and vvayling, saying: Alas, alas that greate Citie vvherin vvere made rich al that had shippes in the Sea by reason of hir costlinesse: for in one houre shee is made desolate.

The ouerlate and fruteles repentance of the vngodly.

And they cast dust. 5 Here thou sæst the ouerlate, inforced, yea and fruteleſſe repentance of the vngodly, suche as was the repentance of Pharao. Exo. 9. f. 27. Of Saule. 1. Sam. 24. d. 16. Of Esau, Hebr. 12. e. 17. and of the traytor Judas, Math. 27. a. 3. 4. For ỳ wicked are not turned vnto God earnestly, but rather make a iangling ageinst his iust iudgemente, and could finde in their hartes to quarrell with him whom they fæle a sore iudge whither they will or no. And cryed weeping and wayling &c. That is to wit, for the losse of their gayne And it is not to be ouerslipt, what sort of men they be whom John dothe specially bring in here as cheefe mourners for the destruction of Babilon: that is to wit kings, (that is to say Tyrantes) Noblemen, Merchantment, and Shipmen: but neither shepherdes nor husbandmen, for such maner of men as these be, serue rather for necessarie vses than for superfluous luste, and are too simple trades of lyuing. For in one houre is shee made desolate. Hys often repeating of this thing, is to shewe the vanitie of this kingdome which shall be abolished so quickly.

Who be cheefe mourners for the fall of Antichrist.

22. Reioyce ouer hir thou heauen and yee holie Apostles and Prophetes: for God hath giuen your iudgement vpon hir.

The reioysing of ỳ godly at ỳ execution of Gods iust iudgments.

Reioyce ouer hir thou heauen. 6 Nowe are all the elect called to spirituall gladnesse for the vtter destruction of Antichrystes Kingdome. For ỳe as the vngodly shall mourne ouer hir, and be striken with heauinesse more than can be spoken: So shall all the godly be exceadyng glad when the enemies of Christ and hys Church shall be ouerthrowen and

and beaten dowme, like as Christ cheereth vp his seruants to ioyfulnesse, saying: when these things begin to come to passe, thē loke vp & lift vp your heads, for behold your redemption is at hand, Luke. 21. f. 28. And in another place it is sayde, the righteous shall reioyce whē he seeth the vēgeance, and he shal washe his handes in the blud of the sinner. Psal. 58. b. 9. [5] But it is doubtfull whose voyce this should be which alloureth the godly vnto reioycing: whither it be some Angel that speaketh, or whither it bee they that make the morning. For there bee some which admit this latter: bicause the sayde parties bēing conuicted by the verye truthe, gyue glorie vnto God euen against their wils, like as they seeme also to be compelled to repent and to acknowledge their sinne. Neuertheless such maner of alluring to spirituall gladnesse, ought rather to bee referred to some Angel. [6] For thus is it said of the vngodly. After that the fifth Angell had poured out his Vyole, they gnaw theyr owne tungs for greefe, and rayled vpon the God of Heauen by reason of the greefe of theyr sores, and repented them not of theyr workes. Heretofore. 16. b. 10. 11. [8] Furthermore by the name of Heauen, either he betokeneth the heauenly powers, or else (after the manner of the Scriptures) for the better expressing of the greatnesse of the ioy, he calleth the dumbe and lyueles creatures to it, by a manner of surmounting speeche. And yee holie Apostles and Prophetes. By these as by the excellenter sorte, he vnderstandeth the residue of the chosen sorte: all whyche shall wonderfully reioyce at Gods iuste iudgement, and at the destruction of the wicked: accordyng as wee cyted euen now oute of the Psalme. [A] And John matcheth the Prophets and Apostles togither, like as Paule doth also, Ephe. 4. b. 11. The reason whereof is this: that whereas of the one functiō charge or office of teaching in the Church, Paule reckeneth vp fyue sundry termes, springing either of the maner of tradition, or of the circumstances of them that teache or bee taughte: yet they come all to one poynt, so as one selfesame person is both

The sundrie functions of the Church.

an Apostle, Euangelist, & Prophet, &c. Howbeit ꝑ there is some maner of difference in the significations of them. For Apostles are those choycer sorte [a] whyche were sent by Christ himselfe to preache the Gospell ouer all the worlde, confirming the same wyth myracles & bearing witnesse of Christs resurrection: [c] of which sorte were the twelue, Math.10.a.1. into whose state Paule was called afterward. [b] These being bounde to no certeine abyding, went from countrie to countrie preaching Christ, and traueled as Ambassadors to lunatrie Nations, [c] planting Churches, and setting vp Christes Kingdome wheresoeuer they came. Prophetes were the notable interpreters of the prophesies: who through a certeyne singular gifte of reuelation, were able to apply them to the present matter. [c] Euangelistes were nexte vnder Apostles and had their office muche like them, saue that they were beneath them in degree of dignitie. [b] These gaue themselues cheefly to instructing of the people, and preached the Gospell to the as plainly & simply as might bee. [c] Of which sorte was Timothie and such like. For although Paule match Timothie with him in doing commendations, yet doth he not make him his felow in Apostleship, but kepeth that name peculiarly to himselfe. 2.Cor.1.a.1. and Coloss.1.a.1. And in writing to him he saythe thus: [a] Bee watchfull in al things, harden thy selfe in afflictions, go throughe with the worke of an Euangelist. 2.Tim.4.a.5. Pastors or shepherds are such as being indued with a singular gift, know how to feede Christs hungrie sheepe with his healthfull wordes as with most pleasant pasture, how to heale them that be attainted, how to bring backe them that be gone astray, [a] and how to keepe away the wolues from the Lordes flocke. [c] These haue some certeyne flocke committed to their charge, which is the marke whereby they be discerned from the other afore. [a] And concerning these there be diuers things written by the Prophets & specially by Ezech.34.a.1. & also by John.10.b.11. & 21.c.15. & in the Acts.20.f.28. [c] Those be called Teachers or Doctors, which haue

Apostles.

Prophets.

Euāgelistes.

Pastors or Shepherds.

Doctors or Teachers.

haue the charge as well of framing the shepeherdes aright as also of instructing the whole Church. [B] Of which sort be Tutors, Scholemaisters that teach children their Catechisme, and suche as do eyther priuately or publikely instructe those that shall haue the charge of the people, or the people themselues. [C] Neuertheless he that is a teacher maye also sometimes bee a Shepheard or Pastor, howbeit that in good respect shepeherdes are separated from teachers, bycause they bee two sundrie indowmentes. [A] And of these fyue sundrie gifts yee may see more in Rom. 12. b. 6. and. 1. Corin. 12. a. 8. For God hath gyuen your iudgement. [E] The Saintes made intercession by hartie prayer, that it myght come so to passe, saying: Howe long is it O Lorde, which arte holie and Sothfast, that thou dost not iudge and auenge our blood at their hands whiche dwell vpon the earthe. Heretofore. 6. c. 10. [A] Wherunto also pertaine the great numbers of complaintes of the holy men which are red of euerywhere in the Prophets and Psalmes. Vpon him. Namely vpon the great Citie or vpō the great whore, that is to say, vpon Antichrist.

Tutors and Schoolemaisters.

21. And a mightie Angell toke vp a stone like a great milstone, and cast it into the Sea, saying: vvith suche violence shall that great Citie Babilon be cast, and shall henceforth be found no more.

And a mightie Angell tooke vp. &c. [A] To the intent that the faythfull may bee the more assured of the things that are spoken of the destruction of the Babylonicall Citie, (that is to saye, of Antichristes Kingdome:) Iohn layeth forthe the matter it selfe by a certeine lyuely representation as it were before mennes eyes. The mightie Angell betokeneth here, all suche as without feare do shewe forthe Gods iudgement against Antichrist and all the vngodly, specially aboute the latter tymes. VVyth suche Violence shall Babylon that greate Citie bee caste. [B] By this comparison he setteth before mennes eyes the sodeine and vnrecouerable ouerthrowe

The certeinty and sodeinnesse of Antichrists fall.

of the babilonish kingdome. For like as a great millstone be-
ing cast into the deepe of the Sea is not seene any more: e-
uen so the doyng alwaye of Antichrists kingdome shall bee
so wonderfull and terrible, that no print shall remayne of
it afterwarde. And in calling it the greate Citie, Iohn
seemes to haue had an eye to thys saying of the Prophete.
The sea came vp vppon Babylon, and shee was ouerwhel-
med wyth the multitude of waues, Ieremie.51.c.42. And
within a fewe lynes after, when thou hast made an end of the
reading of this booke (sayeth he) thou shalt tye it to a stone,
and cast it into the middes of Euphrates, and shalt say, Euen
so shall Babylon bee drowned, and shee shall not ryse from
the sighte of the affliction, wherwyche I bryng vppon hir, but
shall bee quite dispatched. Ieremie.51.g.64. M. The more then
that Antichrist and his Princes bee exalted: so muche the
sorer and deeper shall they fall. For the Lorde shall speake
vnto them in hys wrathe, and trouble them in hys sore dis-
pleasure, Psalm.2.b.5. and at the lengthe he shall throw them
headlong into vtter destruction. And shall bee founde no
more. That is to saye, shall no more bee had in remembe-
rance. For shee shall sinke downe into the deepe endlesse pit
of Hell, there to bee tormented with euerlasting paines.

22. And the voyce of Harpers and Musicians, and of
pypers and trumpetters, shall no more bee herd in thee:
and no craftes man of whatsoeuer crafte he bee shall be
found any more in thee: and the sound of a mill shal be
herd no more in thee.

The vtter de-
struction of
Antichrystes
kingdome, and
the bereauyng
it of all plea-
sure and de-
light for euer.

And the voyce of Harpers and Musicians. M. By this verse he
meaneth, that all pleasure and delight of mind wherin men re-
ioy in this lyfe, shal cease. So also is it sayd in the Prophets,
the ioy of Timbrels is ceassed, the noyse of daunters is done,
the myrthe of Harpes is at reste. Esai.24.b.8. Also, I will
make the multitude of thy songs to cease, & the sounde of thy
harpes

harpes shall be heard no more. Ezech. 26. b. 13. And no Craftsman of whatsoeuer. &c. By these wordes he betokeneth the vtter destruction of the Citie. q. d. There shall no mo goodly buildings be reared in thee, neither shall there any curious vessels be made in thee, for all Craftsmen shall cease in thee. And the sound of a mill shall be no more heard in thee. M. Thys must be vnderstode of all sorts of fyne bread, and of the sundry sortes of bakemeates made by cunning of pastterers. q. d. There shall be no more dressing of sweete meates nor Cookery in thee, as there hath bin heretofore.

23. And the light of candle shall no more shine in thee: and the voyce of brydegroome and bryde shall be heard no more in thee. For thy Merchaunts were the great men of the earth: and in thy sorceries haue all nations gone astray.

The eternall darkenesse and sorowfulnesse of Antichrist and his impes

And the light of a candle. A. I haue told yée that the kingdom of Antichrist is darkesome, Heretofore. 16. b. 10. By reason whereof Iohn saith it shall haue darknesse in stead of light: for the reprobates shal be cast at length into outward darknesse, wheras shall be weeping and gnashing of teeth. Therfore like as she hath assayed all meanes possible to quench the light of the Gospell, that it should not shine vpon men: so also shall she her selfe be bereft of light for euer, and be cast into horrible darknesse. And the voyce of bridegroome and bryde. &c. M. q. d. Wedding shal cease in thee: for no bridegroome shal marry any bride in thee. Or else the ioyes of mariage shall cease in thee, and nothing shall be heard in thee but weeping and sobbing. A. Except any man had leuer to referre this to the bishop of Romes vayne bragging, whereby ough he bausteth himselfe to be the bridegroome of Christes Churche, to Christs great dishonor. But he shall leaue that bragging, when he shall suffer extreame punishment as a most filthye and vncleane aduouterer. For thy Merchants were the greate men of the earth. G. The holy Ghost allegeth in this place

The causes of the destruction of Antichrist and his kingdome.

Couetousneſſe.

thrée cauſes of the waſting of the Babyloniſh or Antichriſtian kingdome. Of which, the firſt is vnſaciable grædineſſe of gaine, ſuche as they ſée or rather ſéele at this day, whiche dwell vnder the tyrannie of Antichriſt. For there be manye Merchants whiche ſurmount great princes in riches: But we ſpeake chéefly of thoſe, who (as ſaincte Peter ſaithe) do make merchandiſe euen of men, by their feyned wordes. 2. Pet. 2. a. 2. 3.

Superſtitiõ.

And in thy ſorceries. The ſecond cauſe is hir ſorcerie, which betokeneth hir ſuperſtitious religion, hir whoriſh doctrine, and hir miracles wrought by diueliſh practiſes: according as we haue ſaide ſomewhat alreadye in the images of the beaſt, Hæretofore, 13 c. 14. A. Concerning whyche things looke alſo in Math. 24. b. 24 c. 1. Timo. 4. a. 1. 2. 3. and 2. Theſſa. 2. c. 9. 10.

24. And in hir vvas found the bloud of the Prophets and of the Saincts, and of all that haue bin ſlayne vpon the earth.

The ſhedding of innocent and giltleſſe bloud.

And in hir was found the bloud. &c. M. Blud is put héere for bludſhed. S. The thirde and chéefe cauſe of the deſtruction of Antichriſts kingdom, is the ſhedding of giltleſſe blud, namely for religions ſake and for their goodes, which are the cauſes for which the Romiſh biſhop doth oftentimes make warre himſelfe, and ſtir vp others to do the ſame. And therfore ſhal they deſeruedly héere this ſaying: All the righteous bloud that hath bin ſhed vpon earth from the bloud of righteous Abel to the bloud of Zacharie which was ſlayne betwæne the temple and the Altar, ſhall come vppon you. Math. 23. d. 35. A. Which thing would God that they would trey earneſtly, who at this day in the papiſtry do for feare of men ratifye with their conſente the ſentence of death whiche is giuen againſt ỹ godly martyrs of Chriſt, whereas neuerthelesſe they be inwardly perſwaded in themſelues, both of the innocencie of the parties, and alſo of the truth of ỹ doctrine for which they ſhed their bloud. Truly it is no light crime to deale cruelly

elly with Chriſtes members, which is asmuch as to crucifye Chriſte in his members, and to feyght against the knowen truth. Such being moze hurtfull than the preſident Pilate, are woꝛthy to be left vp to a wicked minde, & to be cast with their pꝛince Antichꝛiſte into vtter darkneſſe, except they repent betimes and aſke God foꝛgiueneſſe of ſo foule denial, oꝛ father of ſo ſhamefull crucifying of Chꝛiſt. Foꝛ he cannot lye which ſaid, whoſoeuer is aſhamed of me and of my ſayings in this whoꝛiſh and ſinfull generation: of him alſo will the ſonne of man be aſhamed, when he commeth with his holye Angells in the gloꝛy of his father. Luke. 9. d. 26.

The nineteenth Chapter.

AFter this I heard a great noyſe of much people in heauen, ſaying (*) Alleluiah: Saluation, and honor, and gloryc, and povver is [belonging] vnto the Lorde our God.

(*) Prayſe the Lorde.

AFter this I heard. [A] After that Iohn hath ſpoken of the laſt and vttermoſt deſtruction of Antichꝛiſt: now conſequently in this Chapter hee ſhewеth, that this victoꝛye is to be attributed vnto Chꝛiſt only, who hauing receiued al power of the father, which is only to be woꝛſhipped, calleth and incourageth all his ſeruãts to ỹ rooting out of them by whoſe craftie packings and froward errors the whole woꝛlde hath bin blinded. Againe he declareth, that there is ſo hoꝛrible deſtruction pꝛepared foꝛ all the vngodlye, that as many as ſerue God with an vncoꝛrupt minde, may take occaſion of ſingular gladneſſe thereat. [B] Then like as Daniell ſawe, that after the beaſt was deſtroyed, the kingdome was conueyed to the Loꝛds Saincts, who hauing bin partakers of Chꝛiſtes tribulations thꝛough faith, do now reigne with him: euen after the ſame manner doth Iohn ſhew the ioy & triumphing

The contents of this chapter.

phing whiche the faithfull shall make for the destruction of Antichrists kingdome. For like as by the destruction of the old Babylon, and by the sleaing of Baltazar the king therof by Cyrus king of Persia, the people of Israell had leaue gyuen them to retourne to Jerusalem, to build vp the Temple, and to carrie the vessels thereof home againe which the wicked king had abused: Euen so when the spirituall Babylon is destroyed, and the child of damnation cleane rid out of the way, then shall the Churches be in peace, and the faithfull at rest, who shall be throughly fed with the pure word of God: then shall the spirituall Jerusalem be builded againe and the true Temple of God finished, (that is to say mens harts shal be clenzed by faith:) then shall the vessels of election whyche Antichrist had wickedly abused, be brought home agayne into the Lords house. And then shall the voyce of mirth and singing be heard in heauen, that is to say in the congregation of the godly, for the victory obtained against that cursed harlot.

All the elect. A great noyse of much people. [M.] That is to wit, of all the chosen, whose number is great if it be nèerely vewed, as hathe bin said already Yèeretofore. 7. c. 9. In heauen. That is to saye in the Church which is called the kingdome of heauen. Pal. 13. f. 47. For the prayses of God are heard peculiarly there, bycause the faithfull onely be meete setters forthe of Gods glory. Wherevpon Dauid said, Reioice yée righteous in the Lord, praise is comly in the rightminded. Psal. 33 a. 1. Cõtrariwise, vnto the vngodly the Lord hath said, what hast thou to do with the telling of my statutes, or to take my couenant in thy mouth? Psalm. 50. c. 16. Saying Allelu-iah. [s.] This word Allelu-iah is an Hebrue word, whereby the godly do cheere vp one another, to set forth the mighty prayses of God continually, according as it appèareth by the tytles of certayne psalmes. And this word is asmuch to say, as Praise yee the beer, or him that is of himselfe, Saluation, and honor, and glory. [G.] For this triumphant and ioyfull song looke before. 5. d. 13. c. 7. c. 12. And power belong vnto the Lord our God. This is ad-

The Church of God or the faithfull onely are meete setters forth of Gods praises.

ded

ded to teach the faithfull to father all victory vppon God, according as the Apostle sayth, In all these things we get the vpper hand through him which hath loued vs. Rom. 8. g. 37. And agayne, Thanked be God who hath giuen vs the vpper hand through our Lord Jesus Christ. 1. Cor. 15. g. 57. A victorie must be imputed to God.

2. For true and righteous are his iudgements, for he hath iudged the great vvhore vvhich marred the earth vvith hir setting of hir selfe foorth to sale, and hath auenged the bloud of his seruants at hir hand.

For true and righteous, &c. [M] God giueth that which he had promised, and rendereth to euery man according to his works. For he hath iudged the great vvhore, that is to say the Church of Antichrist, which sate as a Quéene, and commanded all men at hir pleasure. Heretofore. 18. b. 7. VVhich marred the earth. [S] Agayne he declareth the cause why the greate whore is condemned: namely bycause she made the whole earth a brothelhouse by hir superstitious and pestilent doctrine and also by the example of hir leawd life: besides hir sheading of giltlesse bloud as if it had bin but water, according as is added immediatly, And hath auenged the bloud of his seruants. [A] Like as Abels bloud which Cain had shed, cryed from out of the earth: So also the bloud of the godly which is shed for the Gospels sake cryeth in the sight of the Lorde, to haue vengeance executed vpon the wicked persecuters of the Church: according as the Lord hath promised that he wil requite it. Deute. 32. e. 35. & Rom. 12. d. 19. Wherevpon Christ said, Shall not God reuenge his chosen which crie vnto him day and night, euen when he hath borne with them. I say vnto you he will auenge them, and that shortly. Luke. 18. b. 7. Therefore let the godly be patient till the comming of the Lord. Iames. 5. b. 7. A repetitio of the causes of Antichrists confusion. God will certeinly auenge his elect.

3. And agayne they sayde, Alleluiah. [M] This repeating sheweth that the godly are neuer weerie of setting forth Gods The godly are neuer weery of setting foorthe Gods praises.

The endlesse damnation of the wicked.

Gods prayses. And the smoke thereof went vp for euermore. s. By this kinde of speech, the scripture expresseth the endlesse peynes of the reprobates: whereof I haue spoken more largely heeretofore, 14.c.11. M. Therefore that whiche Iohn speaketh, is to this effect: as euerlasting as the prayse and glorye of the blissed men is in heauen: so euerlasting is the miserie and peine of the damned in Hell. B. Luke Esay.66.g.24.c, Math.25.d.41.c Mark.9.g.44.

4. And the four and tvventie elders and the foure beasts fell dovvne and vvorshipped God that sate on the Throne. A. Concerning the. 24. elders and four beastes loke afore, 4.b.4. Saying, Amen. M. That is to say, confirming the prayses of the godly saincts. Allelu-iah. That is to say, singing the same prayse togither whiche the others afore sounded out.

5. And there vvent a voyce out of the Throne, saying, giue prayse vnto our God all ye seruantes of hys, and ye that feare him both small and great.

And there went a voyce out of the Throne. S. This voyce is thought to be the voyce of the Angels whiche exhort all the godly to be earnest in the setting forth of Gods prayses. And

The feare of God.

ye that feare him. A. That is to saye, ye that worship him and serue him: for the feare of God is oftentimes taken for the whole seruis or religion of God, as hath bin saide alreadye heeretofore, 11.d.18. Both small and great. B. That is to saye, as many of ye as serue god, sing ye forth his prayses. The voice of all his chosen liketh him well, of what estate or degree so euer they be. Those are saide to be great in the Churche, of

The greate.

whome the Apostle speaketh thus: we talke of wisedome among the perfect sort. 1. Cor.2.b.6. And the Lord saith, whosoeuer doth these things and teacheth them, he shall be called great in the kingdome of heauen. Math.5.c.19. And those be

The small.

the small of whome it is saide, As vnto little ones in Christ

I haue

I haue giuen you milke to drinke and not meate: for as yet ye were not strong, neyther are ye as yet. 1. Cor. 3. a. 2.

6. And I heard as it vvere the noise of much people, and as it vvere the noyse of manye vvaters, and as it vvere the noise of great thunderings, saying, Hallelu-iah. For the Lord our God reigneth almighty.

And I heard as it vvere the noyse. [5] Now are the liuing sort brought in singing a Carole of victorye for the reigning of God. Whiche noise he compareth from time to time to the sound of many waters and thunders roaring a farre off. For the Lord our God reigneth. [A] That is to say, the Lord our God hath gotten the kingdome or souereintie. Almightie. [A] Concerning this title loke afore. 1. b. 8. And here semeth to be a couert matching of contraries, betweene the everlasting reigne of God, and the reigning of men: as if the elect shoulde say, [M] Heretofore the vngodly reigned: but now shall the almightie Lord our God reigne, destroying Antichrist and all his members.

7. Let vs be glad and reioyce and giue glory vnto him. For the mariage of the Lamb is come, and hys vvife hath made hirselfe ready.

Let vs be glad and reioyce. [A] In these words John doth (after a sort) expresse the vnutterable ioy of the godly, by vsing diuers words which signifye all one thing. And giue glory vnto him. The cheefe marke or drift of our reioycing is, to magnify God with praises, and to yeeld all honor and glory vnto him. Far other is the reioyeing of the faithlesse, who dishonor God with their mouth and in their conuersation. For the mariage. &c. [G] This thing is done so oft as ỳ promises made by god in Christ, be receiued by liuely faith. And his wife. [A] That is to say, ỳ Church of ỳ godly. For ther is but only one husbād of ỳ church, namely eus Christ, as it is said in Mat. 9. b. 15. & in. The vnspeakable ioy of the godly. One husband of ỳ Church.

John

Of preparation.

Iohn.3.d.29. The Pope then is a blaſphemer in boaſting himſelfe to be the huſband of the Church. Hath made hirſelfe ready.[s.] Longing with hartie and earneſt deſire, to enioy the imbracing of hir huſband: according as it is written in Salomons Ballets.1.a.1.[A.] For Iohn alludeth to the cuſtome of braues, which are brought in decked vnto their bridegroomes. So wrate Paule to the Corinthians, I am iealous ouer you with a godly ieloſie: (for I haue cupled you to one huſband) that you ſhould yeld your ſelues a chaſt virgin vnto Chriſt. 2.Cor.11.a.2.[s.] Hereunto belong the things that be written in Eſay. 52. a.1. ℣.54.a.1.℣.65.c.17.℣.66.d.12.[A.] Neuertheleſſe this preparation which is treated of in this place, proceedeth not of ourſelues, but of the mere grace of God, that is to wit by pleaſing Chriſt our huſband through faith. But faith is the gift of God, according as I haue ſhewed already in many places heretofore, and alſo in the next verſe following.

8. And it vvas giuen vnto hir to aray hirſelfe in pure and bright cloth of reynes. For the cloth of reynes is that vvhich maketh the Saincts righteous.

Preparation is the mere gift of God.

Faithe.

Chriſts righteouſneſſe, and the clothing of ourſelues therewith

And it was giuen vnto hir.[v.] This verſe confirmeth that which I ſaid euen now: namely that the preparing or making ready of the bride, is the mere gift of God. It was giuen vnto hir, ſaith he.[M.S.] *q.d.* It is not of hir owne nature, neyther hath ſhe it by hir deſertes, that ſhe ſhoulde be accepted of hir bridegroome, but ſhe hath it of Gods free election and mercie. To aray hirſelfe with pure and bright cloth of Reynes.[c.] By theſe wordes he betokeneth faith, whereby men are made righteous before God and the hartes of them made cleane. Act.15.b.9. It is pure and bright: for it vttereth itſelfe by profeſſion of mouth, and by louing of ones neighbour. Rom.10. b.10.℣ Gala.3.a.6. For the cloth of Reines is that which maketh the ſainctes righteouſe.[B.] *q.d.* The Cloth of Reynes betokeneth that thing whereby the ſaincts are made righteous and cleane before God. And that is the rightuouſneſſe of Chriſt, which

which he imparteth to vs héere, and which is taken hold on by faith. c. Of this ſpirituall cleaneſſe the Apoſtle wꝛiteth in this manner: Men, Loue ye your wiues, as Chꝛiſt hath loued his Church, and giuen himſelfe foꝛ it, to make it holy by clenzing it in the Lauer of water thꝛough his woꝛd, that hée might deliuer hir to himſelf a glozious Church without ſpot oꝛ wꝛincle oꝛ any ſuch kind of thing, but that ſhe might be holy and vnblamable. Eph. 5. e. 25. And againe, as many of you as are baptiſed, haue put on Chꝛiſt, Gal. 3. d. 27. Happie therfoꝛe and bliſſed in all points are they to whome it is gyuen to be ſo clothed: foꝛ there ſhall no ſpot be ſéene in them in time to come in the Lozds ſight, but they ſhall be rewarded with the Robe of immoꝛtalitie in the woꝛld to come, as righteous foꝛ Chꝛiſts ſake, & therfoꝛe alſo vnblamable: accoꝛding as the Apoſtle witneſſeth. Therfoꝛe ſygh we (ſayeth he) deſiring to be clothed with our manſion which is from heauen, howbeit ſo as if we be found clothed and not naked. 2. Coꝛ. 5. a. 2. Alſo, happie is he that watcheth and kéepeth his garmentes, that hée walke not naked and haue his ſhame ſéene. Héeretofoꝛe. 16. c. 15.

9. And he ſayde vnto me, VVrite, Bliſſed are they that be called to the ſupper of the Lambs mariage. And hee ſaide vntoo me: Theſe are the true vvordes of God.

And he ſaid vnto me. s. It is to be marked héere, that the Angell which ſpeaketh vnto Iohn in this place, ſéemeth to bée the ſame Angell which had ſaid vnto him, Come I will ſhew thée the damnation of the great whoꝛe, and the reſt of the things that follow in ẏ firſt verſe of ẏ ſeuentéenth Chapter. Alſo in the ſeconde verſe of the eightéenth Chapter there is bꝛought in another Angel cꝛying with a loude voyce, Babylon is falne, is falne. &c. And alſo another voyce, ſaying: get ye out of hir my people and the reſt of the things that follow in the. 18. Chapter almoſt to the end of it. And about the ende

A breef rehearſall of things going afoꝛe.

of it there is brought in an Angell which casteth a milstone into the Sea, saying, With such violence as this, shall Babylon be throwen downe. &c. whereupon hath followed a noise of harpes and voyces praysing God vnto this ninth verse of this nintænth Chapter. It sæmeth then that the same Angel which had shewed John ỹ great whore, speaketh these things also and sheweth him also the bride of the Lamb. And therefore he sæmeth to retyre hære to the Angells talke whyche was broken off afore in the. 18. Chapter by stepping aside to declare certaine other things that came first in order. VVrite.

M. That is to wit, to euerlasting remembrãce and the singular comfort of all the godly. Blissed are they that are bidden too the supper. The Supper is the last meale of the day. Men in old time were wont to make finer chære and more mirth at their suppers, bycause they might then giue themselues to rest after they had ouercome their labours, & set all cares aside. Furthermore, wedding feasts are wont to be best furnished with deinties and plentie of all things, and also to be ful of all manner of mirth. Therefore the happinesse whiche the chosen shall enioy in time to come, is compared to a Supper, yea & to a mariage supper, and moreouer also to the Lambs supper: all whiche things haue a wonderfull augmentation.

Eternall life likened to a Supper and to a wedding feast.

A. To expresse the greatnesse of the ioy which all the Saincts shall one day enioy with Christ. From this supper shall all such be thrust out (to their great shame) as shall be founde to come without their wedding garments. According as Christ sayth, Math. 22. b. 12. They be clothed with this wedding garment, whiche haue put vppon them the Lord Jesus. Roma. 13. d. 14. and also the new man whiche is fashioned after God in righteousnesse and true holinesse. Eph. 4. b. 4. For lyke as a wedding garment betokeneth a mind chærefully and reuerently disposed towards the wedding feast: euen so also by this wedding garment it is required that the guests should be such manner of persons as receiue the heauenly giftes with gladnesse, with reuerence of Gods maiestie, and wyth thankf-

Who be clothed with the wedding garment.

thanksgiuing. And he sayd vnto me, these are the true wordes of God. 5. Namely the wordes that I bade thee write euen now: that is to wit, Blessed are they that are bidden, &c. q.d. These are not my wordes but Gods, and therefore they must nedes be most true and certaine. For most certeinly blessed, yea treble and fourfold happie are they whiche are admitted vnto that great and everlasting supper of the Lamb. For all earthly pleasures be slightfull: but the heauenly pleasures are everlasting. Those satisfye not: but these yeeld sufficiance to the full. Those breede misliking after they haue bin had: but these heauenly ones please always alike. Those leade men to corruption: these preserue them from al corruption. Those are common to the bad as well as to the good: but these geue the good men sufficiance, and leaue the bad ahungred for euer. A. And in thys place all preachers and ministers of Gods word are warned, that they speake not any thing in the Churche, saue that whiche is most true and certayne, that is to say, whiche procedeth from God who cannot lye: according to this saying of the Apostle, if any man speake, let him speake as the wordes of God. 1. Pet. 4. c. 11. And so shall the wordes of the ministers be the wordes of God. 1. Thessa. 2. c. 13.

The happinesse of them that be saued.

Ministers and preachers must not speke of their owne head.

10. And I fell dovvne at his feete to vvorship hym. And he said vnto me, See thou do it not. I am a fellovv seruant of thine and of thy brethren vvhiche haue the record of Iesus. VVorship thou God. For the vvitnessing of Iesus is the spirit of prophesie.

And I fell downe at his feete. A. This place is worthy of singular marking. For it maketh very much to the reteyning of the lawfull seruing of God. When John would haue worshipped the Angell that informed him of these thinges, hee heard it said, See thou do it not. B. Worde for worde it is See, thou not. But the wordes do it are added to make the matter

Against worshipping of Sanctes, and much more of Images.

mꝛe playne. I am a fellowseruant of thine and of thy brethren: q.d. Both I and thou and thy bꝛethꝛen are all seruauntes of that one Lorꝛd to whome all woꝛship, honoꝛ, and gloꝛy is due. VVhich haue the record of Iesus. A. We will speake of this recoꝛd anone hereafter. VVorship thou God. The Angell suffereth not Iohn to woꝛship him, & therof he alledgeth two causes. The one is that one seruant ought not to be woꝛshipped of another seruant which is his felow. The other is, that the same seruis is due only vnto God. Euen so Peter suffereth not himselfe to bee woꝛshipped of Coꝛnelius. Stand vp (sayth he) foꝛ I my selfe also am a man. Acts. 10. d. 26. Also when Paule and Barnabas heard, that godly honoꝛ should be done vnto them, they tare their garmentes, and thꝛusting themselues into the pꝛeace, cried out and saide. Sirs, why do ye thus? We being men also and subiect to the same miseries that you are, do giue you warning to turne from these vaine things to the liuing god, &c. Act. 14. b. 14. M. Foꝛ thus is it witten: Thou shalt woꝛship the Lorꝛde thy God, and him onely shalt thou serue. Deute. 6. b. 13. & Math. 4. b. 10. S. Yet foꝛ all this, the Romish Antichꝛist, not only suffereth, but also compelleth men to woꝛship him, causing euen the greatest Byshops, yea and euen the greatest pꝛinces to knæle downe to his fæte and to kisse them. Furthermoꝛe also he graunteth pardons to such as knæle downe and woꝛship at the tumbes and images of Saincts. Neyther can they shift their hands of wicked idolatrie by their pæuish destinction, of Latria, Dulia, and Hyperdulia, as they tearme them, considering that the scriptur is vtterly vnacquainted with such maner of names and of those curious destinctions, as it appæreth by the foꝛesaide saying of Chꝛiste. Thou shalt woꝛship the Lorꝛde thy God and hym onely shalte thou serue. Math. 4. b. 10. and Deuter. 6. c. 13. Foꝛ Chꝛiste in that place setting aside all maner of fonde destinctions, chalengeth the honoꝛ of knæling downe onely vnto God alone whereby we be put in mind to haue regarde of the matter, rather than of termes, as ofte as wee deale in the woꝛshipping and seruyng of God.

Honoꝛing, woꝛshipping, and seruing.

of God. If a mã nip off neuer so little of his glory to aſcribe it to his creatures, it is a trayterous defacing of his honor. But it is too euident that men do ſo, when they thinke themſelues beholden to any creature for the thinges whereof God will haue himſelfe acknowleged to be the only author. And therfore like as religiõ is properly ſpirituall, and yet the outward profeſſion of it belongeth to the body: euen ſo not only the inward worſhipping but alſo the outward witneſſing of the ſame is due alonly vnto God. Wayne therfore or rather moſt wicked is the worſhipping of Angels and Saincts, ſeing that the ſcripture teacheth vs moſt manifeſtly, that God alone is to be worſhipped and he only to be ſerued. The Saincts deceaſed reſt in peace with Chriſte, loking for the laſt day of the Reſurrection, accordyng as is ſaide hereafore, 6. 9. 10.

Angeles.

As for the Angels, they be heauenly ſpirites whiche do alwayes behold the face of the father. Math. 18 b. 10. Neuertheleſſe they be ſent forth about ſeruiſes, for their ſakes whych ſhall be heires of ſaluation. Hebr. 1. b. 14. And therefore worſhip is not due vnto the, but only to ỹ liuing God. For the witneſsing of Ieſus is the ſpirit of prophecie.

A comendatiõ of this booke.

This place maketh to the commendatiõ of the prophecie of this booke, in asmuch as it regiſtreth John in the number, & (as it were) in the cheker roll of his brethren the Prophets.

The holie Ghoſt.

And it is the ſpirite which beareth witneſſe of the Lord Ieſus in the law and the Prophets. Whereupon Chriſte ſaith, he ſhall beare witneſſe of me, and you alſo ſhall beare witneſſe. &c. Iohn. 15. b. 26. Thoſe therefore which beare witneſſe of the Lord Ieſus, are indues with the ſpirit of prophecie, according as Paule ſaith: no man is able to ſay that Ieſus is the Lord, but by the holy Ghoſt. 1. Cor. 12. a. 3. And the Angels are ſaid to be the fellow ſeruants of the Prophets and of Chriſts witneſſes, bycauſe that they alſo do acknowleage, profeſſe and worſhip hym as Lord, and alſo teach and witneſſe the ſame thing to bee done of others.

11. And I saw heauen open, and beholde a vvhite horse; and he that sate vppon him vvas called faithfull and soothfast, and by righteousnesse dothe he iudge and fight.

Christs victorie.

And I saw heauen open. ✠ John addeth the victory whych Christ had against Antichrist and hys members. The opening of heauen betokeneth heare (as in many other places) a fuller discouerie of Gods mysteries: or else that the whole earth shal be enlightned with brightnesse and glory, and that the day of iudgement shall be preceding far brightest of all.

Faithfull preachers, and ministers.

And beholde a white horse. ✠ By this white horse may be betokened euery faithfull preacher of þ Gospell. Of which sort was Paul who was chosen for this nonce to carrie Christes name before nations & kings, & before the children of Israel. Acts. 9. c. 15. Which thing he performed chærefully, according as he himselfe witnesseth, saying: I dare not speake any of those things which Christ hath not wrought by me to the obedience of the Gentiles in word and deede through the power of signes and wonders, by the mightinesse of Gods spirit, so as I haue filled all places with the Gospell of Christe from Jerusalem and the Countries there abouts, euen vnto Illyricum. Rom. 15. d. 18. 19. And the horse is saide heere so be white, to shew the pureneſſe of life which must shine in ỹ ministers of ỹ word, so as they may be an example vnto others, according as Paule exhorteth his sonne Timothie. 1. Tim. 4. d. 12. Also Peter writeth to the Elders in this wise: Not as executing Lordship ouer the Clergie, but so as ye may be a patterne to the flocke. &c. 1. Peter. 5. a. 3. And he that sate vpon him. It appeareth manifestly by this description, that the Lord Jesus is meant by this horseman. He is called faithful bycause he fulfilleth his promise, so as he deceyueth no man.

Soothfast.

And soothfast. This is fully verified of Christe; not only bycause he reporteth true things, but also bycause he is the verie truthe it selfe. John. 14. a. 6. And by ryghtuousnesse &c.

For

For he rewdereth vnto euery man according to his workes. Heretofore, 2.k.23. And, fyght. Yea and luckely: according as it is sayde, The Lamb shall ouercome them. Hertofore. 17.D.14.

12. His eyes vvere as a flame of fire: and vppon his head vvere many Crownes, and he had a name vvriten vvhich noman knovveth but himselfe.

His eyes were as a flame of fyre. s. It is a resemblance of a iudge that is angrye against the wicked, and which pretendeth vengeance euen by his very countenance. And on his head vvere many Crownes. c. Christ is king of all worlds: and therefore the right of all kingdomes, yea and the victorye of all kings is in his hand. M. Moreouer it is he which crowneth the elect in much mercie and compassion. Psal. 103.a.4. And Christ himselfe saith of himselfe: All power in heauen and earth is giuen vnto me. Math. 28.c.18. Vvhiche no man knoweth but himselfe. s. That is to say, It is not due of right vnto any but himselfe, no not euen to the Angels. For to which of ỳ Angels saide he at any time, Thou art my sonne, this daye haue I begotten thee. Heb. 1.b.5. Further more no man dothe fully attaine vnto the matellie & excellentnesse of this name, saue he alone. For the father hath giue him a name aboue al names which are named, not onely in this worlde but also in ỳ worlde to come. Phil. 2.a.10.c. Eph. 1.d.21. Also, of this name it is said, whosoeuer calleth vpon the name of the Lord shall be saued, Ioel. 2.g.32. & Rom. 10.f.13. The vertue of this name is set forth by Peter in these wordes. There is none other name vnder heauen giuen vnto men wherein we must be saued. Acts. 4.b.12. Otherwise, no man knoweth it but himselfe and he to whome it pleaseth him to declare it. Math. 11.d.27. So said he also vnto Peter, flesh and blood hath not shewed these thinges vnto thee, but my father whiche is in heauen. Mat. 16.c.17. Be a worde, no man knoweth ỳ vertue of Christs name, but by Christ.

Christs incomparable power and mygh.

Christs singuler preheminence and prerogatiue of honour.

13. And he vvas clothed in a garment stayned vvyth bloud: and his name is called the vvord of God.

And he was clothed. M. A. This place is expounded diuersly. Some take the garment stayned with bloud to be the worke of Christes passion: other some refer it to the woundes wherby (as men say) he will shew at the iudgement day. But Christ is brought in simply heere, as a stout conquerour of his enemies. For he is likened to a knight that fyghteth stoutly in battell against his enimies, and beateth downe his foes in such wise, that his garmentes are all bestayned with their bloud. And his name is called, the vvord of God, &c. Which was in the beginning with God, and also is God himselfe, and became flesh at the time apointed. Iohn. 1, a. 2. Neyther ceassed he for all this, to be the almightie power of God, whereby he created and gouerneth all things, whereagainst no creature is able to resist. M. And it is to be noted, that euen the selfsame person which created the world, shall also iudge the worlde: namely the word of God. A. Like as Christ himselfe saythe, The word that I haue spoken is it that shal iudge you in the last day. C. And truly the authoritie of the Gospell coulde not haue bin aduaunced with a more excellent commendation, than by putting ouer vnto it the power of iudging. For according to these wordes, the last iudgement shall be nothyng else but an auowing of the doctrine of the Gospell. Indeede Christ himselfe shall get him vp into the iudgement seate: but yet he assureth vs, that hee will giue sentence by the word that is preached now. This declaration must needes strike the vngodly in extreame fears, seeing that they which do now beare themselues so proudly against the doctrine of the Gospell, cannot escape the iudgementes of the same. Agayne, hereby there redounndeth inestimable cõfort to the godly, that howsoeuer they be as now condemned by the world, they are out of all doubt acquit in heauen, because that whereseuer the beleefe of the Gospell is settled, there is Goddes

iudgement

The worke of Christs passion.

Christ a champion.

Christ God and man.

The authoritie of the Gospel.

iudgement seate erected to saue them. Upon assurance of this condition, there is no cause why wæ should passe for the Papistes with their vntoward verdites: bicause our faith mounteth euen aboue the Angells. BV. Therefore let vs beare this gere in mindfull hart and remembrance, and let vs beware that wæ despyse not the Lorde when he speaketh to vs in his Gospell.

14. And the vvarryers vvhich are in Heauen followved him vpon vvhite horses, clothed vvith vvhite and pure Reynes.

And the warryers which are, &c. M. This noble armie betokeneth the heauenly spirites and all the faithfull whiche haue fought against the diuell and Antichrist, by preaching & teaching in the Churche. So is Christ described to come in his Maiestie and all his Angells with him, Math. 25. c. 31. 32. S. For this cause he is called in the scriptures, Adonai Sabbaoth, that is to say, the Lord of hostes, bicause all the warryers of Heauen serue vnder him at his commaundement, as it is writte in Daniel. 7. c. 10. and heretofore. 5. c. 11. Suche an armie had the Lad of Eliseus the Prophete see. 2. kings. 6. d. 17. Vpon white horses, clothed with white and pure reynes. White horses and this cloth of Reynes are a token of victorie.

The ministers of the Gospel.

The Lorde of hostes.

15. And from his mouth vvent a sharpe svvorde too smyte the Heathen vvithall: And he shall rule them vvith a rod of yron, and he treadeth the vvyne fat of the fiercenesse and vvrath of almightie God.

And from his mouth. &c. S. By the sharpe sworde is ment strength and force of armes, wherby he is able to execute his iust iudgement: which thing righteous iudges want nowe and then: whereof ye haue a larger discourse heretofore, 1 c. 16. where the same sentence is set downe. To strike the heathen withall. A. That is to saye, to take horrible vengeance of the heathen. S. And by the name of heathen, he meaneth all sortes

Sworde.

Heathen.

of men that leade their life after a heathenishe maner. Concerning whom loke, Eph.2.c.11. and.4.d.17.and.1.Thess.4.a.5.c.1.Petr.4.a.3. and also in the.xxvj.and.xxvij. verses of the second Chapter heretofore. And he shall rule them wyth a rod of yron. [B] By the yron rod he betokeneth the unbendable and utterly unbowable Scepter of Christes Kingdome, ageynst the which it is not lawful to match any aduersarie power at all. Whereof loke in the Psalm.2.c.9.c.55.a.4.c.110.a.2.and heretofore.2.g.27. And he treadeth the winefat of the fercenesse. &c. [G] That is to say, Christ is he which taketh vengeance of all such as haue stubbornly withstode the word of God. And Iohn seemeth to haue had an eye to the vengeance whyche God threateneth by hys Prophet to lay vpon the Edomites Esai.63.a.1.

Iron mace.

Wynefat of Gods wrath.

46. And on his garment and on his thigh he hathe a name vvritten, the King of Kings and Lord of Lords.

And on his garment. [1] Onely Christ is the King of all ages and soueraine Lord of the whole world. In vaine haue they chalenged, and in vaine shall they chalendge thys style, as many as haue heretofore or shall hereafter clayme it. [A] For Christ is onely he to whom the same ageeth truely. For of him onely hath the father sayde, I haue appoynted him my king vpon Sion the hil of my holinesse. Psalm.2.b.6. [2] Moreouer he hath this style written on his thygh, bycause he wyll stretch out the souereintie of his reigne vnto posteritie, be it neuer so farre off. For by the thigh is betokened posteritie in the Scriptures. Gene.24.a.2.9. Paule the Apostle giueth the same style vnto God the father.1.Tim.6.c.15. whereby it is gathered, that Christ also is verie God, to whom the same tyties of Maiestie are gyuen which are attributed to God the father.

Christ is the only soueraine of heauen and earth.

The Thigh.

Christ is very God.

17. And I sawe an Angell standing in the Sunne: and he cryed with a loud voyce, saying too all the foules that flewy throughe the middes of the Heauen: Come and gather your selues togither too the Supper of the great God.

18. That yee may eate the flesshe of Kings, and the flesshe of high Captaines, and the flesshe of mightie men, and the flesshe of horses and of suche as sit vpon them, and the flesh of all freemen and bondmen, and of smal and great.

The destruction of Antichrist and his hangers on.

And I saw an Angell standing. G. Now by a certein person feining, Iohn describeth the horrible killing and exceeding great slaughter which shall bee made in Antichristes kingdome, at such time as Christ shall chalenge the kingdome which that tyrant had vsurped. Of which destruction the Prophets haue spoken vnder sundrie figures, lyke as Esai. 63. a. 3. vnder the the figure of Edom. Ezechiell vnder the names of Gog and Magog. Ezech. 38. a. 2. & 39. b. 8. Daniel speaking of the king of the North, Daniel. 11. c. 13. And Zacharie. 14. a. 4. For al these places agree vpon the exceeding great slaughter of the hoste of Antichriste, out of whose hande Christ will recouer his kingdome. Standing in the Sunne. Sith that the Angell is about to speake to all the byrdes of Heauen, that is too saye, whiche flye in the ayre, he is rightly reported too stand in the Sunne, that is too say in the middes of the cope of heauen, too the ende he may the easyer bee herde of them all. Neuertheless thys Angell maye betoken all Ministers of the worde which haue continued in the truthe, notwythstanding Antichristes deceytes. These with a loud voyce, call the eelte of the faythfull too the setting forth of Gods prayses: whome they call byrdes or foules of heauen, bycause their conuersation is heauenly. For they haue the wings of faith & charitie, wherwith they labor continually to flie to the

Christs faithfull ministers.

king-

The godly shall delyght in the execution of Gods iust vēgeāce.

kingdome of heauen. That yee may eate the flesshe of kings and of high Capreines. &c. M. That is to say, that yée may take delight and pleasure at Gods iustice in the punishment of the wicked, as well of the greate ones, (that is to wit, of Antichrist and his impes) as also of the little ones, that is to wit, of such other as shall bée damned. A. For to eate the flesshe of kings. &c. is to like well of the Iustice which the Lorde shall execute ageinst them and al the enemies of the truth: according as Christ sayd to his Disciples, you also shall set upon xij. seates to iudge the twelue tribes of Israel. Mat. 19. d. 28.

19. And I savv the beast, and the Kings of the earth, and their vvarryers gathered together too make battell ageinst him vvhich sate on the horse, and ageinst his armie.

The stubbornesse of the reprobates against Christ, & their vtter destruction.

And I sawe the beast. G. Here John speakes openly of the destruction of Antichristes kingdome, which shall bée séene then most, when the childe of damnation shall fight moste egerly & cruelly ageinst Christ. A. For no man euer yet fought luckely, neither shall any man euer fight luckely, ageinst him vnto whom all power is giuen both in heauē and earth, and vpon whom also attend all the hostes of heauen, and yet he is able to do all things of himselfe alone. Ageinst him which sate on the horse. M. That is, ageinst Christ. A. The enemies of the truth imagine that they haue to do with none but mē: whereas in very déede they make warre ageinst Christ, the Sonne of God. For thus sayth Christ vnto Saul, when he persecuted the Church: Saul, Saul, why persecutest thou mē? Acts. 9. a. 4.

The maner how the faithful must fyght against Antichrist.

And ageinst his armie. S. G. Here wée sée howe the sayde battell is fought vnder the standard of our Lorde Christ gaynded with the host of heauen, and that the victorie also is his: so as it is in vaine to prepare any swordes of our owne vnto this slaughter, other than the sworde of the spirite, which is Gods word, according to the Apostle Paules saying. Eph. 6. f. 17. S. Wherunto also this séemeth to belong inespecially, the

that

that leadeth into captiuitie shall bee led into captiuitie himselfe, and he that sleaeth with the sword must bee slaine with the sword also. Heretofore. 13. c. 10. Which thing (alas for sorow) euen our dayes haue seene, when such as glozied of the Gospel, assayling others vpon trust of their owne armor and multitude, haue bin slaine themselues. A. Not that the vse of weapons is vtterly vnlawfull, but byeause that to ouercome and put to flight the enemyes of the truth of the Gospell, wee had neede cheefely of spirituall armour and weapon, namely of prayer, fasting, earnest amendment, and the spirituall sword of Gods word.

20. And the Beaste vvas taken, and vvith him the false Prophet vvhich vvrought myracles before him, vvhereby he deceyued them that receiued the beastes marke, and vvhich vvorshipped his image. These vvo vvere cast aliue into the pond of fire that burneth vvith brimstone.

And the beast was taken. A. Nowe is described the victorie of Christ whiche shall slea the vngodly with the breth of hys mouth. 2. Thes. 2. b. 8. By the beast wee vnderstand Antichrist himselfe togither with his chosen Princes, whom he leaneth vnto: and by the false Prophet wee vnderstande the setters forth of his kingdome and authoritie, and his craftsmaisters of lyes, by whose iuglingtricks the world was deceiued, as it is sayd afore. 16. c. 13. 14. All these shall bee cast Aliue into the pond of fyre that burneth with brimstone. Ye could haue said in one word, They shall bee cast into euerlasting fyre, or into Hel fire. But it lyked him to inhaunce the destruction of Antichrist and his false Prophete with other wordes, byeause it is a terribler thing to bee so tormented alyue, than singly to bee slaine with ỹ sword. And iustly in good soth are they serued so, byeause they be wittingly & willingly against Christ, and haue wrested to their owne glorie and behoofe, the scriptures.

The finall destruction and damnation of Antichrist & his fauorers and maintainers.

tures which are manifestly spoken of the kingdom of Christ. Herewithal, it standeth with good right, that such as haue tormented the preachers of the Gospell and other faithfull folks by putting them quicke into the fire to bee burnt, should also bee burned aliue themselues, soas their punishment myght after a sort be answerable to the greatnesse of their fault. And heere seemeth to be a certein allusion, to the horrible destruction of Core and his companie, wherof Moses maketh mētion in the booke of Numbers. 16. c. 31, 32.

21. And the remnant were slaine by the svvorde of him that sat vpon the horse, vvhich svvorde proceeded out of his mouthe, and the foules vvere filled full vvith their flesh.

The easyer damnation of the rest of the vngodly.

And the remnant. &c. [G.] By these wordes he doth vs to wit, that the residue shall bee subiecte to easyer punishmentes. q. d. Like as they be put to sorer paines, which be burned quicke, than they that be slaine by the sword: euen so the paine of Antichrist and his Apostles shall surmount the paynes of all other damned persons. [M.] Yet for all that, Those that haue bin seduced by them, and haue not repented them of their errors, shall suffer euerlasting peynes though somewhat easyer. For thus sayth the Scripture concerning the righteous and vnrighteous, These shall go into euerlasting paines, and the righteous into euerlasting life. Math. 25. d. 46.

Gods word.

VVhich sword proceedeth out of his mouth. It is a terming of the Lords word by a larger phrase. By the power wherof the wicked shall perish as hath bin often said alreadie. Esai. 11. a. 4. 2. Thessa. 2. b. 8.

Gods chosen reioyce in the execution of his Iustice vpon the reprobates.

And all the foules were. &c. [M.] That is to say, all Gods chosen people were delighted with the punishmente of them. [A.] Which ioyning is matched with the full redemption that they had alwayes loked for. For the redemption of the godly shall not be fully perfected, before the enemies of Christ and his Church be put to vtter and extreme punishment.

The

The twentith Chapter.

AND I sawe an Angell come downe from Heauen, hauing the key of the bottomlesse pit, and a great cheine in his hand.

AND I saw an Angell come. &c.[A.] The nerer that the day of iudgemēt approcheth, so much with the greater assaultes shall Sathan set vppon Christes Churche to oppresse it vtterly. But Christ the husband of the Churche and the soueren king of all, shall set hir at full libertie at the day of the Resurrection, and take horrible vengeance of hir enemies, accordyng as Iohn sheweth in this Chapter. This Angell betokeneth Christ, who is that strong knight of whō it is saide, If a stronger than he dw come vpon him and ouercome him, he wyll take away all his armor, wherin he did put his trust &c. Luke. 11. c. 22. [M. A.] He is sayd to come downe from heauen, bycause he shall come in the selfe same wise that he was seen to go vp into Heauen. Acts. 1. b. 11. Hauing the kye of the bottomlesse pit. [M.] That is to say, hauing power ouer the bottomlesse pittes, that is to wit ouer the Diuels, who dw nothing but by the commaundement and wil of God. And a great chein in his hand. That is to say, an vneschewable puissance, wherby all the Fēndes are bounde in the working of all the seruices which they haue power to dw.

Christ hath the Diuell in subiection so as he is able to do nothyng without his lacue.

2. And he toke the Dragon that old Serpent vvhich is the Diuell and Satanas, and he bounde him a thousand yeeres.

The names of the wicked feend.

And he tooke the Dragon. [G.] Satan is called hēre a Dragon, the olde Serpente, and the Diuell, to the ende that the heaping vppe of these reprochefull names maye expresse the

the force, destroulnesse, and indeuor of the wicked Fiendes to destroy all maner of men. For he is called a Dragon by reason of his spytefulnesse to doo mischiefe: as it appeareth by the things that are spoken heretofore, 12.a.3.4.9. Ageine he is called a Serpent by reason of his wylinesse in deceiuing: for of all liuing creatures a Serpent is slyest or suttlest by nature Gene.3.a.1. In respecte whereof Christ willeth vs to bee as wise as Serpents. Math.10.c.16. And vnto Serpent here is added Olde, bycause that beside his said naturall slynesse, he groweth continually in more craftinesse by reasō of his practize and experience of many things. M. For euen from the beginning of the world vnto this day, he hath euer bin giuen to sundrie shiftes of suttletie. VVhiche is the Diuell. The greeke worde *Diabolos* (which wee call a Diuell) signifieth a slaunderer or backbyter. A. For this enemie is sayd to bee an accuser of the brethrē, blaming them and finding fault with them day and night in the presence of our God. Heretofore. 12.c.10. And *Satanas*. That is to saye a foe, or aduersarie: namely bycause he is alwayes and in all things ageinst Christ. Luke Math.4.b.3.6.9. And he bound him. S. That is to say, he bereft him of his former power. For a thousand yeeres. Here the interpreters varie verie muche. First there were a Sect called Chiliastes or Thousanders, who vpō this present place & vpon diuers other of the Prophets haue written, that after the full accomplishment of fiue thousand yeres from the creation of the world, Antichrist and all his whole kingdome (that is to say, all the wicked) should be vtterly destroyed: and that afterward in the seuēth thousand of yeres, Christ should haue a most peaceable reigne with his electe vpon earth. Which thousand yeres beeing expyred, Satan shoulde bee let loose ageine for a little while before the iudgement, and then soone after, Christ should come to execute his last iudgement. But the fathers haue made this error to bee enough hissed at: and moreouer the verie account of the times declares it to haue bin but a fond surmize of men. Secondly, Austin in ỹ seuenth

A Dragon.

A Serpent.

Diabolos, or Diuell.

Satanas.

The error of the Chiliastes or Thousanders.

chapter of his twentith booke of the Citie of God, and Beda following him, vnderstand them eyther to bee the remnant of the fiue thousand yeeres wherein Christ was borne (for he is reported to haue bin borne in the fiue thousande one hundred fourescore and ninetæenth yeere after the creation of the world, and so there remained eight hundred and one yeeres of the sayde fiue thousande) so as the said remnant (by putting a part for the whole) shuld be called heere a ful thousand yeeres, in whyche the Churche came to hir full growth vnder the Apostles and holie Fathers, Satan beeyng yet tyde vp: Or else to bee all the yeeres that this worlde shall indure, from the tyme that Sathan was tyde vp by Christ. Iohn of Viterb a Diuine, wryting vppon the Apocalips, vnto Sixtus the fourthe Byshop of Rome of that name, warranteth the Byshop and the Emperour of Rome victorie against the Sarzins, and a reformation of all Churches in the whole worlde, and an obedience to the Sea of Rome to indure a thousande yeeres full: and that afterwarde Satan shall bee let loose againe, and the remnant of the Sarzins which were fled to the Nations of Gog and Magog, beeyng growen ageyne vnto a great multitude, shall at length breake out ageyne: according as shall bee sayde in the eyghte verse of this Chapter. Moreouer the same Iohn of Viterbe behrgheth the foresayde victorie ageynste the Sarzins, from the yeere of our Lorde a thousand foure hundred fourescore and one, vnder the seuenth Emperour of the Turkishe Otomannes, who reygned at that tyme in Turkie: and he surmyseth him to bee the seuenth King of whom Saint Iohn hath spoken heeretofore in the tenth verse of the seuentæth chapter, bycause that when he commeth he muste tarye but a shorte tyme. But the falling oute of the matter hathe proued thys Iohn of Viterb to bee a false Prophete, and that he wrate but hys owne dreames, and so consequently that all the things are vayne whyche he hath set downe in this behalfe. Furthermore, there haue bin some which haue made

The fond glosing of the false prophet Iohn of Viterb, to flatter ỳ Pope and the Emperour.

Calixt the second Byshop of Rome of that name, the Angell whtch in this Chapter hath the key of the bottomlesse pit. And Henrie the fifth Emperor of that name, the Dragon, as Lyra hath done. Some wryte that the fourthe Henrie was the Dragon: whome Calixtus compelled by hys manaces of excommunication, to releace hys custome of inuesting Byshops and Abbottes, whiche the Emperours had hild by the space of three hundred yeares and more, euen from the time of Charles the great, whiche authoritie had bene graunted hym by Adrian the Pope in a Counsell hilde at Rome, as it is written in the Chronicles of Sigisbert. Also there haue been some whiche haue made the sayde Angell to be Pope Incent the thirde of that name, who ratifyed the orders of the Dominike Friers and Frauncis Friers, by whose lyfe and doctrine it is supposed, that the power of the Diuell shoulde bee tyed vp tyll the tyme of Antichryst. But the thousande yeares must bee taken from the firste springing vp of Chrystes kingdome, that is to wit, from the preaching of the Apostles, whereby the Gospell of Chryst grewe apace throughe the whole worlde, as it appeareth by Roma.15.d. 19. and Coloss.1.a.6.& Acts.1.b.8. Untyll suche time as partly the Empyre of Mahumet, but chefely the supremacie of the Romishe Byshop, began to rage with open force for the mayntenance of theyr owne lawes and ordinances, ageynst Chrystes Gospell and ageynst all godly folke: whyche thing wee are sure hathe been done nowe these fiue hundred yeres or there aboutes, both by the Antichrist of the East, and also by the Antichryste of the West. For before that tyme, although the Emperours shewed great crueltie: yet notwithstanding for as much as Satan was yet tyed vp, it is a wonder to heere howe greatly Religion increased, so as theyr myndes coulde not bee plucked awaye from Chrystes Gospell. Neyther coulde they bee plucked awaye afterwarde, when diuerse heresies grewe vp, no nor yet at the first enterance of the tyrannie of eyther of the Antichrystes: till at length

Henrye the fourth Emperour of that name.

See the fonde flatterie of the Popish expositors.

How the thousande yeeres are to be vnderstoode aright.

length when the naughtinesse of men grewe to strong, in so much as Sathan was let loose by Gods ryghtful iudgement, than fayth began to fayle, and charitie to wex colde, so as in processe of tyme, there remayned scarce so much as a certein thin shadowe of those vertues, accordyng as this present day witnesseth.

3. And he cast him into the bottomlesse pit, and shet him vp, and set a Seale vpon him, that he shoulde not deceiue the people any more, till the thousand yeeres vvere fulfilled: and after that, he must be let looce (*) a little vvhile.

(*) Some reade, for a smal tyme.

And he cast him into the bottomlesse pit, and shet him vp, and set a seale vpon him. &c. That is to saye, he restrained him, & bereft him of his power, that he should not deceiue those whō else he would haue done. For his hart would haue serued him to seduce all Nations, and to hold them still in the pestilent errors of Idolatrie, yea and in all kinde of horrible misdedes. But God hath plucked thē out of the power of darknesse, and remoued thē into the kingdome of his dearbeloued son, Colos. 1.b.13. Till the thousand yeeres be fulfilled. That is to say, till Antichrist bee come. And after that, he must bee let looce. This thyng came to passe after that the Dominion as well of Mahumet as of the Romishe Bishoppe was so increased in strengthe, that they became terrible to all Kings and Princes of the Earthe, for as muche as they were able, not onelye to greeue them when they lysted, but also to caste them from their seates, and to treade them quyte vnder foote, vntyll they submitted their nekkes to false Religion and ryghtlesse Lawes: whyche thyng is done yet still at thys daye, accordyng as Paule foretolde. 2. Thess. 2.b.11. Therefore to bee let loose is to haue leaue to vse his Divine force to the seducing of muche people, lyke as to bee tied vp is to haue no leaue giuen him. A little whyle. This sentence agreeth with y which we haue seen where Iohn said,

The diuell is hilde shorte at Gods pleasure, and can doe nothyng till hee haue leaue.

The tyme of the diuels tyrannie is but short.

woo bée to the inhabiters of the Land and Sea, for the Diuel is come doowne to you, and is sore angrie bycause he knoweth he hath but a short tyme. Heretofore. 12. b. 12. which short time or little whyle, must bée vnderstoode in this wyse: namely that euen in the middes of his practizes, when he thinketh all things safe on his side, then shal his course bée stopped, and he himself bée broken all to péces.

4. And I sawe Seates, and they sat vpon them, and iudgement vvas giuen vntoo them: and [I sawe] the soules of them that vvere (*) beheaded for the vvitnesse of Iesu, and for the vvorde of God, and vvhich had not vvorshipped the Beast, nor his Image, nor receyued his marke in their foreheades or in their handes: And they (*) lyued and reigned vvith Christ a thousand yeeres.

(*) Some reade, which were slain with the sword.

(*) Some reade, shall liue and shall reigne.

And I sawe seates. &c. Here Iohn describeth largely the time that Satan was bound: for these things are set doown by backereckening. For after he had sayd that the Diuell was tyde vppe a thousande yéres: he retyreth backe, and sheweth what the Churche doothe in those yéres. The state whereof he lykeneth to the state of a Kingdome or Common weale, setting doowne the faythfull sorte as iudges of the woorld that minister ryght too all men in the tyme of peace. Therefore the setting forth of Seates and their sitting doown vppon them, is as much too say as this that followeth, namely, They lyued and reygned with. &c. For albeit that vntoo the eyes of fooles they seemed too dye: yet notwythstanding they bée in peace, and reygne happily all the whyle with Christ. Also the Churche reygneth wyth Christe in the meane while, accordyng too this saying of the Apostle, The spirituall mã iudgeth all things, & he himselfe is iudged of no mã. 1. Cor. 2. d. 15. Furthermore the godly do euen thẽ most reygne, whẽ they are thought least too reigne, namely when they suffer punishmente for Christes sake, lyke as Christ himself reigned

The faithful reigne with Christ both heere and in heauen.

ned euen vpon the Crosse. After this maner doth the Churche also pray, that Christ alone may reigne in vs, to the vtter destruction of the kingdome of Satan and Antichrist, saying: Thy kingdome come. Math. 6. b. 10.

5. But the residue of the dead (*) liued not ageine, vntill the thousande yeeres vvere finished. This is the first resurrection.

(*) Some reade, shal not liue againe.

But the residue of the deade. &c. [N.] This place must bee vnderstood of the death of the soule which commeth through sin: & the thousand yæres of present life do represent the Church or Kingdome of Christ. And of the same thousande yæres is ment thys saying of Christ, The houre will come, and it is euen now, that the dead shall hære the voyce of Gods sonne, and they that hære it shall liue. Iohn. 5. d. 25. [B.] And those bee deadfolke, of whom it is saide, let the deade burie their deade. Mat. 8 d. 22. Also, vp thou that slæpest, and arise from ỹ dead, and Christ will inlyghten thee. Ephe. 5. c. 14. And ageine, thou hast the name to bee aliue, & art dead Heretofore, 3. a. 1. Therfore if a man hære Christes voyce in this present life, that is to say, if he receiue it in his mind and beleeue it in his hart, he is passed alreadie from death vnto life, & shall not dye for euer. Iohn. 5. d. 24. f. 11. b. 26. But he ỹ despiseth it, abydeth in death. Rightly therefore doth Iohn saye in this place, But the residue of the deade. Wherby he meaneth that some are come ageyne to lyfe, and some not: namely not they which haue worshypped the Beaste and his image, and receyued hys marke. &c. For these haue not rysen ageyne to newnesse of lyfe by faythfull repentance, whych is the first Resurrection. Vntill the thousande yeeres were finished. When they lyued in this present lyfe, they rose not ageyne from the death of sinne vnto newnesse of lyfe, by repentance, and so consequently they wyll neuer reuyue ageyne from sinne, and therfore also neuer reuyue ageyne to the glorie of the blissed lyfe. Wherefore the word Vntil in this place (like as in many other places of

Who liueth and who is dead.

The death of the wicked is endlesse.

of scripture) betokeneth an endlesse time, like as also in Mat. 5.d.18. and. 13.d.30. and. 1. Cor. 15 d.25. and Gal. 3 c.19. This is the first Resurrection. Namely, that whereby wee ryse from the death of sinne, through repentance and fayth in Christ, accordyng to this saying of Paule, lyke as Christ is ryssen by the glorie of the father, so let vs walke in newnesse of life. Rom. 6.a.4. For the first death is Sinne, whereby the soule dyeth, accordyng to the Lordes saying, In what day so euer thou eatst of it, thou shalte dye the death. Gene. 2.c.17. Wherupon insueth the death of the bodie. For by one man sinne entered into the worlde, and by sinne, deathe. Roma. 5.b.12. Then like as the first death is the death of the spirite, when a man is dead from ryghtuousnesse and alyue to sinne, which thing is the reygning of deathe in the Soule of the vnbelæuers: so the first Resurrection is when the man is deade vnto sin and alyue vnto vnryghtuousnesse, throughe the spirite of Christ which reygneth in hym. For he that hath Christes spirite (whiche is the spirite of holynesse) can not dye: but standeth vp by and by by faythe and lyueth, and walketh in good workes, which are the fruites of the holie Ghost. [A] Like as Paule sayethe, wee bee his worke, created in Christ Jesus vnto the good woorkes whiche God hathe prepared for vs to walke in. Ephe. 2.b.10. [C] The vngodly shall not bee partakers of this holie Resurrection, bycause theyr consciences bee euermore defyled wyth sinne, whyche is the deadly poyson of the Soule. And althoughe the faythfull bee deade by sinne, yet lyue they by faithe. The intent why these things are spoken, is least anye man myght extende these things to the second Resurrection, whych shall bee common as well to the vngodly as to the godly: according as it is written in Daniel 12.a.2.¶ in John. 5.e.29.¶ in Act. 24.d.15.

The fyrst resurrection and the fyrst death

6. Blissed

6. Blissed and holie is he that hath part in the firste Resurrection, in these the second death hath no power for they shall be the Priestes of God and of Christ, and shall reigne vvith him a thousand yeeres.

Blissed. [s] That is to saye, he is blissed which kæpeth himselfe that which he is by newbirth, that is to wit, which continueth in walking in newnesse of life: according to ỹ whych Christ sayth, Blissed are they that hære the word of God, and kæpe it. Luke. 11. d. 28. [A] Also, blissed is he to whom the Lorde imputeth no sin, and in whose hart there is no guyle. Psalm. 32. a. 1. 2. and Roma. 4. b. 8. And holie. Namely he is borne agein by the word of life, & halowed, that is to say made cleane by Christs spirit, and so is become the dwelling place of God. In respect wherof Paule calleth them holie which are borne agein through the fountaine of life. Rom. 1. a. 7. &. 1. Cor. 1. a. 2. [A] For the chosen hære howe the Lord sayth, Bæ ye holy as I am holie. Leui. 11. g. 44. &. 1. Pet. 1. c. 16. Also, God hath not called vs to vncleannesse, but to holinesse. 1. Thessa. 4. b. 7. He that hath parte in. &c. [s] By thys worde Parte, he sæmeth to meane the firste fruites of the holye Ghost, in respecte of the tenthes and of the whole croppe that shal be obteined in time to come. In these the second death hath no power. [M] That is to say, euerlasting damnation which shall bæ both in soule and bodie togither. For the second death is the damning of mẽ vnto Hell fire, according to this saying of our Sauyour, feare ye him who after he hath killed, is able to destroy both body and soule into hell fire. Math. 10. d. 28. Also, whomsoeuer this stone falls vpon, it shall grind him to poulder. Math. 21. d. 44. Like as the second Resurrection is of the godly, wherthrough their bodyes rise ageyn to immortall life: according as Paul saith, This corruptible must put on vncorruption, and this mortal must put on immortalitie. 1. Cozin. 15. g. 53. [A] And ageyn, wæ wait for our sauiour the Lord Iesus Christ, who will transform our vile bodies, that he may make it like in shape vnto

Who be blissed.

Who be holy.

Ouer whome Damnation hath no power.

The second death.

his owne glorifyed bodie. &c. Phi. 3. d. 20. 21.ᶜ Or else ẏ second death is the death of the bodie, which can hurt none but onely those ẏ are dead of the first death, that is to wit in sin: that is to say, which liue not in Iesu Christ, who only is able to take away the venim of death. For ẏ reprobates, who begin their hel in this world, & whose consciences are continually gnawē and tormented with the worme that dieth not, are said to bee dead alreadie in spirit: but the horribleneſſe of their torments shall increase when they bee departed out of this life. For this cause is the death of the reprobates called, in this chapter, the second death. And like as the second death can hurt none but only the reprobates or castawayes: (for vnto the cholē it is a certein enterance into eternall life) euē so the second resurrection, (which is the rising agein of the body,) abideth only thē that are risen frō the first death, (which is to be dead in sin,) that is to say, which are borne ageine and renued by the holie Ghost. For (as the prophet saith) they shal become Gods people which are found written in the booke of life, & many of thē that slæpe in the dust of the earth shal be wakened: some to eternall life, & othersome to euerlasting reproche and shame, Dan. 12. a. 2. For they shalbe the Preests of God and of Christ. By these words he giueth an incling (although it be but brælie & glauncingly) first that Christ is God, saying that they bee the Priests of God & of Christ, that is to say, of the father and the sonne, howbeit that Christ also (in respect ẏ he is the sonne of man) be a prælt for euer: and secondly that the thing which is spokē hære, belongeth not onely vnto thē that are called Byshops & prælts at this day in the Church: but like as wæ call belæuers Christians by reason of their mistical anoynting: so also are they all Priests bycause they bee the members of the only Prælt. Concerning which matter loke, herefore. 1. b. 6. f. 5. c. 10. And shal reigne with him a thousand yeeres. ᴳ That is to say, time without ende. For the number of a thousands consisteth of many tennes multiplied togither, and the number of ten is the number of perfection.

The second Resurrection.

Who be preestes.

7. And

7. And vvhen the thousand yeeres are expired, Satan shall be loosed out of his prison.

8. And hee shall go out to deceiue the people that are vppon the foure quarters of the earth, [euen] Gog and Magog, to gather them togither to battel, the number of vvhome is as the sand of the Sea.

The last persecution of Antichrist.

And when the, &c. When the world draweth towards euentide, Satan shall be let loose, and Antichrists dominion shall be heauy welneere vpon the whole world. Satan shall be loozed out of his prison. That is to saye, he shall be permitted to vse his power of deceiuing and doing mischeefe, wherein hee excelleth most. [o.] In this place John describeth the last (yea and also the sorest and cruellest) persecution of Antichriste, which the said child of damnation shall stirre vp against the Church of Christ, through the egging of Satan. And he shall go out. [M.] Ye shall go out (saith he) namely by executing his power. q.d. Ye shall rage openly against Christs Churche: and then shall the thoughts of many mens hartes be laide open. Luke.2.e.35. and they shall shew themselues to be open enimies, which were supposed to be frends and of the same household. To deceiue the people. That is to wit, he shall steyne them with false Religion and ioyne them to Antichristes kingdome, against the godly. That are vpon the four quarters of the earth. Then is it not any one nation or Religion, but all the false Religions as many as be in the whole worlde, shall conspire against the truth of Christes Gospell, and assault it on all sides. Which thing John seemeth to haue betokened when he saith, Vppon the foure corners of the earthe. [A] Whereby we learne how great hatred of the truth is grefed in men, sith the furthest nations of the whole worlde are gathered togither to assault it. [Euen] Gog and Magog. [M.] Gog that is to say such as haue couered eyes, and such as beaue at Christes doctrine priuily. And Magog, that is to say, suche as haue their eyes vncouered and do openly persecute them

All religions shall conspyre against Christs Gospel.

Priuie bakbiters and open persecuters.

that defend the truth of the Goſpell. [a] By theſe wordes therefore are meant all manner of wicked people be they priuie or be they open, be they houſhold, or be they forrein enimies, which ſhal come into ỹ fæld togither againſt Chriſts Church. The Prophet termeth theſe, ſtrong and great men, but yet ſhall Chriſt deale the ſpoyle of them. Eſay. 53. b. 12. And in another place it is ſaid that Antichriſt is a ſmith that bloweth the Coles togither in the fyre. Eſa. 54. c. 16. [b] And in Ezechiell it is written of him in this wiſe, Thou ſhalt come vp as a multitude of waters, thou ſhalte come as a Cloude to couer the earth. Ezech. 38. c. 16. Alſo vnder reſemblance of the king of the North: The king of the North (ſaith he) ſhall come vpon the king of the South with chariots and horſemen and many ſhippes, and he ſhall come into his lands and ouerflow them and paſſe ouer them, and come into the pleaſant land. &c. Dan. 11. b. 14. 15. [c] Alſo, all nations of the earth ſhall be gathered togither againſte Jeruſalem. Zachar. 14. a. 2. Theſe things therefore and ſuch other like which the Jewes take out of the ſayings of the Prophets, and interpret them to be meant of their owne nation, our John being a ſingular good ſetter forth of the Prophets minds at large, expoundeth to be meant of Chriſt and his Church, wherof ỹ ſaid Jeruſalē beareth a repreſentation in the ſcriptures: according to the Apoſtles ſaying, Gal. 4. d. 26. Whereupon John agreeing wyth ỹ forealledged prophet, ſaith ỹ the number of thē is as the ſand of the ſea, & that they come vp through the whole earth, & beſeged the Camp of the ſaincts & the beloued Citie. [d] And truly if we be not vtterly blind & beſides our wits, we may conjecture ſomewhat by the Turks victories, whereth rough he hath triumphed in our time, by conquering the kingdoms of Egipt, Jewry & Jeruſalē, by rooting out of ỹ great Souldan: and anone after for winning the Ile of Rhodes: and finally for conquering the kingdome of Hungarie, and fleaing the king thereof. What is to be feared by it on our part, who ſeeth not? To gather them togither to battell. By this place we learne,

They that perſecute the Goſpell, perſcute Chriſt.

learne, that all they whiche make warre againcte Chriſts Goſpell and diſciples, are led by the ſpirit of Satan, & moued by his impulſion, vnder what pretence ſoeuer they affirme themſelues to fight. Which thing would God that thoſe men would marke wel, which at this day vnder pretẽce of the traditions of their forefathers, (or rather vnder pretẽce of their mother holy Churche,) dare aſſault ẏ witneſſers of ẏ Goſpel, & alſo put them cruelly to death. We know how Chriſt ſaith to his diſciples: The houre wil come that whoſoeuer killeth you ſhall thinke he doth high ſeruis vnto God Iohn. 16. a. 2.

The number of vvhom is as the ſand of the Sea.[s] By this ſpeech here ſeemeth to be betokened the fewneſſe of the godlye, and the innumerable multitude of the vngodly, according alſo as we ſee. Whereby we learne, that Satans power is ſo great, as it cannot in any wiſe be ouercome by mans ſtrength, but we haue neede of help from heauen. We be deceiued then if we thinke we haue to deale with men in this incounter of faith, or if we promis ourſelues victory by our owne force. Nay rather, we ought to knowe, that (according as Paule teacheth, Ephe. 6. b. 12.) We muſt wreſtle againſt ſpirituall wickedneſſe, that is to ſaye, with moſt wicked ſpirites, againſte whome we muſt fight with faythe, prayer, faſting, almeſdeedes, teares, and all manner of denyall of our ſelues, and not with force of armes, nor with curious diſputations.

The fewneſſe of the godlye, and the innumerable multitude of the vngodly.

9. And they vvent vp vpon the bredth of the earth, and compaſſed the Camps of the ſaincts, and the beloued Citie: And fyre came dovvne from God out of heauen, and deuoured them.

And they went vp. &c.[M] By going vp he betokeneth the pride of Chriſtes enimies. *q.d.* They wente vp with greate haultineſſe of mind to fight againſt the godly. And compaſſed the Camps of the Saincts.[P] He doth vs to wit, that they came not to ſome one place, as though ẏ Camps of the ſaincts & the beloued

The churche of Chriſte is beſieged curry where thoroughe the whole world.

beloued Citie ſhould be put in one place: (whereas the ſayde Citie is nothing elſe but the Churche of Chriſte diſperſed through the whole earth.) But hereby is meant that whither ſoeuer Antichriſt goeth (for aſmuch as Chriſtes Church ſhall be in all nations of the earth, whiche thing is ſignifyed by tearming it the bredth of the earth,) there ſhall be the Campes of the Saincts, there ſhall be the Citie beloued of God, and there ſhal ỹ ſame Citie be beſæged by al hir enimies through the outrageouſneſſe of his perſecution: that is to ſay ſhe ſhall be diſtreſſed, pinched, and ſhut vp within the ſtreightes of tribulatiõ, and yet ſhe ſhall not giue ouer hir warfare, which is tearmed by the name of Camps, [M.] bycauſe the ſainctes are allways ready to withſtand their enimies manfully, and to fight luſtely for defence of the truth euen to the laſt gaſp of their life though neuer ſo great a number of enimies incounter them. For they know that God hath promiſed them victory. Alſo in the worde Compaſſe ye muſt conſider the wylineſſe of Satan and the enimies of the Churche. For they aſſayle not the godlye with open force: but priuily, and as it were by a windlaſſe, ſeeking to anoy them many wayes: which thing Saincte Peter hath warned vs of in theſe wordes: Be ye ſober and watch yee: for your aduerſary the Diuel goeth about like a roaring Lion, ſeeking whom he may deuour. 1. Pet 5. c. 8. And the beloued Citie. By this title he ſheweth that the Church cannot be forſaken of God. For it is his beloued Citie, the Prince whereof is the ſtrong and mightye Lord, euen the Lord mighty in battell. Pſal. 24. c. 8. Whereupõ is by and by added the victory of the godly. And fyre came downe from God. [S.] Hitherto he hath brought the Churche tydings of aduerſitie and heauineſſe, and now he bringeth hir newes of gladneſſe. And he vſeth the time paſt for the tyme to come, bycauſe all things are fore determined by moſt certaine and aſſured decree, and therefore are in effect as good as done already. And he ſeemeth to allude to the fire that conſumed the Cities of Sodome and Gomor, the Tents of them

The Church cannot be forſaken.

The victorie of the Godly and ỹ deſtruction of the vngodlye.

that

that made insurrectiō against Moses in the wildernesse, and the bands of fiftie men a peece which were sent by the king of Israell to take Elias. For it is as easye for God to make his heauenly fire to consume an innumerable multitude of men set farre asunder by distance of places, as to consume a feaw pent vp in one place togither. Neuertheleſſe, fyre is taken in the scriptures for other punishments also, wherewith God is wont to destroy the wicked. Neyther do these thinges seeme to be referred to the last iudgement, but to the destruction of Antichrists army through the whole world. Out of heauen. A. The godly then (as I told you euē now) haue nede of defence from heauen, if they will get the vpper hande of their enimies, and obteyne the victory whiche shall endure. For otherwise they be ouermatched both in strength and number, according as I saide a little afore. And deuoured them. Effectuall are the plagues whiche are sent of God to ouerthrow the enimies of Christ. For he is the almighty reuenger, whome all creatures ought to obey.

The strength and ayd of the godly cōmeth from heauen.

10. And the Diuell vvhich deceiued them, vvas cast into the pond of fyre and brimstone: vvhere the beast also and the false prophet shall be tormented day and night for euermore.

And the Diuell which deceiued them. After John hath done with the destructiō of Antichrist, now in few words he comprehendeth that whiche the enimie Citie and hir prince the Diuell shall suffer at the last iudgement. VVas cast into the pond of fyre and brimstone. John speaketh thus, to the intent to expresse, both the greuousnesse and the euerlastingnesse of the fyre: according to our sauiours saying, Go ye cursed into euerlasting fyre, which is prepared for the Diuell and his Angells. Math. 25. d. 41. VVhere the beast also and the false prophet shall be tormented. Of these we haue heard alredy, These two were cast aliue into the pond that burneth with fire and brimstone: Yeretofore. 19. d. 20. Therefore by the beast hee

The punishment of the Diuel and of al ỹ reprobats.

mēneth

mæneth very Antichriſt with his choſen peeres: and by the falſe Prophets, the preachers & mainteiners of Antichriſts kingdome. And theſe he ſpecifyeth by name, byreaſe of the exceeding ſpitefulneſſe of their malice, which alſo ſhall be puniſhed with ſorer peines. Day and night. [A] That is to ſay continually without any reſpit. For euermore. Agayne we ſee that the panishmente of the Diuell and of the damned ſhall be endleſſe.

11. And I ſavv the great vvhite Throne and him that ſitteth vppon it, from vvhoſe ſight fled both the earthe and the heauen, and their place vvas no more found.

The generall iudgement.

And I ſaw the great whyte Throne. [A] It is not without cauſe that Peter auoucheth the end of all thinges to drawe neare at hand. 1. Pet. 4. b. 7. For the faſhion of this world muſt needes paſſe away. 1. Cor. 7. f. 31. and the laſt iudgement muſt be executed vpon men, to the ende that euery man may receiue the things that are done by the body, according to that which he hath done be it good or euil. 2. Cor. 5. b. 10. [B] Now then like as Daniel ſaw ſtooles ſet, & the auncient of dayes ſet downe, and iudgement executed, and the bookes opened. Dan. 7. c. 9. So alſo in this place, John ſeeth Chriſte the iudge of the whole world come in maieſtie to iudge ỹ world openly, vncorruptly, and without any feyning. [C] And it is the reherſall of a former declaration. For he declareth in order after what manner the iudgemente was diſcloſed vnto him. I ſaw (ſaith he) the great Throne. Great indeede, for the greate iudge of the world ſitteth vpon it. Of whome Paule ſpeaketh in thys wiſe, waiting for that bleſſed hope and the open manifeſtation of the glory of ỹ great God & of our ſauiour Jeſus Chriſt. Tit. 2. b. 13. And the Angell Gabriel ſaid to the virgin Mary. Ye ſhall be great, & ſhal be called ỹ ſon of the higheſt. Luke. 1. c. 32. VVhite. [D] That is to wit, made bright with the clearneſſe of the heauenly light. For the ſonne of man ſhall come in his glory, and ſhall ſit vpō the ſeate of his glory. Mat. 25. b. 31.

The glorioufneſſe, vprightneſſe & openneſſe of the laſt iudgemēt

[A] Further

4. Furthermore there shal be no corruption in that iudgemẽt, but al things shal be done with singular puritie & vprightnesse, without any respect of persons. Lastly, nothing can bee hidden from that iudge: nay rather the things that are nowe hidden and darksome, shall then come to light, and be made open to the whole world. And therfore Paule saith, iudge not at al before the time, vntil the Lord come, who will discouer the priuities of darknesse, and lay open the intents of mens harts, and then shall euery man receiue praise at Gods hãd. 1. Cor. 4. a. f. And him that sitteth vpõ it. That is to wit, Christ the very sonne of God and man, whome God hath ordeyned to be iudge of ỹ quicke and the dead. Act. 10. g. 42. From whose syght fled both the earth and the heauen. 5. The last iudgement shall be so terrible, that heauen and earth, (that is to say all manner of men) shall be moued and put in feare, which thing must notwithstanding be vnderstoode of the reprobates only. For that day shall be a swẽte and ioyfull day to all the chosen, bycause their full and perfect redemption shall then bee nere at hand. Luke. 21. f. 28. And therefore they are sayde to long for the comming of this iudge & also to loue it. 2. Tim. 4 b. 8. Neuertheless, the thing that John speaketh here, may be vnderstood of the renuing of heauen and earth: For he addeth, And their place was no more found. M. For like as darknes is chased away at the comming of the Sunne: euen so shall al infection of the elements, and al anoyance of corruption be chaced away at Christes appearing in glory, and all shall bee made new. Of whiche renuing looke Esay. 65. c. 17. & 66. and also in the first and. 23. verses of the. 20. chapter. Notwithstãding, this one thing is to be noted concerning the Elements of the world: that they shall be consumed only as in respect of their qualitie to be renued in qualitie but they shal remayne stil in substance the same that they be, according as it is easie to be gathered by Rom. 8. d. 20. & Psal. 102. 26. 27. 28. & Heb. 1. c. 11. & 2. Pet. 3. d. 12. 13. and by diuers other places.

The terriblenesse of the last iudgemẽt.

Christe shall make al things new.

12. And

12. And I sawe the dead both great and small stan-
ding in the presence of God: And bookes were ope-
ned: And another booke was opened which is the
booke of life: and the dead were iudged by the thyngs
that were written in the bookes, according too theyr
workes.

The generall Resurrection.

And I saw the dead. [A] He speaketh of the generall resurrec-
tion of the bodies: for which loke, 1. Cor. 15. All nations (saith
Christe) shall be gathered togither before him. Math. 25. c. 32.
Great and small. [E] By the great ones he betokeneth the migh-
ty men of this world, as Tyrants, Kings, Princes, and no-
ble men: and by the small he betokeneth such as were coun-
ted base of birth and of no reputation in this world, and ther-
withall also such as departed out of this life when they were
but newly borne. Wherby he purposeth to do vs to vnder-
stand, that God hath a regard of all folks, whither they were
counted great, or whither they were counted nothing worth
among men. In respect whereof also Paule sayth: we must
all of vs shew ourselues at Christes iudgemente seate, that
euery man may receiue the things that are wrought by the
body, according to that which he hath done be it good or bad.
2. Cor. 5. b. 10. And againe, Euery man shall yeld an account
for himselfe vnto God. Rom. 14. c. 12. Also, knowing that your
Lord or master also is in heauen, and that there is no re-
spect of persons with him. Ephe. 6. b. 9. And bookes were oper
ned. [F] These bookes seeme to be the consciences of all men be
they good or bad, which shall as then be layd open, according
as the Apostle witnesseth Roma. 2. c. 15. & 1. Cor. 4. a. 5. by rea-
son that Christ shall bring all the things to light which were
couered before. [P] Othersome take these bookes to be the olde
and new Testaments, that for asmuch as there is shewed
in them what God had commaunded, it shoulde appeare also
by them what euery man had done or not done. But the first
exposition is the truer. And there was another booke opened,

The booke of menne consciences

which

which is the booke of life. This is the booke wherein the chosen are reported to be written before the beginning of the worlde, by reason of the certentie of their predestination. Whereof thou readest thus, Either forgiue them this offence, or if thou wilt not do it, wipe me out of the booke of life which thou hast written. Exod. 32. g. 32. Also, be glad, for your names be written in heauen. Luke. 10. d. 20. Also, whose names are in the booke of life. Phi. 4. a. 3. Moreouer it is a similitude borowed of the custome of men, who in taking musters are wonte to write the choycer sort, and to call them by name. So is God saide to take a vew of his seruantes by name, and to call them by name. Exod. 33. c. 12. & Iohn. 10. a. 3.

The booke of lyfe, or Gods eternall predestination.

▲ Therefore if we will know certeinly whither our names be written in the booke of life, (that is to say, whither we bee chosen and predestinated to euerlasting life) we neede not to be curious in searching Gods secret purpose, but let vs haue an eye onely vnto Christe. For in him hath the father chosen all those whome he hathe determined from the beginning to saue. Now if wee bee chosen in Christe, we shall not fynde the certeintie of our election in our selues, no nor in God the father, nother if wee thynke vppon him barely without the sonne. Christ then is the lokingglasse wherein it behoueth vs, yea and wherein we may (without mistaking) beholde our election. For sith that hee is the partie into whose bodye the father hath determined to ingreffe those whome he hath purposed from euerlasting to make his owne, so as he accounteth them all as hys owne children, whom hee registreth among the members of him: we haue sufficient, manifest, and assured warrant that wee be written in the booke of lyfe, if we communicate wyth Christe. And he hathe assuredly communicated hymselfe vnto vs, in asmuch as hee hath witnessed by the preaching of hys Gospell, that hee is giuen vnto vs by the father to be ours, with all the good thinges whiche he hath. He himselfe (I saye) hath witnessed vnto vs, that hys heauenly father will take them al for his sonnes, which receiue him by faith.

How men may knowe whither they be chosen of God or no.

A Whereunto pertaine such promises as these, He that beléeueth in me hath life euerlasting. Iohn. 3. d. 36. & 6. 8. 40. All ỳ come and beléeue in me shall not die for euer. Iohn. 11. 26. Also, Al of you are the childrẽ of God through the faith which is in Christ Iesu. Gal. 3. d. 26. If we couet any more thẽ to be accounted amõg ỳ childrẽ & heirs of God, thẽ may we mount aboue Christ: but if that be ỳ vtmost marke we shoote at, how mad are we to sẽke the thing out of him, which we haue already attcined in him, & is not to be founde any where but in him only? Furthermore seing he is ỳ euerlasting wisdome of ỳ father, his vnchangeable truth, & his settled determinatiõ: we nede not to feare least ỳ thing that he declareth to vs by his worde, should vary any thing at all frõ that will of ỳ father which we sẽke to be assured of. May rather, we ought to beléeue that he openeth the same vnto vs faithfully, euen in such sort as it hath bin frõ ỳ beginning, & as it shall be euermore. A But of these thinges I haue written more in the. 8. verse of the. 17. Chapter and in the. 8. verse of the. 13. Chapter heeretofore. And the dead were iudged. C God the righteous iudge of al mẽ needeth no opening of bookes: for he knoweth al things euẽ before they come to passe: but suche manner of speech is borowed of Courtmatters and mens iudgemẽts in law. For whẽ iudges discusse mens cases, they are wont to haue their pleas set downe in writing, & to giue sentence according to ỳ things that are writtẽ & allowed. D John therfore cõmendeth vnto vs ỳ exceeding great vprightnesse of ỳ iudge Christ, who hath no respect of person, but iudgeth according to ỳ things ỳ are cõteined in the boke, that is to say, according to ỳ things ỳ euery mã knoweth in himself by ỳ witnesse of his owen cõscience. Rom. 2. c. 15. Furthermore, some take ỳ dead, for the wicked sort only, bicause the godly shal iudge & not be iudged. Math. 19. d. 28. & 1. Cor. 6. a. 2. But more rightly do others vnderstand this to be spokẽ as wel of the godly as of ỳ vngodly. For God the father hath appointed Christ to be the iudge of all men. Acts. 10. g. 42. and he shall call the good to the kingdome

The vprightnesse of Gods iudgmẽt without respect of persone.

kingdome of heauen, and send away the euil into euerlasting fire. Mat. 25. c. 34. 41. 46. Besides this, Paule in ỹ place afore-recited saith: to the intent that euery man may receiue according to that which he hath done with his body, be it good or euil. 2. Cor. 5. b. 10. And the dead are said to be iudged, to ỹ end we may know how ther remain both punishmẽts & rewards after the resurrectiõ & iudgement, for suche as haue departed hẽce & haue not receiued in this life according to their dedes.

A general rule concerning the rewarding of ỹ chosen.

A. Howbeit as touching ỹ chosen, it is always a general rule, that they be rewarded with glory, not for their owne desert, but through Gods free mercy, by reason wherof their sinnes are not laid to their charge, for Christs sake. In respect wherof Paul saith: I am of opiniõ that the troubles of this present time, are not to be compared with the glory that shall be shewed vpõ vs. Rom. 8. d. 18. According to their works. For thys most vpright iudge shal render vnto euery man according to his dedes. Rom. 2. a. 6. and Heretofore. 2. f. 23. & Math. 16. d. 27.

13. And the Sea gaue vp his dead which were in him: and death and hel gaue vp the dead that vvere in them: and euery of them was iudged according to his works.

Therestitution of ỹ same bodies again.

And the sea gaue. &c. These things are spoken by a turning backe again, for Iohn layth forth ỹ which he had set downe afore, [whẽ he said] I saw ỹ dead both great & smal, stãding, &c. There be some which by these dead folks do vnderstande those that shal be aliue at the time of the iudgement, bycause this present world is now & thẽ in ỹ scriptures termed a sea. Of which ouerliuers ỹ Apostle treateth. 1. Thess. 4. d. 15. But this sense is more streined, thã that it can agree to ỹ present place. B. Therfore we take it simply to be ment of those ỹ haue perished in the Sea or fresh waters, or whose bodies being burned into ashes haue bin cast into the sea or into riuers in the time of persecution, so as it might seeme incredible ỹ euer they shuld be restored whole & sound again, & yet notwithstãding they shal be repaired againe by ỹ power of Christ. Iohn thẽ sheweth openly, ỹ the bodies of ỹ dead shal be quickned again

gain at ỹ iudgement, how far soeuer they haue bin scattered alsunder, yea euẽ though they haue bin eatẽ vp by ỹ fishes of ỹ sea: which thing some heretikes haue denied. And death and Hel. By death we vnderstãd such as haue dyed by any maner of way: whither it be by fire, or by halter, or by swoord: whyther they be buried or vnburied, or whither they be cast away to be deuoured of beasts & of ỹ foules of the aire: And by Hell we vnderstãd such as are buried & brought into ỹ dust of the earth: wherby he betokeneth, ỹ nothing is vnpossible to ỹ power of Christ. [A] Al these things hath Christ comprehẽded in one sentẽce in the Gospel, saying: The hour wil come that al they which are in their graues shal hære his voice, and come forth, they ỹ haue done wel, vnto the resurrection of life, and those that haue done euil, vnto the resurrectiõ of iudgement. Iohn. 5. e. 28. For so is meant by that which Iohn addeth, saying: And euery of them was iudged according to his workes. Looke vpon the first verse of this Chapter.

What is ment heere by death and Hell.

14. And Hel and death were cast into the pond of fire. This is the second death.

15. And he that was not found written in the booke of lyfe, was cast into the pond of fire.

The vtter doing away of Death.

And Hel & death. [8] This seemeth to be spokẽ vnder ỹ same figure ỹ in another place it was said, death is swalowed vp in victory. And also, ỹ last enemy that shall be done away, is death. 1. Cor. 15. c. 26. Neuertheless it may also be takẽ of the which rose not again frõ ỹ death of sin in ỹ first resurrectiõ, & therfore shal not haue part in ỹ second resurrectiõ, but shall be cast into the pond of fire. This is the second death. *q. d.* Beware of the first death, that is to wit, of the death of sin: for vpon that first death by sin of final vnrepẽtãtnesse, shal folow this seconde. And he that was not found, &c. This is spoken generally of al ỹ reprobates, who are shut out frõ eternal life foreuer, bycause they haue no felosship in ỹ body of Christ. [B] For the only faithfull in Christ, (in whom they be predestinated to euerlasting life) shal be saued. All ỹ rest shal perish, of what Religion soeuer they be, or what trade of liuing soeuer they liue, be it neuer so streight.

Death of sinne & death of ỹ soule.

The endlesse damnation of all the reprobates.

The

The one and twentie Chapter.

AND I sawe a newe heauen and a newe earthe: for the first heauen and the first earth were went away: and there was no more Sea.

AND I saw a new heauen, &c. A. In this Chapter we be taught, that after the destruction and damnation of the vngodly, all the godly shall reigne euerlastingly with Christ their head, and happily enioy the good things which are prepared only for those whome God hath chosen from the beginning in Christ. Moreouer this is the seuenth and last vision of this booke, wherby we are informed of the happy state of the Church, (that is to say of Christes kingdome) and so consequently of the renuing of the world. For it treateth of the Sabbot and holy rest, namely when both bodie and soule shall be perfectly glorifyed togither. S. Neuertheless, some expound this Chapter to be meant of the Apostolike Church at the beginning of it. Others take it to be meant of the meane time betwixt the destruction of Antichrists kingdome and the iudgement. And othersome againe do wrest it to the happinesse of the life to come. But it seemeth to be vnderstood of the whole state of Christes kingdome, namely in the beginning, in the middle time, and in the time of the last felicitie: and that in such wise, as some things are answerable to the beginning of that kingdome, some to the middle tyme of it, and some to the end of it, and othersome agree both to the beginning, to the middle time, and to the end of it, according as shall be shewed in their places. A newe heauen and a newe earth. S. Christ shall make all things new. The Prophet Esay purposing to foreshew the prosperitie whiche Gods people should enioy in Ierusalem and in the whole land of Chanaan after the end of their captiuitie: among other things wherby he peinteth out that prosperitie before their eyes, promiseth a renu-

The cõtents of this Chapter.

The renuing of al things by Christ and the ful restitution of his free and glorious kingdome.

a renewment both of heauen and earth: Beholde (saith he) I will make a new heauen and a new earthe, the former shall be remembered no more, neyther shall they come any more in minde. But reioyce ye and be glad for euer in the thinges that I make anew. For beholde, I make Ierusalem new againe, and I will reioyce in my people, and the voyce of weeping and mourning shal no more be heard in hir. Esay. 65. c. 17. Therefore in asmuch as the Prophet Iohn hath prophesyed of the restitution of Religion, yea and of prosperitie among the people of God: he doth aright to speake of the happinesse of Christs kingdome immediatly after: vnder the figure whereof he speaketh also of the renuing of the worlde, wherof some maner of taste is felt in the meane while: according to each mans portiõ of godlinesse, & the full accomplishmẽt therof is lowked for at length in the new creation, according to the Apostles saying, Rom. 8. v. 20, 21. And it is metaphorically said that heauẽ & earth are renued: bicause ỹ vnto such as be plunged in sorow, heauen, earth, & (to be breefe) all things seme vnpleasant, & as though they would fall vppon thẽ: but whẽ things are changed to ỹ better, so as heauinesse ceaseth & mẽs minds be cheered vp: heauen and earth and all thinges seeme to haue a new countenance. Now then if the heauen seemed to haue a new countenance at suche time as Gods people were deliuered from captiuitie, and religion in part set vp againe: How much more fully shall that come to passe, when God shall haue begonne to reigne throughly by Christ: when the aduersary powers are vtterly dispatched, & perfect peace restored to ỹ Church when the creature of God is set frée from the bondage of corruption, and deliuered into the glorious libertie of the childrẽ of God: [a] And yet no doubt but there shal be a renuing both of heauen and earth, euen in visible shape also: according as Peter witnesseth. Waiting (saith he) and hasting for ỹ cõming of the day of God, in which ỹ heauens shall perish with fire, and the elements shall be melted with heats. But we lowke for a new heauẽ and a new

earth,

earth, according to his promis. 2. Pet. 3. c. 13. For the first heauē and the first earth went away. [M] That is to wit from al maner of corruption which they had gotten heeretofore. Loke Rom 8. d. 21. & Heb. 1. c. 11. & 2. Pet. 3. c. 12, and also the. 11. verse of the 20. Chapter afore. And there was no more Sea. [S] The sea, by the commaundement of our god maker, serueth for sundrye turnes and behoofs of men. Therefore it shall be renued as well as all other elements, and be set free from bondage by the restitution of man. Rom. 8. d. 21. Neuertheless some thinke that by these woordes it is meant, that the troublous life of this world (which is betokened oftentimes in the scriptures by the name of Sea) shall ceasse at that time. But the former exposition is the playner and the lesse constrayned.

The renuing of ỹ heauens.

The renuing of the sea.

2. And I Iohn saw that holy Citie new Ierusalem come downe from heauen prepared of God as a bride garnished for hir husband.

And I Iohn. [O] Iohn hath expressed his name in this place, to the intent the more credit might be giuen to this vision. Saw that holy Citie. It is called the holy Citie, because it is indued with the spirite which maketh holy. [B] For as many as bee chosen by Gods euerlasting prouidence, to be compacted into the body of the Churche, are made holy all of them by the Lord, through spirituall newbirth. For the order of Goddes mercie is described by Paule to be this: that whome hee hath chosen, them he calleth: whome hee hathe called, them hee iustifyeth: and whome he hath iustifyed, them he glorifyeth. Romaynes. 8. f. 30. New. Like as heere is mention made of a newe heauen and a new earthe: so also is heere mention made of a newe Citie, namely of suche a one as beeing indued wyth heauenly giftes, shall also myne a heauenly life. Ierusalem. The Church is likened to this Citie, by reason of the mutual agreement of the Citizens amōg themselues, & of their couenant made with God by the Mediator Chriſt,

A description of the Triumphāt Church.

Christ, where vpon springeth peace and tranquilitie: according as it is written, In his days shall spring vp righteousnesse and abundance of peace. &c. Psal. 72.b.7. Come downe from heauen. P. This Citie is said to come downe from heauen, bycause God hath indued it with a heauenly grace, in respect whereof also he saythe by his Prophet, I am the God that made thee. &c. Esay. 43.b.7. Truely euen from hir first beginning she came from heauen, and thencefoorth through all the time of this world, hir Citizens increase from tyme to time through the grace of God, which commeth downe vpon hir by the Lauer of newbirth in the holy Ghost sente downe from heauen. But through Gods last iudgemente which shal be executed by his sonne Iesus Christ, hir brightnesse shall become so great & so good, through the gift of God, that there shall remaine no specke of hir former agednesse, for asmuch as our bodies shall passe out of their old corruption & mortalitie, fresh and new to vncorruption and immortalitie. Moreouer this Citie commeth downe from heauen, bycause hir king also came from heauen, and she hirselfe being indued with heauenly power, is conuersant all the while in heauenly things by mind. For which matter looke Gal. 4. b. 26. & Phil. 3. b. 20. 21. & Coloss. 3. a. 1. & Hebr. 11. c. 10. Prepared of God. P. That is to wit, preuented with Gods grace. As a bryde garnished for hir husband. That is to saye for Christe the true husband of the Church. For as the bridegroome sendeth presents to ỹ bryde before he marrie hir & take hir to him for a full ado: Euē so Christ giueth faith, vertue, & al other good workes to his Church, before he cupple hir perfectly to himselfe & reward hir with ful blissednesse. S. John therfore speaketh of the gifts of ỹ holy ghost, which are ỹ ornamēts of ỹ church which is the spouse of Christ. Cōcerning which gifts looke Ro. 12. b. 6. 7. 8. and 1. Cor. 12. a. 8. 9. 10. 11. &. Eph. 4. b. 8. also looke in the fifth verse of the fourth Chapter heretofore. A. Neuertheless hir preparing & garnishing vnto hir husbād Christ is such in this present life, as notwithstanding, she is not yet indued with

Christ the only husband of ỹ Churche, decketh hir with Iewels.

with al hir ornamẽts. But when Christ cõmeth vnto Judgemẽt, loke what shes wãteth now, shal be supplied then, ỹ she may be throughly cupled to hir husbãd in glorious immortalitie & perfect blissednesse. Then shall she be deliuered vnto Christ, dispatched of all agednesse, glorious, & without spot, ỹ is to say, holy & vnblamable. [G] And this holy Citie shall haue al hir Citizẽs in hir, & shee shal want nothing that may make hir perfect. [M] To be braef, like as Jerusalem, by reason of the Temple and the holie things perteyning to the Temple, and like as a bryde prepared for hir brydegrome, be the goodlyest of all things: Euen so the Catholike Church which is to bee cupled vnto God after the Resurrection, shall in beautie and gorgeousnesse, far surmount al the beautie and gorgeousnesse of the whole world.

3. And I herde a great voyce out of Heauen, saying: beholde, the Tabernacle of God is vvith men, and he vvill dvvell vvith them and they shall bee his people, & God himselfe vvill be vvith them and be their God.

The faithful are Gods Temple, tent, dwelling place.

And I herde a great voyce. This voyce is sayde to haue bin great, bycause talke was had of great matters, namely of the cuppling of God and men, who heretofore were furthest dissevered one from another by reason of sinne. Esai. 59. a. 2. Behold the Tabernacle of God is among men. [S] The same thing is written welnere in the self same wordes by the Prophete, who sayth. And I wil settle them and multiply them, and set holinesse among them for euermore. And my Tabernacle shal be among them, and I will bee their God, and they shall bee my people, and the heathen shall know how I the Lorde am he that maketh Israel holie. &c. Ezech. 37. g. 27. Whereby it appeareth therwithall, to what purpose the Ceremonie of the old Tabernacle tended. Which thing Paul also sheweth when he calleth the faithfull, Gods temple, by reason of hys spirit which dwelleth in thẽ. 1. Cor. 3. c. 16, & 6. d. 19. & 2. Cor. 6. d. 16. [A] And it wil appeare thorowly, that God dwelleth amõg

thoſe that bée his, when Chriſte receyueth all the choſen into euerlaſting glorie, to inioy the continuall happineſſe of the heauenly kingdoome, which is prepared for them from the beginning of the worlde. Math. 25. c. 34. [a] For then ſhall euery one of the bleſſed ſorte bæ Gods Tabernacle there by glorie, which were his tabernacle here by grace. And they ſhallbe hys people. That is to ſay, In no caſe offending him: which thing cannot come to paſſe while they be in the fleſhe. And God himſelf will be with them and be their God. *q.d.* They ſhal neuer be put from him thencefoorth by ſinne.

4. And God vvill vvype avvay all teares from their eyes: and there ſhall bee no more death: neither ſhall there bee any more mourning, or crying, or ſorow: for the firſte things are gone.

The ioy of the faithfull in in the euerlaſting kingdõe of Chriſt.

And God wil wype away al. &c. [b] So alſo ſpake the Prophet concerning the happineſſe that was to come vpon the people of God after their returne frõ the thraldome of Babilon, ſaying: I wil daunce in Jeruſalem and be merie among my people, and the voyce of wæping and crying ſhall not be herde in hir any more. &c. Eſai. 65. c. 19. By which wordes, the Prophet foreſheweth the ioy of the faythful in the kingdome of Chriſt, which the godly haue in the meane ſeaſon in the holie Ghoſt, (as Paule ſaythe Rom. 14. c. 17. and Gala. 5. d. 22.) tyll it may bæ fully perfected in time to come. [c] But great and vnſpeakable is Gods gracious goodneſſe & louing kyndneſſe towards his faithfull, where through he not onely maketh them Citizens of his moſte excellent Kingdome, but alſo fulfilleth the ductie of a mother and a Nurce towardes them. For tender harted Mothers and Nurces are wont to wype awaye the teares from the childrens eyes which they cherithe, bycauſe they cannot abide to beholde the ſignes of ſorow in them whõ they haue a great deſire to pleaſe: for it makes the water to ſtand in the mothers eyes to ſée it. But by this ſpeeche John

mea-

meaneth, that God will not suffer any point of former olde sorowes to remayne in the Saincts, bycause they shall enioy euerlasting comfort and glorie without end. And there shall be no more death: neither shall there bee any mourning. &c. [r] These things also agree with the wordes of the Prophet. There shal be no more any babe of dayes (saith he) nor any olde man that fulleth not his dayes: for a man of a hundred yeres olde shall die a childe, and a sinner of a hundred yeres olde shall be cursed. &c. Esai. 65. d. 20. The Prophet speaketh of the length of lyfe, which also is not counted a smal part of happinesse. Hereof the Prophet promiseth suche length to the people of God, that he which departeth out of lyfe a hundred yeere olde, shall bee counted to dye a childe. And age which is wont to bee accompanied with feblenesse of strength, shall bee there without fayling of strength. So the godly in Christes kingdome do of common ordinarie come to rype age: according as it is to bee seene well neere in all the Apostles. Furthermore he that beleeueth in Christ shall not die for euer. Iohn. 5. d. 24 and 11. c. 26. For the firste things are gone. [s] Namely the sorowes, sighes, dropings, troubles, and finally death it selfe: all which things haue spring of sinne.

The long lyfe of the faithful.

5. And he that sate on the Throne, sayde: Beholde I make all things newe. And he sayd vnto me vvryte, for these vvordes are faithfull and true.

And he that sate on the Throne. [t] He speaketh of God, who sitteth in a throne as the soueraine and most vpright iudge of all. Beholde I make all things newe. [s] Many thinke this to bee spoken of the ordeyning of the newe lawe after the Ceremonies of Moses Lawe were abolished, according to this saying of the Prophete, what is this house whyche ye will build vnto mee. &c. And within a little after, Bee merye with Ierusalem and reioyce in hir all ye that loue hir. &c.

God.

The renuing of all things at the last iudgment day.

Also,

Alſo, And ſome of them that ſhall bée ſaued I will ſend into the Sea. &c. And they ſhall preache my glorie to the Gentils, and bring all your brethren to me &c. And I will take of thē to be my Leuites and Prieſts (ſaith the Lord.) For like as the new heauens and the new earth dw, which I make to ſtande before inée ſaith the Lord God: ſo ſhall your ſéede and your name ſtand. &c. Eſai. 66. d. 22. 23. All which things agrée well ynough to the ſpredding abrode of Chriſtes kingdome by the Apoſtles. But euen hære alſo both the Prophetes had a further forelooke: namely to the newbirth of the time to come when all things ſhal bée fully reſtored and chaunged to the better by the renewing of man. c. Then ſhall bée the continuall Sabbat kéeping, and the true reſt from all labours, when no aduerſitie or ſorowe can trouble vs. And he ſayd vnto me, wryte. Namely for the profit of them that bée now, and the remēberance of them that bée to come. For theſe woordes are faithfull and true. B. q. d. Moſt worthie are theſe things to be beléeued. s. Euen ſo the Prophet (or rather the Lord by the Prophet) ſayd as concerning his owne word: Like as a ſhower or ſnowe commeth downe from heauen and returneth not thither ageine, but watereth the earth and ſoketh into it, and maketh it to bud, and yéeldeth ſéede to the ſower, and bread to him that eateth: ſo ſhall my worde be that palleth out of my mouth: it ſhal not returne to mæ in vaine, but ſhal do whatſoeuer I haue willed, & ſhall proſper in ẏ things that I haue ſent it vnto. Eſai. 55. c. 10. 11. So alſo ſayth Chriſt, Heauē and earth ſhall paſſe away, but my worde ſhall not paſſe away. Mat. 24. c. 35. And John ſpeaketh hære of the thinges that he ſpake euen now when he ſayde, Beholde, the Tabernacle of God is among men, and God will wype away all teares from the eyes of them. &c. All which thyngs are a wonderfull comfort vnto troubled mindes, if they be receiued with liuely faith as they ought to bæ.

The effectualneſſe of Gods word.

6. And he sayd to mee, It is done: I am Alpha and Omega, the beginning and the ende, vntoo him that is a thirst, I vvill giue of the vvell of the liuing vvater freely.

The effectualnesse of Gods determinations.

And he said vntoo mee, It is done. M. *q.d.* All things are accomplished that were foretold concerning the kingdom of Christ. The world, sin, death, the diuell, and hell shal bee vtterly cast downe, and all Christes enemies shall be made his footestole: after which time there is none other prophesie to bee looked for. S. Also by these words is betokened a most safe and certein assurance. For Goos saying, is his very doyng. For he said the word, and they were done. Psal. 148. a. 5. Therefore whatsoeuer things he saith, must be taken as done, and no doubt must be cast of them. In respect whereof the Prophetes auouch the things that are to come, as thoughe they were alreadie done. And therefore he sayth here, It is done. I am Alpha and Omega, the beginning and the end. He rendereth a cause wherefore the said words be faithfull and true, and to be accounted as alreadie done: namely for as muche as he that promiseth hathe all things in his hand, and al things haue their beginning of him, & al things end in him. M. *q.d.* I can easly bring to passe this renuing of heauen and earth and of all other things. For I created them all, and all shall bee finished in mee. For there was not any God before mee, neither shall there bee any God after mee. Esai. 43 b. 10. 11. Looke vpon the like sentence heretofore in the eyght and eleuenth verses of the first Chapter.

Christ y welspring of lyfe & refresheth al the godly.

Vntoo him that is a thirste, I will giue of the well of the liuing water. M. That is to wit of my self who am the euerlasting life. Where the Prophet speaketh of the happinesse of Christs kingdome, he willeth all nations in any wise to hie them vnto Christ the welspring of lyfe, by following the doctrine of the Gospel. All ye that are a thirst (saith he) come to the waters. Esai. 55. a. 1. He saith, vnto him that is a thirst, bicause that if we mind to bee capable and partakers of Gods grace, it behoueth vs to

craue

craue it with acknowledgement of our own tenderneſſe and want: like as Chriſt ſaithe, bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfyed. Mat. 5. a. 6. Alſo, Come vnto mæ all ye that labour and are heauie lode, and I wyll refreſhe you, Mat. 11. d. 28. Alſo, if any man thirſt, let him come vnto mæ and drinke, John. 7. f. 37. Moreouer the Metaphor of thirſt is taken for anie manner of great deſire or longing: like as when it is ſayde, Euen as the harte brayeth after the fountaynes of water: euen ſo doth my ſoule cry vnto thee O God, My ſoule hath thirſted after the lyuing God, &c. Pſalm. 42. a. 2. [G] Therefore like as a thirſtie perſon, the longer he is kepte from drinke, the ſorer is he athirſt: ſo is it a ſigne that a man ſhall haue hys fill of the glorye to come, when his thirſtie ſoule longeth ſo muche the more after it, as it is the more delayed. And like as drinke is wholſome to hym that is a thirſte: ſo ſhall euerlaſting ſaluation come vnto hym onely, whyche is deſyrous of the bleſſed life, and laboureth to catche holde of it. I wyll gyue. [A] When he ſaythe I wyll giue, he ſhetteth out all deſertes of men. So ſaythe the Prophet, You that haue no money, come, buy, and eate. &c. Eſai. 55. a. 1. And Chryſt ſaythe of his owne ſheepe, And I gyue them eternall lyfe. John. 10. e. 28. Of the wel of the lyuing water. He that drinketh of the water that I wyll gyue hym (ſaythe Chryſt) ſhall neuer thirſt, but the water that I will gyue him ſhall bee a fountayne of water ſpringing into euerlaſting lyfe. John. 4. c. 14. [K] The meane to drinke of this water is by faith. Euery one then that drinketh of that water, (that is to ſay, whiche beleeueth in Chriſt and receiueth the holy Ghoſt) ſhall neuer thirſt anie more: but it ſhall become a fountaine of liuing water in him. And this is all one with that which is ſayde in another place. He that beleeueth in mee, ſtreames of lyuely water ſhall flowe out of his belly: and this he ment of the ſpirit which they ſhould receiue that beleeue in him, John. 7. f. 39. For he that receiueth the holy Ghoſt by faith, hath a vain that guſheth out of ſinfulneſſe, into

Thirſt.

The excluding of mens merites.

The liuing water, & mean to drink therof, & the frute that cōmeth by drinking the ſame.

into rightuousnes, out of damnatiō into saluatiō, out of death into life, & out of the earth into heauē. [B] Certein it is therefore ẏ this water is ẏ holy Ghost. Now thē if he that hath dronke of this spirit cā neuer thirst: It is euident, ẏ he to whō this spirit once befalleth, (ẏ is to say to whō it is giuen once to haue faith) cā neuer fal out of Gods fauor. Wherevpō Paul glorieth ẏ nothing aboue or beneath cā remoue him frō ẏ loue of God, Rom. 8. g. 35. [C] Neither is it against the meaning of Christes words, that ẏ faithful burne with earnest desire of more abūdant grace euē to the ende of their life. For he meaneth not ẏ we drinke our fil by & by at the first day, but his meaning is, ẏ the holy Ghost is a cōtinuall running streme, and so, ẏ they which are renewed with spiritual grace, are not in daūger of dying vp. Although thē that we thirst al our life long: yet are we sure ẏ we haue dronk ẏ holy ghost, not for a day or twain or for a little while: but to the end he should flow in vs continually without fayling. After this sort ẏ faithful do thirst all their lyfe long: yea & that verie egerly: & yet they haue abundance of lyuely moysture al the while, bycause ẏ howe little grace so euer they haue receiued, it kepeth thē fresh continually, so as they neuer cā be vtterly dry altogither. And therefore this filling is matched, not against longing, but against drying away. Which thing is expressed yet more plainely in these words, it shal become a fountain of water springing into euerlasting life. For therby is betokened continual moystening, which cherisheth ẏ euerlasting heauenlynesse in them in this mortal & transitorie life. [D] For like as ẏ man could neuer parch away for thirst, which had a fountain cōtinually springing & feeding him in his bowels: ehē so must he nedes haue his ful of al good things & comfort at hād in al cases, which hath in him the spirit of ẏ lord which is ẏ spirit of his childrē. Not for a short while thē doth Christs grace flow in vs: but it extēdeth it selfe euen vnto vnlimited immortalitie, bicause it ceaseth not to flowe, vntill the vncorruptible lyfe which it beginneth, be fully perfected in all poyntes. Freely. Agayne he excludeth mennes merites, leaste anye man myghte falsely flatter him-

Of Filling.

An vtter excluding of mens merits.

himselfe. q.d. The Philosophers and wise men of the world sell theyr doctrines dære, whych are but as troubled waters, and are not able to quench mens thirst: but I will giue a mã liuing water of frę cost, if so bę that he bę a thirste. And what can the Meritmongers babble bęere, when they heare that Christe will giue thirstie folke the fountaine of liuing water freely? A. So also in another place he saythe: He that beleæueth in mę (as the Scripture hath sayd) streames of liuing water shall flowe oute of his belly. John. 7. f. 38. And it is alwayes most true which Austin beateth oftentymes vpon saying: God trowneth in vs, not oure deseruings, but his owne giftes. P. Christ doth as nowe but besprinckle the beleæuers in their waye, with this fountayne of liuing water: but he will giue it abundantly to them that ouercome, to drinke their fill of it in the heauenly countrie: and least they might fainte for thirst while they bę wayfaring in this wildernesse: they are nowe but bedeawed with it: but when they be come home into their countrey they shall drinke their fill continually of the riuer of Gods pleasures.

7. He that ouercommeth shal inherit all things: and I vvill be his God, and he shall be my sonne.

Christen manlinesse.

He that ouercommeth. A. It is an incouragement to stedfastnesse & holding out. For the life of a Christenman is a continuall warfare. For as sone as we haue put our selues into Christes seruice, we haue conspired ageinst the Prince of the world, and so we haue set him and all the whole world in our toppes. Therfore we muste do our indeuer to fight manfully, & we giue not place to our enemies nor runne away into our enemies camp like cowardly traitors. For no man shall be crowned except he performe his chalenge lawfully. 2. Tim. 2. a. 5. A. Wherefore let vs put on the armor of God, that we may be able to make resistance in the euill day, and to stande when all is done. Ephe. 6. c. 13. Shall inherit all things. M. That is to wit, immortalitie and the residue of the endowments as

The reward of weldoing.

well of body as of mynde, and full sufficiance of the fountaine of life. ℣. Truely a right great and notable promise of rewardes. What Emperor or Generall in the fielde hath beene or euer shall bee able to promise so great things to his Souldiers? Ye shall (sayth he) inherite all thinges: namely heauen and earth and whatsoeuer good thinges are conteyned in them both. For what is it that he hath not, which possesseth God himselfe, whose the earth is and the plentie thereof? I will be his God (sayth he) and he shall be my Sonne. ℣. Here he mencioneth that begetting whereof the Apostle sayeth, Because yee bee sonnes, God hathe sent the spirite of his sonne into your heartes, which cryeth Abba, father. Galath. 4. a. 6. And hee that hathe God for his father, is become heire of all the goodes which are his, for if wee bee sonnes, we be heires also. Rom. 8. d. 17. Wherefore there is no doubt but all things are subiect to the godly, Psal. 8. b. 6. 7. 8. or euen their very afflictions doe continually further their welfare. Rom. 8. e. 28. And this is borowed out of the promise made vnto Dauid. 2. Samuel. 7. b. 14. & Psalm. 89. d. 27. 28.

The elect are heires of all good things.

8. But the fearefull, and vnbeleeuing, and the abhominable, and murderers, and vvhoremongers, and sorcerers, and Idolaters, and all lyers shall haue theyr parte in the ponde that burneth vvith fyre and brimstone, vvhich is the second death.

But the fearefull, and vnbeleeuing. ℣. Lyke as the holy Ghost by the mouth of Iohn, comforteth all the godlie: so doth he menace vtter destruction to the vngodly. And he calleth those fearefull and vnbeléeuing, which beléeue not Gods promyse, whereby he assureth his seruants that he will be present with them and succour them: but willingly yéeld themselues into shamefull bondage of the aduersarie powers, for feare of impeaching their goods, their name, or their person. For vnbeléef is alwayes accompanyed with faynthartednesse. But they that trust in the Lord, shall bee like Mount Sion which remoueth not. Psa. 125. a. 1. ℣. Truly fearefulnesse is a foule thing in

Cowardlinesse is blameworthy in al christen folk, but specially in the ministers.

all Christen men, and specially in the ministers of the word, whose dutie it is, not only to maintein the things hartily & stoutly which belong to Christs kingdome, but also to harte others to do the same. Wherupon Paule writeth thus unto Timothie: I give thee warning to stirre up the gift of God which is in thee by the laying on of my hands. For God hath not given vs the spirit of fearfulnesse, but of power, and of loue, & of sobrietie. 2. Tim. 1. v. 7. Also Iames saith. A (a) doubleminded mã is vnconstant in all his wayes, Iames. 1. v. 8. And the abhominable. Ye termeth thẽ abhominable, who after the knowledge of the truth, do not only slide backe frõ it by Apostasie, but also become most deadly enemies thereof, biting & blaspheming it with their corrupt happes: & finally which abhorre the truth, & are likewise abhorred of God who is the truth. For abhominable signifyeth any thing that the stomacke lotheth or abhorreth. Concerning such lothely & abhominable creatures, looke Mat. 12. v. 45. & Heb. 6. 3. 4. 5. 6. 7. 8. & 2. Petr. 2. v. 20. 21. 22. Therefore we must regard, not what pleaseth the worlde, but what pleaseth God, least we vouchsafe chiefe honour vpon those whom God doth worthely abhorre. M. For this saying of oure Saviour is well knowen: That which is highly in the fauour of men, is abhominable before God. Luke. 16. v. 15. And murderers. A. That is so wish with tung, mind, hand, or by withholding of things needfull. Of which sort bee those Cayniſh Giantes, and those great mẽ of name like Nimbrod the strong hũter, which murther guiltlesse persons at their pleasure, and make them as sheepe to ye slaughter. Which thing no mã doth more cruelly at this day than doth the Romishe bishop the Vicar and stepfolower of that most meeke Lambe, and the successor of Peter, whom Christ commaunded to put vp his sword. And there be other of the cheef prelates also which are very diligent in folowing the example of this Romishe Bishop. But God will abhorre those bludthirstie & deceitfull mẽ. Psal. 5. v. 6. And whoremongers. A. Of whom it is written in another place, that they shal not

(a) That is, a fearful or cowardly man.

M. Who be abhominable.

A. Who be murderers.

A. Who be whoremongers.

not inherit the kingdome of heauen. 1. Cor. 6. b. 9. & Eph. 5. b. 5. Also, whoremongers and wedlockbreakers God will iudge, Hebr. 13. a. 4. [s] What can our singlemen bark ageinst this, which make great braggs of the chastitie that they haue promised eyther by vow or by othe taken by laying their hande vpon the holie Gospells, thinking that they shall escape the cryme of periurie, bycause they forbeare the lawfull companie of women in wedlocke, thoughe they play the arrant whoremaisters all the whyle: But (as the prouerb laythe) they make their reckening without their hoste. That is to say, among such iudges as themselues bee, they be denounced chaste and keepers of their othe: but before the true iudge, they bee not so. [A] For thus must wee beleeue: namely, that whoredome is cursed of God, and that strayednesse is the gift of God, which whosoeuer is not indued wythall, must mary in the Lorde, accordyng to the Apostles saying, Ye that hath not holde of hymselfe, let him marie. For it is better to marie than to bee burned. 1. Cor. 7. b. 9. And sorcerers. [t] Whither yee take Sorcerers for such as gyue men slabersauces to drinke, or suche as bewitch men with trickes of inchauntment, to intyce them to the loue and reuerencing of them: it scarcely agreeth to any men more ryghtly in all Christendome, than to the Romishe Bysshops themselues, and to those that haunt that holie Court of Rome. And hereof are diuers kindes, of which Moses speaketh in Deutr. 18. b. 11. And Idolaters. [u] That is to say, whyche preferre any thing before the loue of God, or which presume to worship God wyth any superstitious seruice not warranted by his worde. For thus saith the Lord, Whatsoeuer I commaund you, that take you heede vnto, that you doe it: To this thou shalt adde nothing, from this thou shalte take nothing. Deut. 12. b. 32. And Paule inueieth of Idolaters in this wyse, Who when they knewe God, glorified him not as God, nor were thankefull, but fell to fondnesse in theyr owne imaginations, &c. Romanes 1. c. 21. And all lyers. [x] In worke or worde, or in feyned holi-

Who be sorcerers.

Who be Idolaters.

Who be lyers.

holineſſe throughe cuſtome or of ſet purpoſe. [s] Of which ſort they be, which go aboute to impeache Chriſtes Religion or the good name of their neybours by vntruthes. For they bee borne of the diuell ỹ father of lies. Iohn. 8. f. 44. Shall haue their part in the pond that burneth with fire and brimſtone. [M] By theſe wordes he betokeneth vnſtaunchable paine & exceeding great ſtinche. And he calleth it their part, in ſtede of their heritage or peculiar poſſeſſion: according to this terte, He ſhall rayne ſnares, fire, brimſtone, and whirlwyndes vppon the vngodly, the portion of their cup. Pſalm. 11. b. 6. And of the vnthrifty ſeruaunt it is ſayde, The mayſter of that ſeruaunt will come on a daye that he tokes not for him, and in an houre that he knowes not of, and he wil cut him a ſunder, and giue him his portion with hipocrites. Math. 24. d. 50. 51. [A] Wherby we gather that all wicked and heynous perſons haue the reward of their ſinnes prepared in a readineſſe for them. Which is the ſecond death. He calleth that the ſecond death, which Daniell calleth euerlaſting reproch & ſhame, Dan. 12. a. 2. And which Chriſt calleth hel fire, & endleſſe paine. Mat. 5. d. 22. f. 25. d. 46. And marke well, ỹ with thoſe wicked folk, which are curſed, ỹ is to ſay, abhorred of God, & with thoſe murtherers, whoremongers, ſorcerers, Idolaters, & lyers, he matcheth alſo the fearfull & vnbelæuing, leaſt any mã might ſuppoſe, that ſuch maner of peines are prepared only for thoſe groſſe & heynous ſinners. [A] For moſt true & certein is this ſaying of Chriſtes, Whoſoeuer denieth me before men, him will I alſo denie before my father which is in heauen. Mat. 10. d. 33. Therfore we muſt indeuer, ỹ loke what we haue belæued with our hart, wee may vnfearfully confeſſe the ſame with our mouth, as oft as nede ſhall require.

The reward of the wicked.

What the ſecond death is, and who ſhall receiue it.

9. And there came vnto me one of the ſeuen Angels which had the ſeuen Violes ful of the ſeue laſt plagues, and he ſpake vnto me, ſaying: Com, I will ſhew thee the bride the Lambes wyfe.

And

And there came vntoo mee. &c. A little erſt, he ſayde he had ſéene the holie Citie Ieruſalem prepared and garniſhed by God: which thing he ſpake in generall: and nowe he openeth the matter by ſpecialties. Upon whoſe repoꝛte wée take the bryde the Lambes wyfe to bée the Churche it ſelfe (that is to ſay, the multitude of them that beléeue) whereof the Citie of Ieruſalem beareth a repꝛeſentation. M. And by thoſe ſeuen Angells are vniuerſally ment all pꝛeachers of the Churche which ſet themſelues ageinſt Antichꝛiſt and his clawebacks, bycauſe that whatſoeuer they teache oꝛ pꝛeache, they receiue it of Chꝛyſt. Full of the ſeuen laſt plagues. A. Whereof hath bin ſpoken hæretofoꝛe. 15. b. 7. And he ſpake vntoo mee. Altogither in vaine ſhoulde the Viſion bée, if the woꝛde went not wyth it to inſtruct, as I haue ſayde oftentymes alreadie. Come, I will ſhewe thee the bryde the Lambs wyfe. M. P. That is to ſay, the Church as yet warfaring and making hirſelf redie to imbꝛace hir huſbande Chꝛiſt. Foꝛ by the ſimilitude of the bꝛyde and bꝛydegrome, is betokened that moſte tender and vnceſſant loue betwéene Chꝛyſt and his Churche, whereof Salomon ſpeaketh in his ballets, 1. a. 1. A. By reaſon whereof Paule minding to betoken the moſt ſtraite cupꝛling of Chꝛyſt and hys Churche, hathe moꝛe than once vſed the ſimilitude of the bꝛide and bꝛidegrome, and of man and wife. 2. Coꝛ. 11. a. 2. and Ephe. 5. e. 25.

Idescription of ỹ Church.

The Church militant and the ſtrait cupꝛlyng vntoo Chꝛiſt.

10. And he caryed mee vp in the ſpirite too a great and a high mountaine: and ſhevved mee the great Citie, holy Ieruſalem, comming dovvne out of Heauen from God.

And he caried mevp. &c. This viſion is placed laſt, bicauſe that when Chꝛiſts enemies be deſtroyed, there remaineth nothing elſe to bée ſæne but the peaceable and quiet reigne of Chꝛiſt, which is deſcribed vnto vs vnder the figure of a moſt excellent Citie, ſingularly well foꝛtifyed, ſafe from all foes, and inlyghtened with the bꝛyghtneſſe of the Loꝛde. And by

The Church triumphant.

this description is shewed vnto vs the prerogatiue of Gods people, and how dære and precious they be in his eyes. For if our vnderstanding be vnable to atteine to the description of that earthly Citie whiche is shewed to the Prophet vnder the figure of the Temple, Ezech. 10. how shall we be able to comprehend the blissednesse of the godly, which is hidden vnder this description? And therefore Iohn was caried vp in the spirit into a greate high mountaine, whiche betokeneth vnto vs mount Sion that butted vpō the Citie of Ierusalem.

Mount Sion.

Of which mountaine the prophet speaketh thus. B. P. And in the Last dayes it shal come to passe, that the mountain of the Lords house shall be set vpon the top of all mountaines, and be lifted vp aboue all hills, and al nations shal flocke thither, and much people shall come and say, Come & let vs go vp to the hill of the Lord. Esai. 2 a. 2. 3. C. This mountain is not horrible but tractable, and offereth vnto vs the swæte promises of the Gospel according as the Apostle saith: yæ are not come to the Mount that is touched, and vnto burnyng fyre, nor yet to stormе and darknesse, and tempest, and sounde of Trumpet, and voyce. &c. K. But yæ dær come to Mount Sion, and to the Citie of the liuing God, the heauenly Ierusalem, and to an innumerable sight of Angels. &c. Hebr. 12. e. 18. f. 22. And he shewed mee the great Citie. M. That is to wit,

The Catholike Church is greate,

The Catholike Churche, whiche consisteth of all hir Citizens. S. And truely it is a great one, first bycause it is the Citie of the great King: Secondly, for the innumerable multitude of Gods people, whych is is greater than all peoples of the earthe both in estate and in worthinesse. Deutr. 4. a. 7. And moreouer bycause the Churche is dispersed throughe the whole earth. A. according to the word of oure Sauiour, I tell you (saith he) that manye shall come from the East and from the West, and sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. Mat. 8. b. 11. And Caiphas prophesyed that Christ should die for the people: and not onely for the people, but also to gather together the Children of God.

God that were disperſed. Iohn.11.g.51. Holy Ieruſalem. [a] So is the Church called, bycauſe the holy and terrrible name of God is called vpon in hir, & he doth alſo ſanctifie hir: that is to ſay, he maketh hir ſtrong and vtterly impregnable, though she be neuer ſo much aſſaulted by ỹ power of hir aduerſaries. [A] For he hath giuẽ himſelfe for hir, that he might ſanctifye hir, after he had clenzed hir by the waſhing of water through his word, to the end he might ſet hir by himſelfe a glorious Churche not hauing any ſpot or wrincle or any ſuche thing, but that she myght be holy and vnblamable. Epheſ. 5.e.26.27. [B] What manner of one Chriſt found his Church, it is ſet forth by Ezechiel in his ſixtænth Chapter. That is to wit, he found hir altogither forlorne, walowing in ſinne, ouerfraughted wyth filthineſſe, and ſtinking. Yet did he not loth hir, nor caſt hir in the tæth with hir vnclenneſſe, nor vpbraid hir with his owne pureneſſe: but toke hir vp and waſhed hir from hir filth, and [c] redæmed hir wyth his death, a peculiar worke of hys owne whych it is not giuen to any man to attaine vnto to do the lyke. [A] For it is onely Chriſt that hath reſcued vs from death by giuing his owne lyfe for vs. And the manner of his ſauing and ſanctifying hir is ſhewed in that Paule ſayth by the waſhing of water: for thereby he doth vs to vnderſtand, that the pledge of holineſſe is giuen to the Church by baptim: which thing agræth wyth thys ſaying of Chriſt, he that belæueth and is baptiſed ſhall be ſaued. Mark.16.d.16. [c] And whereas Paule ſayth we bée waſhed by baptim, hys mæning is that God doth thereby both witneſſe our waſhing, and therewithall alſo performe the thyng that is figured. For except the truth or performance of the thing went iointly with the ſigne of it, it were an vnproper ſpech to ſay, that baptim is the waſhing of the ſoule. And by the way we muſt beware, that we put not ouer that thing either to the ſigne or to ỹ miniſter of ỹ ſigne, which is proper vnto God only: that is to ſay, that we think not the miniſter to be the author of waſhing vs cleane.

[a] Why the Church is called holy, wherwithal is ſhewed the operation & right vſe of baptime.

A good warning.

cleane, or the water to purge the filthinesse of our soule: which to dw, belongeth only vnto Christs blud. Agein we must take hēede that no pēece of our trust dw sticke either to the water or to the man, forasmuch as the only right vse of the Sacramēt is, to leade vs streight by the hand vntw Christ, and there to stay. [G] For it is onely the holy Ghost that reneweth & quickeneth vs, and no creature or outwarde worke is able to bring that to passe. For if Circumcision do nothing auaile in Christ. Gal. 5. a. 6. Surely neither auaileth it any man to be but only dipped in water and to bee admitted intw the Church, except he haue fayth that is workefull by charitie: whiche thing the powring on of water performeth not, for then should all that bee baptized bee faythful. And therfore there is added, through the worde. For what else are Sacramentes, than seales of the worde? Take away the worde, and all force of the Sacramentes is gone. [C] The onely word then is that which maketh the difference betweene the Sacramentes of the Godly, and the deuises of the vnbeleuers. Wherby it appeereth that there is no due obseruation of Sacramentes among the Papistes. For they boast themselues tw haue the word, howbeit as which serueth them but for an inchaūtment, bycause they mumble it vp in an vnknowen tung, in such wyse as though it were directed tw the deade element rather than tw men. As for opening of the Mysterie to the people, (whyche is the onely thing that maketh the dead Element tw beginne tw bee a Sacrament) they vse none at all. [E] And this place maketh full ageynste the Anabaptistes whyche imbace the estimation bothe of Baptime and of the worde. Now remayneth the ende wherefore Christ Sanctifyeth hys Churche: and that is, [C] that wee shoulde lyue holie and vnblamable vntw God. For Christe hathe not clenzed vs tw the ende wee shoulde tumble backe ageyne intw oure vncleanneste, but tw the ende wee shoulde all oure lyfe long holde faste the clennesse which wee haue receiued at his hand. And wheras Paule sayth, that Christ shoulde make the Churche glorious tw

Sacraments.

No due obseruation of Sacraments among the papistes.

Wherfore Christ maketh his Church holy.

to himselfe: he meaneth that she should be holy in the sight of the Lord and not in the opinion of men. [A] So also in another place he saith, he chose vs in him (that is to say, in Christ) before the foundations of the world were laid, to the ende we shoulde be holy and vnblamable before him through loue. Ephes. 1. a. 4. [C] And albeit that Paule do call this spouse of Christe vnspotted and not berayed with any wrinckles or molles: yet doth it not follow that the faithfull sin not, as the vnskilfull Anabaptists chatter. For then had John bin a lyer in writing, If we say we haue no sin we deceiue ourselus, and the truth is not in vs. 1. John. 1. b. 8. And whereas ỹ same John saith, he that is of God sinneth not, neither can sin. 1. John. 3. b. 9. And whereas Paule telleth vs that Christes Church is vnblamable: the cause is this, that although the godly and the faithfull be sinners, and do dayly offende, yet notwithstanding their peacemaker and bridegroome Iesus Christe layeth not their sinnes to their charge, by reason of their wedding garment, that is to say, of their beléefe in him. [A] Wherefore those that by this and such other like places do go about with the Pelagians to proue the perfectnesse of the Church in this life, they may be disproued without any trouble. [C] For Paule in that place, declareth not what is already done, but to what end Christ hath clenzed his Church. Now then if a thing be saide to be done, to the ende another thing may ensue afterward, it is a folly and a fondnesse to inferre, that the latter thing which must insue is already done. And yet I denie not but holinesse is already begon in the Church: but they do amisse to ground perfection there whereas is but dayly forwardnesse to it.

How the Church is vnspotted.

11. Hauing the glory of God: and hir brightnesse vvas like a most precious stone, euen as a Iasper cleere as Cristall.

Hauing the glory of God. [a] That is to say stored with heauenly goodes, and shewing forth a heauenly conuersation in ỹ rightuous, all

The glory of

all things. Or else, if ye like better to refer it to the happie ſtate of the godly which they ſhall haue hereafter, it betoketh the glory of immortalitie ſhining in the bodies of the choſen: according to this ſaying, Then ſhall the righteous ſhine as the Sunne in the kingdome of their father. Math. 13.f.43.f Alſo, we looke for our ſauiour Jeſus Chriſte, who ſhall tranſforme our bace body, to make it ſhapelike to hys glorious body. Phil.3.d.20.21. Alſo, whenſoeuer Chriſte our life is manifeſted, then ſhal you alſo be manifeſted with him in glory. Coloſ.3.a.4. We are ſure that when he appæreth, we ſhall be like vnto him: for we ſhall ſæ him as he is. 1. Iohn.3.a.2. And hir brightneſſe was like a moſt precious ſtone.

A deſcription of the happie ſtate of the Church.

When the Prophetes mæne to deſcribe Chriſts ſpirituall kingdome, and the happie ſtate of the godly in time to come, which vtterly exceedeth al mans capacitie: they vſe wonderfull inlarging, borowed, ſurmounting, and comparing ſpæches, and chæfly taken of ſuch things as men are wont to ſet moſt ſtore and price by. So reade we in Eſay of the exceeding happie ſtate of Jeruſalem: Inlarge the place of thy Pauilion (ſaith hee) and ſtretch out the Cannas of thy tents, ſpare not. Set thy Cordes further out, and make thy ſtakes faſt, &c. Eſay.54.a.2. The like thinges almoſt are had in Ezech.40.a.4.& in Zachar.2.a.2. Yea and in expreſſe wordes they often foretell that all Nations ſhall come vnto Chriſte, and that he ſhall reigne euen to the vttermoſt boundes of the earth. Moreouer they make mention of wonderfull large and high walles made of perles: and alſo of waterſprings, of Riuers, of the wood of life, and of ſuch other like things, for which men are wont to eſtæme and commend Cities. All which things auouch firſt the ſtrength and ſtedineſſe: ſecondly the garniſhment, and pleaſantneſſe: thirdly the frutefulneſſe and plentie of all good things: and moreouer the peace and ſureneſſe of Chriſts kingdome: partly in this preſente life, but moſt fully in the life to come, when we ſhall bee lyke vnto him, and ſhall ſee him as he is, and haue ſweete talke

with

with him face to face. The brightnesse then whiche is compared to most fine Iasper as clære as Cristall, is the lyght of faith, that is to saye, the most pure and stedfast doctrine of Christ, whiche putteth away the darknesse of all errors, according as Christe witnesseth, saying: Ye that followeth me walketh not in darknesse, but shal haue the light of life. Iohn 8.b.12. [A] Therfore like as a Iasper stone is clære and græne, so the Church is græne in faith and hope, & fast grounded in Charitie. [A] For ỳ faithfull are such as no man can cõplaine of them, the pure children of God, vnblamable in the middes of a lewde and crooked generation, among whome they shine as Trettets in the worlde, carying about the worde of life. Phil. 2.c.15.16. In respect whereof, in another place they bæ called light in the Lorde. Eph. 5.b.8. Cleere as Cristall. [M] That is to say shining as bright as Cristall. For like as no vnclennesse can lye hid in a Cristall by reason of his clærenesse: euen so the Catholike Churche bæing purged from all filthinesse by Christ, shall shine with great brightnesse, [A] that is to wit, it shall be in all respects holy, perfect, and faultlesse, or vnblamable. Eph. 1.a.4.c.5.k.27.

Faith and Christes Gospell.

The clennesse of the chosen sorte.

12. And it had a vvall great and high, vvhiche had tvvelue gates, & at the gates tvvelue Angells, & names vvritten, vvhich are the names of the tvvelue tribes of the children of Israell.

And it had a wall. [C] Like as the Citie is saide to be strong which is well inuironed with high walles: so is the Churche very well fortified, inasmuch as it hathe and acknowledgeth God to be hir protector: according as it is writtē, As for Ieruſalem, the mountaines are round about it, and the Lord is about his people from this tyme forth for euermore. Psalm. 125.a.2. [A] Also, the Angell of the Lorde incampeth roundeabout them that feare him, and deliuereth them. &c. Psalm. 34.b.7. Also, bæ hathe giuen his Angelles charge of thæ to be

The strongnesse of the Church, and hir safe defence.

with.

with thée, and to kéepe thée in al thy ways. Psal. 91. c. 11.ª Also, I haue set watchmen vppon thy walles O Ierusalem, which shall neuer hold their peace al the day and al the night long. Esay. 62. b. 6.ª Also, and I will be a fyrie wall round about him, saith the Lorde. Zachar. 2. b. 5. By which borowed spæch it is meant, that Christs Church is vtterly impregnable, and that the gates of hell are able to do nothing agaynst it. Math. 16. c. 18. Great and high.ª q. d. No enimie is able to enter the Citie, bycause the walles be higher than that the enimies can haue any way to the Citie. And therefore the godly may safely hold vp treasure there, séeing no théefe cã come nære to take away his treasure. For there is farre distance betwæne the faithful and ỹ faithlesse, that is to say betwene the Citizens of the heauenly kingdome, and the Citizens of the world which is set all vpon naughtinesse. 1. John. 5. d. 19.

The gates of Christes Churche.

VVhich had twelue gates. The Patriarkes or chéefe fathers of houlholdes, by whome the true worshipping of the one God was successiuely conueyed to posteritie, are rightly likened vnto Gates: according as Iohn himselfe expoundeth it in this place, saying: And names written which are the names of the twelue trybes, of the children of Israell. For (as Christe saythe) Saluation commeth of the Iewis. John. 4. c. 22. Also, if the rote be holy, the braunches are holy too. Roma. 11. b. 16. In which respect, ye may also take it to be meant of the very Apostles. For the number of twelue is the number of vniuersalitie. Therefore like as a man may enter into any Citie by ỹ gate of it; euen so may we also atteine to the true knowledge of God, and come to Christ who is the very gate of saluation, by the promises made to the fathers, and by the doctrine which the Apostles preached to the world. And at the gates, twelue Angelles.ª By these Angells are betokened all

The ministers of Gods word & their duetie.

ministers of Gods worde. For it is their office to bring the beléeuers into the Church by the ministration of the worde, and to kéepe the vnbeléeuers out of it.ª And therefore the keyes of the kingdome of heauen are deliuered vnto them, to the

the end they should open and shut, lose and bind, and release or withhold sinnes according to Christs commaundemente: as it is written in Math. 16.c.19.and.18.c.18. & John.20.e.23.

c. Besides the things that we haue said already of the names that were written, All the elect may be vnderstode by the names of the twelue tribes of the children of Israell. For all of them be the children of Abraham through faith, according as Paule teacheth. Rom.9.b.8.f. Gal. 4. d.28. And this is a thing specially to be marked, that as oft as the Prophetes make mention, either of the Temple, or of the Arke in the Tabernacle, yea or of the people of Israell from the destruction of the Temple: all is referred to the spirituall Israell, that is to say, to al them that are the children of God through faith in Christe. Now then like as in the description of thys Citie, there are set downe twelue gates, whereby is meant, that al the chosen haue accesse set open for them to the Citie: so also it behoueth vs to know, that out of what nation soeuer in the whole world they come, whither they be Iewes or whither they be Grækes, they be let in, without any respect of persons, and their names are registred vp in the Citie, that is to wit, they themselues be admitted and receiued for Citizens. All the electe.

13. On the eastsyde three gates: On the North side three gates: On the Southside three gates: and on the VVest side three gates.

On the Eastsyde three gates. a Christs Church is a Citie dispersed through the whole world, whereinto who so will enter, must nædes enter by beléefe in the father, the sonne, and the holy Ghost. By this faith therefore there entereth an exceeding great number of beléeuers into the Church from all four quarters of the world, according as our Sauiour Christ said, Many shall come from the East and from the West. &c. Math.8.b.11. b Also, from the days of Iohn Baptist vnto thys day, the kingdome of heauen suffereth violence, and the vyo-

The maner of entering into the Church.

lent

lent do pull it vnto them. Math. 11, b. 12.[c] John læmeth to haue had an eye to the same seuerall lodging of the people of Israell, whereof Moses maketh mention. For it was Gods will to haue the twelue tribes of Israell to be deuided into four parts, in such wise as three tribes pitched their tentes on the Eastside of the Tabernacle, three on the West side, three on the North side, and the other three on the South side throughout the bandes of their whole hoste. Numb. 2. 3. Whereby he meant to do them to vnderstand, that the glorie of his name should not be inclosed within any one place, but shoulde be blazed abroade farre and wide through the four quarters of the worlde, according as John sheweth in this place.

14. And the vvall of the Citie had tvvelue foundations: and in them the names of the Lambes tvvelue Apostles.

How the Apostles be the foundation of the Church.

And the wall of the Citie had twelue foundations.[a] Although this strong and impregnable wall be Gods euerlasting and vnchangeable election: yet notwithstanding the Lord sheweth, that the witnesse of this election is faith, and the obeying of his word. For this cause John witnesseth here, that the Apostles are as it were the foundations of the wall of this Citie, bycause all our hope and all the assurance of our soulehealth consisteth in their doctrine, which the holy Ghost sealeth vp in our harts. And albeit that Christ be the true only foundation of the Church, in sted whereof it is not lawfull to lay any other. 1. Cor. 3. c. n. Yet notwithstanding forasmuch as he hath ordeined the ministration of his word as a certain meane whereby we be builded spiritually, and that the Prophets and Apostles were the ministers of this worke: it is not vnadvisedly said, that the Church is founded vppon the groundworke of the Prophets and Apostles, that is to say vppon the doctrine whiche the Prophets and Apostles haue taught vnto the world by the commaundement of God.

Wherefore

Wherevpon, Paule writing to the Ephesians, to the ende he may proue them to be Citizens of ẏ heauenly kingdome & the houshold meinie of God, calleth them backe to the foundation of faith, saying: Now therefore ye be no lõger straungers and alients, but felowcitizens of the Saincts and Gods houshold meinie, builded vpon the foundation of ẏ Prophets and Apostles, Iesus Christ himselfe bring the chæfe corner stone. In whome what building soeuer is closed togither, thesame groweth to a holy temple in the Lord, in whom yee also are built togither for a dwelling place for God, through the spirit. Eph. 2. d. 19, 20, 21, 22. Christ therefore may be called the foundation of foundations, howbeit that in very deede hee is the only one foundation alone: like as he is also called the holy of holyes, & the shepeherd of shepherds, whereas these titles of holy & shepherd agree properly to none but him. Moreouer the faith or beleefe of the forefathers & of the Prophets & Apostles is vtterly al one: namely that Christ is the Lamb which taketh away the sinnes of the world. This Rocke is the foundation of the Church. Vpon this Rocke (saith he) wil I build my church. Math. 16. c. 18. The fathers, the Prophets, the Apostles, yea and all true beleeuers are builded vppon this foundatiõ. 1. Pet. 2. a. 5. And in this place we see, that the authoritie of the Church dependeth vppon the doctrine of the Apostles, for asmuch as ẏ same is the foundatiõ of ẏ Church. Which thing fighteth manifestly against suche as refuse to credit the scripture of ẏ Gospel, further forth thã it is allowed by the Church. But the certeintie of Gods word doth in no wise depend vpon man: but rather is forced out from mennes doctrines by a certaine secret force & power of it owne. And this power is perceiued by the working of ẏ holy Ghost: who sealeth Gods promises in the harts of the faithfull, so as they shake off lyes, and are sure of the truth of the doctrine which they folow. But hæretofore it hathe come to passe through the wilinesse of Satan, that in sted of Gods pure worde, mennes inuentions, or rather diuellish deuises haue bin brought

Christ is the foundation of foundations.

Faith is the foundation of the Church.

The authoritie of the Church dependeth vpon ẏ doctrin of the Apostles.

brought in, yea and alſo receiued vnder pretence of the name of the Church, not without exceeding great loſſe of mennes Soules.

15. And he that talked vvith me, had a golden reede to meaſure the Citie vvithall, and the gates therof, and the vvall therof.

The beleef of Gods word.

And he that talked with me. [a] By this Reede is rightly vnderſtood the beleefe of Gods word, which beleefe is called golden, both becauſe it is of al the things the worthieſt and preciouſeſt, and alſo becauſe it muſt be tryed by the fire of affliction: according as Peter ſayth, To the intent that the proufe of your faith, which is much precioufer than golde (which periſheth and yet is tried by fyre) may be found to your prayſe, and glory, and honor at ſuch time as Chriſt ſhall be reueled. 1. Pet. 1. b. 7. [b] Of this rule of faith the Apoſtle writeth thus; As many as walke after this rule, peace and mercie be vpon them and vppon Iſraell that perteineth to God. Gal. 6. b. 16. Alſo, according as God hath delt vnto each man ỹ meaſure of faith Ro. 12. a. 5. [c] And John alludeth to Ezechi. 40. a. 4. and to Zacharie, 2. a. 2. To meaſure the Citie withal, [d] That is to ſay, to giue vnderſtanding of the ſcriptures, gifts of the ſpirite, and works of faith, whereby men come to eternall life, euen vnto the meaner ſort of Chriſtians according to the meaſure of his owne good pleaſure. [e] It appeareth therefore that the maſterbuilder of this Citie is Chriſt, who by his ſpirite imparteth vnto ech man the meaſure of faith and of gifts agreeing to his charge. And by the Citie we vnderſtand the company of beleuers: and by the walles and gates, we vnderſtand the miniſters of the word, namely the Prophets, Apoſtles, and Teachers, whiche ſet themſelues manfully as walles & bulwarks againſt the enimies of the truth. Furthermore, thereby alſo are meant all faithful princes and magiſtrates, whome Chriſt himſelfe and his Angelicall ſpirites aſſiſt, and ayde in their incounters. [f] For their owne authoritie were not

Chriſt giueth vnto ech man both faith and other gifts by meaſure.

Apoſtles, teachers, Magiſtrates, and Angells.

not auayleable ynough of itselfe, vnlesse they were vnderpropped with the help of God: and in likewise the ministers of the word being hemmed in with so many daungers, should neuer be able to stand vpon their feete, if they were not preserued by the power of God.

16. And the Citie vvas built four square, and the length vvas as much as the bredth of it. And he measured the Citie vvith his reede, tvveluethousand furlõgs. And the length and the bredth and the heigth of it vvere all alike.

And the Citie was built foursquar. [s] This foursquarenesse of the Citie betokeneth stedinesse and the continuall stablenesse of the Saincts through God which preserueth it. [A] For nothing is able to hurt them, whome God the father hath deliuered to the keeping of Christ. Rom. 8. f. 31. And he measured the Citie. [s] The numbers of twelue and of a thousand, are the numbers of vniuersalitie and perfection: whereby is meant, that the largenesse of Christs kingdome shall be stretched ouer all the world: according as it was foreprophesyed by Ezechiel, 40. a. 4. [c] No marvell then though this Citie be greate and large, sith it conteyneth now so innumerable a multitude of the faithful: for thus was it said vnto Abraham: In thy seede shall all nations of the earth be blessed. Gen. 22. b. 18. And the length and the bredth and the heigth. &c. For afore hee had sayd it was made foursquare. And he doth vs to vnderstand, that there is no man of the warfaring Church, be he of neuer so base estate, but he hath three vertues: that is to wit, faith, hope, and Charitie, according to the degree of his calling. For it is not of necessitie, that as many as belong vnto this Citie, should beleeue, hope for, and loue the blessed life all alike. For faith hope and Charitie haue their degrees and yet can no man attayne saluation, except he hold fast the catholike faith, and except he dye in charitie, and except hee hope for the eternall life: not with a certeine wauering opinion, but with a stedfast persuasion.

The stablenesse of Christes Church.

The largenesse of Christes Church.

Three vertues be in eche one of ẏ chosē.

17. And he measured the vvall thereof, a hundred fortie foure Cubits, after the measure of man, vvhich is the Angelles measure.

The largenes of Christs kingdome or of ỹ Church.

And he measured the wall thereof.) I haue warned you oftentimes already, that in this booke we must not sticke superstitiously to the numbers, but rather marke the mysteries that lye hid vnder them: which thing appeareth most euidently by this present place. For if ye refer the twelue thousande furlongs to all the four sides at once, each side shall be of three thousand furlongs apeece. Moreouer, a hundred and four and fortie Cubites, whither ye allow them to be of the lesser syse, (which conteineth a foote and a halfe to euery Cubit) or whyther ye take them of the greater syse, (which are called Geometricall Cubites, and conteine fiue Cubits apeece of the lesser sorte, that is to wit, nine foote apeece) make not vp amisse furlong. For a furlong conteineth a hundred and fyue and twentie paces, that is to say fiue hundred and fyue and twentie foote. Now then shall a hundred and four and fortie Cubites make the full spare of twelue thousand furlongs, (for he seemeth to plat out the whole circuit of the Citie in both those numbers) except ye take those numbers after some mysticall manner? Twelue therefore, being multiplyed by twelue, make a hundred fortie and four, which is sayd to be the number of the chosen, Heretofore, 7. a. 4. and. 14. a. 1. Then by such mysticall numbers (that is to witte of twelue thousande furlongs, and of a hundred and four and fortie Cubits) he ment to shew, that the number of the chosen shoulde be exceeding great, and consequently that the Citie of Ierusalem (whyche representeth a patterne of the Churche or of Christes kingdome) shall be exceeding large. Which selfsame kingdome is said in the Psalmes and Prophets to be extended to the vtmost bounde of the earth, and that the inhabitantes thereof which shall resort thither from out of the whole world, shall not be able to be numbered for multitude. Wherupō Baruch speaketh

A common Cubit.

A Geometricall Cubit.

A furlong.

Mysticall numbers.

speaketh to Gods people after this manner: O Israell, how great is Gods house, and how large is the place of his inheritance? It is greate, yea it hath none end, it is large and vnmeasurable. &c. Baruch. 3. c. 25. Now if ye take the things that be spoken heere, to be meant of the heauenly Jerusalem that is to come: ye must consider the mistical reason of these numbers much more. After the measure of man, which is the Angells.

It is to be noted heere, that the measure of the Temple of Jerusalem whiche was shewed to the Prophet, was farre greater than this which is described heere by John. For the measures of the Sanctuarie, and of the things that belonged to the temple, were of a greater syse than the measures of the thynges that perteyned to the people. By reason hereof hee saith, that thys measure was the measure of man, bycause it was lesse than the measure of the Temple. Or else it is called the measure of man, bycause the measurer of the Citie appeered to John in the shape of a man. Unlesse ye had leuer to take it in this sence. The measure of man and Angell, so as ye should vnderstand it, that men are led by the same spirit that Angels be led, and that all one glory of happinesse is prepared for them both, According as Christe saith, the righteous shall shine as the Angels in the kingdome of their father. Math. 13. f. 43.

The measure of the Sanctuarie.

The measure of man.

18. And the building of the vvall of it was of Iasper-stone: and the Citie itself vvas pure gold, and like vnto cleere glasse.

And the building &c. By this comparison he beloketh, that Christes kingdome shall bee not onely strong, but also marueilous beautifull and trimly garnished: for such is both the faith and conuersation of the Saints in the Churche. Then if any of Christes band be made a defender of other men against Antichrist, he hath that prerogatiue through the stedfastnes of faith, through the cheerefulnesse of y doctrine of the

The beautie and goodnesse of Christs kingdome.

of the Gospel. Afterward John proceedeth to treate of ꝑ stuffe whereof the Citie was made, that is to say of the whole company that shall be in the Citie of the kingdome of heauen. And the Citie itselfe. [s.] We reade that in King Salomons time, there was great plentie of Gold in Jerusalem, and that there was nothing in the temple, whiche was not either of massie gold, or ouerlayd with gold. 1. Kings. 7. g. 49. But here the Citie itselfe is reported to be cleane gold: whereby is most euidently shewed the excellencie of the Church in comparison of the Synagog: according to this saying of the Prophet, I will make all thy children taught of God. Esay. 54. b. 13. Also, he that is lesser in the kingdome of heauen, is greater than John Baptist. Math. 11. b. 11. Whereunto perteine also the voyages that Paule hath in the. 2. Cor. 3. b. 8. And like vnto cleere glasse. By these words he sheweth that the beautie of the Churche shall be vtterly incomparable, bycause the faithfull shall haue all one thing, [M. G.] and giue light vnto others by ensample of good workes: according as Christ exhorteth, [A.] saying, Let your light so shine before men, as they may see your good workes, and glorifie your father whiche is in heauen. Math. 5. b. 16.

19. And the foundations of the vvall of the Citie vvere garnished vvith all manner of precious stones. The first foundatiõ vvas a Iasper: the secõd a Saphyre: the third a Chalcidonie: the fourth an Emeravvd.

The beautie of Christes Church & the noble and excellent giftes wherewith it is endued.

And the foundacions. [s.] By these foundations are signified all the Apostles and ministers of Gods word. For they be in the myddes of the people, sending forth a brightnesse of godly light through pureness of doctrine and soundnesse of life. [A.] Neuertheless it may be taken for the whole company of the godlye in generall, who hauing all one thing, and through charitie striuing to gyue honor one to another, apply their seruis to the edifying of the Churche and of their brethren, according to the gifts that are graunted to them. Concerning which loke Rom. 12. b. 6. and so to the end of that Chapter,

Chapter &. 1. Cor. 12. a. 7. and so to the end of that chapter and Eph. 4. b. 11. 12. 13. 14. &c. [G] For like as the stones that be reckened héere, are not all of one preciousnesse: so all Gods gifts are not bestowed vpon euery of the faithfull alike, but vnto ech one according as séemeth good to the holy Ghost the destributer of them. 1. Cor. 12. b. 11. Notwithstanding, some haue by these foundations vnderstood Gods promises and assurances; concerning whiche, the Prophete speaketh thus: The iudgemẽts of ỹ Lord are truth and righteousnesse, and therewithal more to be desired thã gold, yea than much fyne gold &c. Psal. 19. c. 11. Therefore this wonderfull description of the foundations, sets before our eyes the beautie and excellente glory of Christ. And the same shyneth forth most euidently in the Churche, as well in Christe the head of it, as also in hys members, albeit that the vngodly being blinded with vnbeléefe, can in no wise perceiue it. The first foundation was a Iasper. [S] Ye méeneth twelue kindes of precious stones, whereof the foundations of the walles of the Churche be made, & they be in a manner the same stones which are reported to haue bin in the Brestlap of the high préest. Exodus. 28. c. 15. [B] And wherewith the Prince of Tyre was decked in Ezechiel: 28. c. 13. according to ỹ threescore & twelue Interpreters, though not altogither in the same order. [M] And the Iasper stone is set first in Gods foundation, bycause it is of this nature. It is of colour gréene, and he that beareth it about him feareth no spyghts. This stone betokeneth them that always hold fast the faith of God, and neuer shrinke from it, ne feare the deceites of the Diuell, who notwithstanding goeth about lyke a roring Lion séeking whome he may deuoure. 1. Pet. 5. c. 8. And this vertue is conteined in the first Article of the Christen beléefe, where it is said: I beléeue in God the father Almighty. And this article or (namely that this God the Creator of heauen and earth is only to be worshipped and professed, yea and that vncorruptly and faithfully) was figured in Iuda the chéefe of the twelue patriarks, which name signifyeth con-

Gods promises.

The Iasper stone betokening faith.

The Saphire betokening hope.

eth cõfeſſing or acknowledging. The ſecond a Saphyre. M. This ſtone is like the cleare ſkye, which being ſtriken with ẏ ſunbeames caſteth forth a burning brightnes. And it betokeneth the highneſſe of the hope of holy mẽ, whoſe conuerſatiõ is in heauen. Phi. 3. d. 20. and who being renued by the true ſunne, do the more earneſtly ſeeke euerlaſting things, and teache others to do the ſame. The third a Chalcedonie. This ſtone hath the colour of a dim Candle. It ſhineth abroade, and is darke within dores. It will not be cut by any ingraving, it caſteth forth beames of a fingar long, and draweth chaffe vnto it. It betokeneth the flame of the inward charitie of the Saints, who ſhine but dimly abroade, and yet they reſiſt all priuie vnderminings. For in the troubles of this world, their charitie is ſtrong and vnable to be appaired, but when it is willed to profit other folks, then it appeareth what brightneſſe it hath within. The fourth an Emeraud. This ſtone is exceding

The Chalcedonie betokening charitie.

The Emeraud betokening our Redemption.

græne, aboue all herbes and leaues: in ſomuch as it maketh euen ẏ very aire about it græne. Hereof are many kyndes, but the preciouſeſt is found in ẏ countrie of Sichimie, which is deſert and vninhabitable by reaſon of extreme cold. And theſe ſtones are kept by Griffons, not for themſelues but for men: for armed men fyght againſt them, and take them from them. The Diuel is this Griffon, who laboreth to take from vs the Jewel of our redemption, beſtowed vpon vs by Chriſt in the coldneſſe of his exceeding ſore paſſion, that is to wit, of his infirmitie take vppon him for vs, through the freſhneſſe of his inuincible courage.

20. The fifth a Sardonix: the ſixth a Sardonie: the ſeuenth a Chryſolythe: the eyght a Berill: the nynth a Topas: the tenth a Chryſoprace: the eleuenth a Iacint; and the twelfth an Amethiſt.

The Sardonix betokenig patiẽce, pureneſſe and lowlyneſſe.

The fifth a Sardonix. M. A Sardonix is of diuers colours: blacke in the bottome, white in the middes, and red in ẏ top. Euen ſo the ſaincts are red through ſufferance of aduerſities and troubles, white by inwarde pureneſſe of conſcience, and

blacke

blacke or despised in themselues through lowlinesse. The sixth a Sardine. This stone is all of one colour like bloud: and it betokeneth the glory of martyrdome after the suffering of the martirs themselues. The seuenth a Chrysolyte. This stone glistereth like gold, & casteth out burning sparkles. Wherby are meant those that vnderstand the diuine scriptures, & both in word & worke, do vtter that vnto others which they themselues vnderstād. The eight a Berill. This stone glistereth like water whē the sunne shineth vpon it, & it is saide to heate the hand of him ẏ holdeth it. It betokeneth mē enlightened wyth the grace of the holy Ghost, which bring others to the loue of heauēly things by preaching & teaching the same grace. The ninth a Topas. This stone is of ẏ rarer and preciouser sort, & hath two colours, the one of gold, the other of ẏ ayre. It shyneth with greatest clærenes whē it is touched with ẏ brightnesse of ẏ sunne, and it passeth all Iewels in clærnesse, singularly prouoking the beholders to loke still vpon it: and thys stone betokeneth such as shine in Christen life and doctrine. Therfore it betokeneth ẏ chosen sort which are predestinate to saluatiō out of al nations, of whom is made the body of the Catholike Church. The tenth a Chrisoprace. This is of a græne colour intermedled with gold. And it betokeneth suche as resemble the freshnesse of the euerlasting countrie by charitable intercomoning one with another. The eleuenth a Iacint. Thys stone resembleth ẏ aire: In faire wether it is shære, & in foule wether it is dim. [G] And it signifyeth ẏ spiritual wisdom wherthrough ẏ faithful know how to aply thēselues aright to matters and persons acording as Paule exhorteth, when he saith, Applying yourselues to the time. Rom. 12. f. 11. [A] Also, behaue yourselues in such wise as ye may giue no offence, neither to the Iewes nor to the Gētiles, nor to the Church of God: like as I please all men in all cases, not seking mine owne profit but ẏ profit of many, that they may be saued. 1. Cor. 10. g. 33. The twelfth an Amethist. [M] This stone is red as a rose, and casteth certain litle flames. And it signifieth ẏ the blissed sort are crowned with an vnappairable & flaming crowne of euerlasting

The Sardine betokening martirdome.

The Chrisolite or Goldstone betokening ẏ knowledge of Gods mysteries.

The Berill betokening the grace of ẏ holy Ghost.

The Topas betokening Christen lyfe and doctrine.

The Chrisoprace betokening charitable intercomoning.

A Iacint betokening spirituall wisdome.

The Amethist betokening the euerlasting life

lasting life, which shall continue always as fresh and red as a Rose, time without end.

21. And the twelue gates were twelue perles throughout them al: euery gate of one pearle. And the streete of the Citie vvas fyne gold, like thurrovvshining glasse.

And the twelue gates were twelue pearles. After John hath shewed vpon what trust and by what way, men that couet to be partakers of the euerlasting happinesse, must come to the true communion of Saincts: he sheweth consequently what the enterance of the spirituall Citie is: namely, that it is the Lords word, whereby the gate is opened vs into the Church of God. Euery Gate of one pearle. By the one Pearle though the gates be many, heere is betokened that there is but one mediator betweene God and men, euen Jesus Christ, who is the doore, the way, the truth, and the life. John. 10. b. 9. 14. a. 6. And the streete of the Citie was fyne gold. By the stræte of the Citie, are meant the simpler sorte in the Churche, who are rightly compared to thurrowshining gold, by reason of their pure and plainmening faith: and vnto a stræte or pauement, bycause they cleaue togither by the Cement of Charitie. Like thurrowshining glasse. That is to say, hiding no filth in them. By beholding of whome, the euill men may both knowe and amend their owne faults, like as he that loketh in a glasse perceiueth the spottes of his owne face. As if John shoulde say, Only those dispose themselues to be the stræte of the Citie Jerusalem, (that is to saye to be of lowest degree in it) which hold themselues in loue towardes God and their neyboz, which keepe themselues from spottinesse of sin, whyche wash away their spottes (be they neuer so light) by fayth, repentance, prayer and teares: and whiche shine before all others in example of good workes.

The enterãce into Christs kingdome.

One Mediator.

The inferior sort of the Churche.

The pureness of Christes Churche.

22. And I savv no Temple in it: for the Lord God almighty and the Lambare the Temple of it.

And

And I sawe no Temple in it. Héere we sée manifestly, that among Christians ther is no outward Temple, like as there is no outward præsthod, nor sacrifyse for sinnes, (according as is sayd héertofore. 20. b. 6.) sauing the temple which John speaketh of héere, and Paule in the .1. Cor. 3. d. 17. E. 6. d. 19. Which thing Christe himselfe also witnesseth in John .4. c 23. For which cause it was his will that the Temple of Jerusalem should be beaten downe to the ground least we might put our trust in the same or in any like, and so bee tyed vnto places. 3. Therfore wheras Suffricanes beare men in hand that they halowe Churches, it is nothing else but mans inuention, bewitching the simple people with their wonderfull superstition. That euẽ from the times of the Apostles, there haue bin places dedicated vntw God, which by some were called Oratories or places of prayer, and by othersom, Churches, where collections or gatherings were made some one day of ỹ weeke and wherin the Christen people assembled to héere Gods word and to receiue the Sacrament of the bodie and blud of our Lorde: we are informed by the Epistles of the Apostles, and also certified by the doings of the holy fathers. And although those places wer clensed with salt, yet were they not anoynted with Oyle, neyther had they any Alter of stone yet standing in them for a shew, besmeared with oyle. And this do the Papistes themselues witnesse in the Breuiarie of Rome, in the office of the dedication of Churches. Wherby appeareth that which I haue said, namely that it is but mans inuention. Which thing neuertheless, they father vpõ Siluester the first Bishop of Rome of that name, to the intent that Antiquitie may make the Ceremonie of more credit. For the Lord God Almightie. A. God is loue (sayth John in the fourth chapter and xiij.tenth verse of his first Epistle) and he that dwelleth in Loue dwelleth in God, & God in him. *Ergo*, God is the temple of the faithfull: for the faithfull dwell in him & rest in his goodnesse and prouidence. And likewise agein the faithfull are Gods Temple: bycause God dwelleth in them, and

What maner of Temple and preesthod is among Christians.

The popish halowing of Churches.

God is the Temple of the faithfull.

ruleth them at his pleasure. And the Lambe. That is to saye, Christ the verie sonne of God. Hereto perteyneth that which is sayd in another place: namely, That which wée haue seen & herd wée declare vnto you, that you also may haue felowship with vs, and that we may haue felowship togither with the father and with his sonne Jesus Christ. 1. John. 1. b. 3. Also our sautour sayth, If a man loue mée, he will kéepe my sayings: and my father will loue him, & we will come vnto him, and make our dwelling with him. John. 14. c. 23.

23. And the Citie hath no neede of the Sunne, nor of the Moone to shyne in it. For the glorie of the Lorde inlyghtened it, and the Lamb is the lyght of it

The peculiar knowledge of the Church of Christ in the vse of hys benefytes.

And the Citie hath no neede. &c. a. These things are borowed out of the prophesie of Esay, who in describing the happie plight of the Church, saith. The Sunne shall no more bée thy light adayes, neither shal the light of the Moone shine vpon thée: for the Lord will bée thy lyght for euer, and thy God will bée thy glorie. Esai. 60. d. 19. c. By which words the Prophet assureth vs, that the happinesse of the Churche shall not bée for a time onely, but for euermore. For he holeth it out from the common state of mē, among whom nothing is stedfast or continuall. For there is nothing vnder the Sunne, (bée it neuer so well settled) whiche is not subiecte to diuers chaunges. But the Church must not bée deemed by the perills of this present life: for shée shall bée preserued euen in the middes of the waues. As if a man should say, Value not thy welfare by the present countenance of things: but assure thy selfe it is layde vp safe in God. God will bée thy Sunne, so as thou shalt not néede to borowe lyghte of the Sunne or of the Moone. Feare not then any chaunge or alteratiō of the state: for thou shalte haue an euerlasting and vnchaungeable light. The Prophet meaneth not by these words, that the children of God shall bée reste of the common benefytes of this life. For sith the Lorde graunteth them freely to all men with-

out

out exception: no doubt but he hath ordeyned them for the godly also. Nay rather God hathe created all things for their sakes, bycause the Lorde hath a peculiar care of them. But the Prophete mente to betoken some greater benefyte whyche the onelye Children of God inioy: that is to wit, the heauenly lyght, whyche as the vngodly haue hated, so also can they not receiue it. For althoughe they haue the vse of the Sunne and of other benefites: yet cannot their felicitie bee stable and stedfast. And therefore these words do put a difference betwixte the state of the Church, or the godly, and the common state of all other men, least we myght measure it by the alteration and interchaungeableneſſe of the worlde. For (by putting a parte for the whole,) vnder the name of the Sun and ỹ Mone he comprehendeth the whole state of man, whiche is alwayes chaunging. The same thing meaneth Iohn when he sayethe, And the Lambe is the lyght thereof. Yea truely, Christ is the Sunne of ryghtuousneſſe, whych inlyghteneth his Church with the bryghtneſſe of his word. For he is ỹ true lyghte whyche inlyghteneth all men that come into the worlde. Iohn. 1.a.9. Whatsoeuer is lyghtsome eyther in Heauen or in earthe, it borowweth lyght from elſe where: but Christ is light of himselfe, shyning of himself, and gyuing lyght to the whole world with hys bryghtneſſe, so as there is not any other cause or originall of lyghtneſſe but hee. Like as all things haue their lyfe, mouing and beeing by him: so also is he the lyght bothe of men and Angells: of men I saye, but not of beasts, bicause they haue not a reasonable soule whereby to see wiſedome as man hathe, who beeyng created after the Image of God, hathe a reasonable mynde whereby he maye bee able to conceyue wiſedome. For this lyght that is spoken of here, is not the Sunlyght which inlyghteneth the outward eyes of the bodie: but the heauenly light wherwith the eyelight of ỹ mind is inlightened, ỹ it may see (that is to say, know) God. This is the light that shineth in darkeneſſe, & the darkeneſſe com-

Christ is light in himself and giueth light to the world.

What our light is.

compꝛehendeth it not, Iohn.1.b.5. Wherby wée be wonte to vnderſtand, [c] that the light wherwith men were indued at the beginning in their creation, is not to bée valewed by their ſtate as it is now, bycauſe that in this coꝛrupted and vnkindly nature, our light is turned into darkeneſſe. But yet is not the light of vnderſtanding quite quenched bycauſe there ꝛemaine ſtre as yet a fewe little ſparkes of that bꝛightneſſe in the miſtie darkneſſe of mans mind. [M] Chꝛiſtes Godhead and maieſtie therfoꝛe are diſcharged of all blame, in aſmuch as he hath ſhone vpon men continually as a moſt bꝛight Treſſet, and all the fault of not knowing God is to bée wyted vpon mennes owne blyndneſſe. Foꝛ this light ſhyneth ſtill in the woꝛld: and mens mindes myght bée bꝛought by it to the knowing of the liuing God, if they were not ouerwhelmed with darkeneſſe, that is to wit with blindneſſe of mind, vnbeléefe, miſbeléefe, vngodlineſſe, and vnknowing of God. Foꝛ like as blind eyes receiue not the light of the day: ſo this lighte of lyfe is not receiued of darkened mindes. [A] And like as the daylight is ꝛeſent with him that is blynd, and yet is abſent from his eyes, euen ſo the light of life is pꝛeſent with mẽ, & yet their minds being ouerſhadowed with darkneſſe compꝛehend it not. [c] Foꝛ ſince the time that man was eſtraũged from God, ignoꝛance hath hild his mind ſo ouerwhelmed, that whatſoeuer light remaineth therein, it lyeth choked without effect. Which thyng is pꝛoued by dayly experience. Foꝛ euen they that bée not regenerated by gods ſpirit (in aſmuch as they haue ſome pꝛeheminence of reaſon ſtill,) are an aſſured pꝛoofe that man is created, not only to liue, but alſo to vnderſtand. Yet notwithſtanding, this reaſon of theirs is ſo far ſhoꝛte of guiding them vnto God, yea oꝛ of comming any thing néere him, that all the vnderſtanding thereof is nothing elſe but meere vanitie. And therefoꝛe it is to be conſidered, that the myndes of men which be vnregenerated by the holy Ghoſt, are by an enfoꝛcement of ſpeeche oꝛ rather by a full ſimilitude, called, not dark but darkeneſſe. And why not, ſith that the things that cõcerne

The faulte of ignoꝛance is in our ſelues.

Reaſon.

God and consequently wherin eternall lyfe consisteth, being set before the naturall mã most openly and certeinly, (namely euen by Gods word,) are vnto him but foolishnesse, and he is not able to knowe them. 1. Cor. 2 d. 14. [c] Moreouer the partes of this lyght that remayneth still in corrupted Nature, are chefly two. For there is naturally growing in euery man some seede of Religion: and also there is ingrauen in their consciences a certein discerning of good and euill. But what frute commeth of this geere, but that Religion degenerateth into a thousand sorts of superstition, and the conscience vtterly ouerturneth al iudgemẽt, so as it confoundeth vyce and vertue together: To be short, naturall reason will neuer leade men vnto Christ. And whereas they be induced with skilfulnesse to gouerne this lyfe, and wheras they be borne to noble arts and learning: all that vanisheth away also without frute, vntill such time as they be regenerated againe in Christ by ỹ working of the holie Ghost. For there be in the sonne of God two distinct operations of inlyghtening. The one is that whiche appeareth in the workmanship of the worlde & in ỹ ordering of nature: the other is that whereby he renueth and establisheth the nature that was decayed. The first is by nature, the other is by grace. There is no man but he hathe some inflight of the first inlyghtening, that is to say, some reason and power of vnderstanding dwelling in him: but of the seconde none are partakers saue only the Elect: for no man commeth vnto Christe except the father drawe him. In respect hereof Christ himselfe sayeth, I am the light of the world, he that followeth me shal not walk in darknesse, but shal haue the light of lyfe. [m] Now if Christ be the lyght of the world, then is the whole world in darknesse and in subiection vnto Satan, so as neyther the reason nor the powers of man haue any lyght in them, vntill they haue it at Christs hand. And this lyght was promised long ago by the Lorde God in his scriptures, like as when it was sayd, The Lord hath sworne the truth vnto Dauid and he will not go from it, I will set of the frute of thy womb

The partes of naturall reason.

Two operatiõs of enlightening in Christ.

wombe vpō thy throne, for the Lord hath chosē Siō & is minded to make it his seate. There wil I make the horne of Dauid to bud, I haue prepared a light for mine anointed. Psal. 132.b.7. And in Esay, the father saith: I haue giuē thee to be the light of the Gentils, that thou maist bee my saluation to the vttermost coastes of the earth. Esai. 49.b.6. [c] Neuertheless it is to be noted, that ỹ operation & office of inlightening must not be restreined vnto Christs person. For he is absent from vs in bodily sight, but yet he vttereth his light vnto vs dayly, by the doctrine of his Gospell, & by the secret working of his spirit in vs. [R] And to follow this light is to beleeue in Christ. [BV] For this light is receiued by faith, & so doth Christ become our light and shineth in vs. For they that follow him shal not walke in darkenesse, that is to say, they shal not wallow in wickednesse and sinne, which are called the workes of darknesse, Rom. 13.d.12. but they shall haue the light of lyfe. Moreouer the Prophets, Apostles and all the true preachers & teachers are said to be the light of ỹ world, Mat. 5.b.14. not bicause they be the very light it selfe, but bicause they be the blazers abrode and witnesses of the true light, & bicause they set forth the Gospel which chaseth away the darknesse of the world. Finally also [c] all the godly are called light in ỹ Lord, Ephe. 5.b.8. bycause that beeyng inlightened with his spirite, they not only see to their owne behoofe, but also direct others by their good example into the way of life.

The office of inlyghtening must not be restreyned to the persone of Christes manhod.

What it is to followe the lyght.

How the Apostles, and all true preachers are the lyght of the world.

The faithful are called lyght.

24. And the people that are saued shall vvalke in the light of it, and the Kings of the earthe shall bring their glory and honour into it.

And the people that are saued. That is to saye, the people whom God hath determined to inlightē with the brightnesse of his worde, and for whom eternall lyfe is prepared. [c] For by these wordes Iohn sheweth, that all men without exception shall not be partakers of this benefite, but the chosen onely: euen they vpon whom God shineth with his free fauor, ỹ they

Who are partakers of the heauēly lyght.

they may bee exempted from the common sorte. And this is done by Christ, who is called the Sunne of rightuousnesse, bicause we bee inlightened (as ye woulde say) by his beames. [s] So is it saide in another place. And they beleeued, euen as many as were ordeined to eternal life. Act. 13. g. 48. Shal walk. &c. [A] This also is taken out of Esay. [s] The Lorde (sayth he) shal rise vpon thee, and his glorie shal bee seene vpon thee. And the Gentils shal walke by thy light, and kings by the brightnesse of thy rising. Esai. 60. a. 2. [G] In which place the Prophet preacheth of the spirituall light & brightnesse. For in Christs spirituall kingdome, the lighte of the Gospell hathe shyned through all partes of the world, and the vttermost Nations haue bin inlightened with it. And hereby wee gather, that the only light of men, is to haue the Lord shine vpon them by his word. Certesse al men graunt it so to bee: but yet they set not so muche by the benefite, as they ought to doe, but take it as some common thing, that may agree naturally vnto all men. But the Prophet sheweth this thing to bee a supernaturall grace, [A] and therefore it ought to bee distinguished from Nature. And the kings of the earth. [G] Kings are set downe here by name, like as they be by the Prophet Esai. 60. a. 3. Least any man might thinke that none shall come to this light but the rascall sort only, whereas euen Princes and great men shall come, who otherwise stande greatly vpon their reputation. [s] Which thing was partly fulfilled immediatly after ỳ time of the Apostles, and so forthe from the time of Constantine the great: and all the godly do with great longing looke for a fuller accomplishment therof hereafter. [G] Exceeding great truly is the honor that is giuen to the Church, that she should shine with so great brightnesse, as to drawe whole Nations and kings vnto hir. And it is called the Churches light, not bicause it hath any light of it self, but bicause it borroweth hir light of Christ, as the Moone doth of the Sunne.

The shyneding abrode of the Gospel.

Kings and Princes shall come to the knowledge of the Gospel.

25. And

25. And hir gates shall not be shut by day: for there shall be no night.

The happinesse and abūdant riches of the spirituall Citie.

And hir gates shall not. &c. [a] Many suppose that here is promised the great peace and safenesse which shall be in Christs kingdome, and they say, that the Church shall be safe & sound vnder the custodie and protection of the Lord: For the standing open of the gates sheweth that there is no daunger at all. Howbeit for asmuch as these words of John be taken out of the Prophesie of Esay, and the mind of them both seemeth to be all one: we must seeke out another meaning. For thus is it written in the Prophet: And thy gates shall stand open continually, they shal not be shut day nor night, that the riches of the Gentiles may be brought into thee. Esay. 60. b. 11. [c] Here the Prophet seemeth to expounde himselfe: namely that the gates shall stand open for the bringing of riches into the Citie from all places rounde about. And whereas cariages are wont to be made adaytimes: the day (saith he) shal not suffice: so great shall the concourse of them be that shall bring their loading into it: and therefore there shall be continuall cariage, so as the gates must be fayne to stand open day and night. [a] After this manner doth John shewe the happinesse and abundance of this spiritual Citie, when he sayth that the gates shal not be shut adaytymes. *q.d.* Continually shall some come and enter into that Citie, bringing somewhat with them, For there shal be no nyght. That is to say, the concourse of them that shall resort to this Citie shal be so great, that the nyghttyme shal not differ at al from the daytyme. [c] And whereas the Prophet sayeth that there shall be the riches of the Gentyles: it must not be referred vnto fleshly superfluitie, but to the obedience and seruisableneſſe which the whole world shall yeld vnto God in his Churche. Which thing Iohn confirmeth in the next verse, saying:

26. And

26. And they shall bring the glorie and honour of the Gentyles into it.

27. There shal not come vvithin it any thing that defyleth or vvorketh abhominacion and maketh lyes: but onely they that be vvritte in the Lambs booke of lyfe.

And they shall bring. &c. A. Like as in the foure & twentith verse he had said of the kings, that they should bring their glorie & honor into hir: So speaketh he now also of the glory and honor of the people: to ỹ end we may know, that the Church shal be glorified by al meanes. Into it. C. That is, into the Citie, which is the Church. That which is offered vnto God is said to be the Churches, bicause that God in ỹ behalf hath nothing seuerall frō it. A. And therfore Paul said, glory, honour, and peace to euery one ỹ doth good Rom. 2. b. 10. There shal not come within it any thing. &c. G. The kingdome of Yesuē is shet against vnbeléeuers, blasphemers, cursed persons, & such as walke after the flesh, but it is opē to the elect & called saincts. And Iohn speaketh of the inwarde Churche. For in the outward Church the good and bad are commonly mingled togither. Mat. 13. b. 30. Vere vpon John said they went out from among vs, but they were not of vs. &c. 1. Iohn. 2. c. 19. A. And Christ spake to Nicodemus after this maner. Verily I say vnto thée, Except a mā be borne frō aboue, he cannot sée the kingdome of God: & onlesse a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God. John. 3. a. 3. S. Wherby it appéereth therwithall what Moses ment in the law whē he said, he that hath his stones rent or brokē, or he that hath his yard cut off, shal not enter into the congregation of the Lord. &c. Deut. 23. a. 1. Or worketh abhomination. A. That is to say, which yéeldeth himself to sin, and misliketh not himselfe, but goeth on still in his wicked déedes. For the spirit that gouerneth the Church is the spirit of holinesse, and not of vncleannesse or abhomination. And maketh lyes. Accoording to this text, Thou shalt destroy all thē that speake lyes.

The glorie of the Church.

Who be admitted into ỹ heauenly Church and who bee excluded.

Worters of abhominatiō.

Lyers.

Pſal.5.b.6. For none are reckened for Gods childrē, but ſuch as loue the truth, according to Chriſts ſaying, Euery one that is of the truth heareth my voyce. Iohn.18.g.37. But only they
The elect. that be written. That is to ſay, none but thoſe that be choſen & foreordeyned from the beginning, vntoo the euerlaſting lyfe that is promiſed in Chriſt. As for the Lambes booke of lyfe, we haue ſpokē of it alredie in the eyght verſe of the thirteenth Chapter hērtofore.

The two and twentith Chapter.

AND he ſhewed me a pure riuer of liuing water, clere as criſtal, proceeding out of the Seate of God and of the Lambe.

The cōteints of this Chapter. AND he ſhewed me. A In this laſt Chapter Iohn ſheweth, ỹ the word of the Lorde (to whom all honour & glory is due) is the true and wholsōe ſalue of the ſoule, and yet that it profiteth none but ỹ choſen and beleeuing ſort, but is deathful to the vngodly and vnbeleeuers. Alſo he openly denounceth vtter damnation to all the corrupters and ſkorners of Gods word: all which things do not a little commend this prophecie among all godly folk. A pure riuer. a After Iohn hath ſhewed the maner of building of the ſpirituall Citie, now he ſheweth how & by whom the ſame is ruled, & therwithall what fruts it bringeth forth. And firſt in ſaying that he ſaw a pure riuer, he ſheweth the pleſantneſſe of the place, and the healthfulneſſe of the inhabiters. A And he alludeth to the ryuers of
The pleaſantneſſe and commodiouſneſſe of ỹ ſpirituall Citie.
Baptim.
Paradiſe. Paradyſe, whiche watered the whole earthe. Geneſ.2.b.10. B There be whiche referre this ryuer to the Sacramente of Baptim, according alſo as they do the things that are ſpoke of ỹ glaſſie ſea heretofore. 4.b.6. wherwith ſundrie texts of the prophets do agree, which beare witneſſe of the grace of Chriſt offred vnto vs in baptim. But more rightly do others vnderſtand it to be the force of the doctrine of Chriſts ſpirit: according as Iohn ſpeketh Iohn.4.b.10.& 7.f.38. C For the heartes
Chriſtes doctrine.

ſpirite

of all the godly be watered with the ſtreame of Gods woꝛd, ſo as they being cleanzed by faith, are acceptable to god for Ieſus Chriſtes ſake. [a] Neuertheleſſe, this may fitly be referred to that moſt plentiful abundance of Gods comfoꝛtes, wherewith the heauenly father wil comfoꝛt his children: accoꝛding to this text, The welſpring of lyfe is with thee. Pſalm. 36.c.9. Alſo, thou ſhalt giue them drinke of the bꝛoke of thy pleaſure. Pſal. 36.c.8. And again, Thy comfoꝛts haue cheered my ſoule accoꝛding to the multitude of ſoꝛowes in my heart. Pſal. 94.d. 19. Alſo, they that ſowe in teares ſhall reape in ioy. Pſal. 126. a.6. Of which happineſſe the Church repꝛeſenteth a figure in the meane whyle, in lykewyſe as the olde ſynagoge pꝛetended a reſemblance of the Churche, that is to ſaye, of Chriſtes kingdom. We haue much moꝛe lyght and truth reueled than the men of old time had, and yet haue we much leſſe than ſhal be in the bleſſed life to come: in compariſon wherof, the things that we haue now, are yet but as certain ſhadowes & figures: accoꝛding as Paule ſayth, Our knowledge is vnperfect, and our pꝛophecying is vnperfect. 1. Coꝛ. 13.c.9. [A] Alſo, deerbeloued now are we the children of God, and yet it hath not appeered what we ſhall be: But we are ſure ỹ when it appeareth, we ſhalbe like him. Foꝛ we ſhall ſee him as he is. 1. Iohn. 3.a.2. [a] Finally Iohn ſeemeth to haue boꝛowed this whole deſcription out of Ezechiel. 36.c.25. of Liuing water. Loke in the ſixte verſe of the xxj. chapter heretofoꝛe. Clere as criſtal. He ſaith this bicauſe Gods woꝛde kepeth alwayes his bꝛightneſſe. Wherupon Dauid ſaith, The cõmandemẽts of the Loꝛd are righteful, and make the heart glad. The pꝛeceptes of the Loꝛde are pure & giue light to the eies. Pſa. 19.c.9. But this bꝛightnes is ſeen only of the choſen. Proceeding out of the feare of God. [c] The the doctrine of the Goſpell whiche bꝛingeth foꝛgiueneſſe of ſins, pꝛoceedeth not from men, but from God: accoꝛding as Chriſt witneſſeth very often, ỹ the doctrin which he pꝛeached was not his owne, but god ỹ fathers, by whõ he was ſent. Ioh. 7.c.16.c.8.c.12.c.14.d.24. [A] not ỹ Chriſt tereth onething, & the father an other thing: (foꝛ God foꝛbid ỹ we ſhould ſo diuide

Gods heauenly comfoꝛts.

The pureneſſe of Gods woꝛd.

The doctrine of ỹ Goſpel is the doctrine of God.

Chriſt from his father:) but forasmuch as Chriſt beyng very God and also very man, taught men with manly voyce: least any man might thinke his doctrine to be but mans doctrine, bicause it was publiſhed by a man: he saith it is sent vs from his heauenly father, euen by him who hath bin ordeined frō thn beginning to be the true mediator betwirt God and men. And of the Lamb. s. We see how John doth alwayes match the lamb equall with the father, in that he maketh the seate of God and of the Lamb to be but both one. A. Then let no man followe the wicked opinion of Seruetus, in doubtyng of Chriſtes Godhead, seeyng it is auouched by so manie textes of Scriptures,

2. In the middes of the Streete of it] and on eyther syde of the riuer, there vvas vvoode of lyfe, vvhich bare twelue frutes, yeelding his frute monthly: and the leaues of the vvoode [ſerued] to heale the people vvithall.

The tree of lyfe.

In the middes of the streete of it. s. By the streete of the Citie is betokened the whole congregation of the godly, which our Lord Jesus Chriſt ruleth, and in the middes of whom he sitteth to helpe them, and in the end to giue the euerlasting life. s. And John alludeth to the fifth verse of the sixe and fortith Psalme, & to the fourth verse of the eight & fortith Psalm, but speciallyto the garde of Eden, in the middes whereof was the the tree of lyfe, Gene. 2. v. 9. The myſteries whereof, John disclosethtrimly in this place, saying, Which bare twelue frutes yeelding his fruite monethly. s. Fortunate are those Ilands and happie are those Countryes counted, whose soyle twyes beare fruite twice a yeare. Wolle happie therefore shall the soyle of our Citie bee, which yeldeth fruite, not once or twice at the moſte within the compaſſe of the yeare, but twelue times; where euery moneth hath his springtime & Haruest. Moreouer it is knowen that in certain Psalmes a righteous mā is likned to a tree plāted by the riuers of running waters and yēlding his fruite in due season, Psalm. 1. v. 3. and 52. v. 8.

The frutfulnesse of Chriſtes Church.

What

That wood of lyfe then in the middes of the Citie (that is to wit, of the Church, which is Christs kingdom) is Christ himselfe the destroyer of death, who quickneth whom he listeth. Iohn. 6. d. 51. For in him is the originall of al life, or rather he is the very life of al that liue, in whō we liue, moue, & be. Act. 17. f. 28. Of which træ the branches are ẏ Prophets, Apostles, Euangelists, shepherds, & Teachers, which are euer græne, and bring forth most plentifull & vncorruptible frutes, as wel of holy doctrine, as of holy life, through euery moneth, that is to say without ceasling, as long as they liue hære: whereby mans frailtie is refreshed among the sundry aduersities & labors of this world: namely whē it is vndershored with belæf & hope of ẏ promises of our most kind harted father, & refreshed with a certein tast of ẏ exceding gret louingnesse which he hath vttered vnto vs in his only begottē son Iesus Christ, through the oftē beating of these things into vs by suche maner of mē. [A] Therefore we must not be wæry of wel doing, but while we haue time we must doe good vnto all men, but specially vnto thē that be of the houshold of faith. [L] That is to say, as long as we liue in this world we must neuer cease to exercise liberalitie with great chærfulnesse. [E] Our good doing must not be tyed to the circumstances of persons, places, or times. [L] We must deserue wel at al mens hands, and folow the steppes of our heauenly father, [E] which maketh his Sun to rise vpon both good and euill, and raineth downe vpon the righteous & vnrighteous, Math. 5. g. 45. & Luke. 6. e. 36. [S] And forasmuch as wee bée not alwayes of abilitie to deserue well of all men by our good doing: wée must specially haue a regarde to them that bée of the householde of faythe, that is to wit, to them [M] that bée of the Christen profession and belæf, among whome, the first are the ministers of Gods worde, and after them, all other belæuers in their state. For commonmanhood maketh vs debters vnto al men: but with the faithfull wée haue a nærer bond of kinred which the Lorde hath halowed among vs. [R] Also there is an order to bée kept

Christe is the tree of lyfe.

The branches of the tree of lyfe.

Of liberalitie & good doing.

euen among the houſholdſelowes of faith, ſo as we muſt do wel by our owne childzen, and then to our kinſfolke and ſuch as haue done wel by vs, A. (for he that is careleſſe of his own familie or houſhold, is worſe than an Infidell. 1. Tim. 5. b. 8.) R. and laſtly alſo vnto all others. So muſt wée neuer be wéarie of doyng good. For now is the time of good doyng, whyle Chryſt ſhyneth vpon vs by the lyght of his Goſpell, and the time of our Haruell ſhall bée in the worlde to come. If wé ſowe héere in the fleſhe, we ſhall reape corruption there: and if wée ſowe héere in the ſpirit, wée ſhall reape eternall lyfe there. C. To ſowe in the fleſhe is to prouyde for the néedes of this preſent lyfe without regarde of the lyfe to come. R. It is to bée all for a mans owne ielfe, to féede his owne paunch onely, and to beſtowe nothing to the mayntenance of the ſpirituall functions. Alſo to ſowe in the fleſh is to follow the fruites of the fleſhe and to pamper the fleſhly luſtes. And to ſow in the ſpirit, is to looke more to heauē than to the earth, and ſo to frame a mans life as he may ſéeke alwayes for the kingdome of God. For we ſow in the ſpirit when we do and ſuffer all things in this life, to the ende wée may bée well at eaſe in the lyfe to come. C. And it is to be noted, ẏ like as John ſaw this fruteful trée in the middes of the ſtréete of the Citie: euen ſo Chriſt ſheweth his healthfull power only among the chorē, making thē to bring forth ẏ frute of good works, wher as Satā worketh al the whyle in the ſtubbornharted childrē, according as Paule teacheth. Ephe. 2. a. 2. And the leaues of the wood ſerued to heale the people withall. The healing of ẏ people is to acknowledge the benefits of their redemptiō, & to be cōtinually occupied in the ẏ praiſes of God the father, & of the redeemer, by extolling ẏ benefits which he hath beſtowed not only vpō our ſelues, but alſo vpō the whole world, according as it is to be ſéene in the Pſalmes & in the Ballads. For the mind is wonderfully chéered & ſtrengthened by ſuch kind of things. Moreouer, faith is likened vnto ẏ leaues, bicauſe that like as ẏ fruite is preſerued among the leaues, euē ſo faith is nouriſhed

What it is to ſowe in the fleſh and what to ſowe in the ſpirit.

Among whō Chriſt ſheweth his healthful power.

The happineſſe of the euerlaſting lyfe.

norished & preserued by hæring ẏ word of god, Rom.10.c.17. Or else ẏ preaching of ẏ word is likned vnto leaues, bicause ẏ like as leaues serue to smal purpose except there bæ fruite with thē: euen so ẏ outward preaching of the word doth little anaile, onlesse it be made effectual by ẏ secret operatiō of the holy Ghost, & so bringeth forth frute besæming ẏ Gospel, in ẏ hærers of it: By all these spæches & descriptions, is simply betokened ẏ happinesse of the euerlasting life: as if Iohn should say, ẏ the Church shall haue more pleasure, delight, & happinesse after the general resurrectiō of the flesh: thā euer Adam had in the earthly Paradise. Gene.2.c.15. For like as all men would count that Countrey blissed, which had in it clære and liuing water, & trees alwayes græne and bearing fruite euerie moneth, whose leaues also were holesome to cure all diseases, so as the inhabitants could neuer be wærie of ẏ place by reason of the pleasantnesse of it: euen so the heauenly life being replenished with al pleasures, & vtterly discharged of al heauinesse and sorow, shal bring perfect health with it.

3. And there shalbee no more curse: but the seate of God and of the Lamb shalbe in it, and his seruants shal serue him.

How the Church is set free from Curse.

And there shall bee no more Curse. A. Rightly is the Churche said to be frée frō all curse, bycause that by receiuing the forgiuenesse of sinnes offered in Iesus Christ, through faith shæ is reconcyled vnto God, and quite & cleane set loce from sin. For he that hæreth my worde (sayth Christ) and belæueth in him that sent mée, hath euerlasting lyfe: and shall not come to damnation, but is passed from deathe vnto lyfe. John 5.d.24. Then is there no damnation nowe for them that bæ grefted in Chryste Iesu, whyche walke not after the flesh but after the spirite. Rom.8.a.1. Why so? Bycause Chryste hath raunsomed vs from the curse of the Lawe, when he became accursed for vs, &c. Gala.b.13. But this Raunsome or Redemption is but onely begonne in this life: and it shall bee

perfected when the darnell that hath bin mingled with the wheate is takē quite away, ý the godly may no longer be subiect to errors, deceits, & vices, but be made conformable in all things vnto Gods will, and reigne pure & vnblamable wyth Christ. But the feare of God and of the lamb shal be in it [c]. That is to say, the Lord will dwell like a good father among them, and take wonderfull pleasure in them. And his seruaunts shall serue him. The professiō of Christen Religiō standeth not in the vnbridled libertie of the flesh, but in the true, pure & lawful, seruing of God. For our old mā is crucified with Christ, that ý body of sin might be abolished, so as we may not serue sin hereafter. Rom. 6. a. 6. Also, I beseeche you brethrē by the mercifulnesse of God, yeeld your bodies a liuing sacrifice holy and acceptable vnto God, which is your reasonable seruice Rom. 12. a. 1. Also, wee are his workmanship, created in Iesu Christ vnto good workes, which God hath prepared for vs to walke in. Ephe. 2. b. 10. Also, God hath not called vs to bee vncleane, but to bee holy. 1. Thess. 4. b. 7. And ageine, Christ hath giuen himselfe for vs to redeeme vs from all vnrighteousnesse, and to purge vs a peculiar people to himselfe, that wee might bee earnest followers of good workes. Tit. 2. b. 14. Therfore let no man liue to himselfe, but vnto him that dyed for vs and is risen ageine. 2. Cor. 5. c. 15.

Wherin the profession of Christen Religion stādeth.

4

4. And they shall see his face, and his name shall bee vvritten in their foreheades.

Of the beholding of God as well in this life as in the lyfe to come.

And they shall see his face. [a] Our Lord saith in the Gospell Blessed are the cleane in hart, for they shal see God. Math. 5. a. 8. Which thing is most true, both in this life and in the lyfe to come. In this present life, bicause the faithful behold God with ý eies of faith, whē they looke vpō his goodnesse, mightinesse, righteousnes, louingnesse, & fauor in Christ & by Christ: & in the life to come, which is the endlesse life, they shal see god as he is. Wherupon Paule said, Therfore are we alwayes of good corage, assuring our selues ý as long as we be at home

in

in the body, we be wayfaring from God. For we walke by hope, and not by outward appearance. &c. 2. Cor. 5. b. 6. Also, al of vs beholding the glory of the Lord with bare face, as in a glasse, are transformed into the same image from glory to glory, as of the Lords spirit. &c. 2. Cor. 3. d. 18. Also, we sée hym now through a glasse in a riddle: but then we shall sée hym face to face. 1. Cor. in. 13. d. 12. And his name shall be in their foreheads. M q. d. Not onely in confession of mouth, but also in the behauiour of their whole life, do they frankly and vnfearefully professe the seruis of God and of his Christ, before this forlorne world.

5. And there shall be no night there, and they neede no light of Candle nor lyght of Sunne: for the Lorde God giueth them lyght, and they shall reigne for euermore.

And there shall be no night there. s. They that folow Christ the light of the worlde, and imbrace his truth, eschue ỹ darknesse of errors, and abhor al lying. A. For thus he sayth: Hee ỹ foloweth me walketh not in darknesse, but shall haue ỹ lyght of life. Ioh. 8. b. 12. s. And, ye were somtimes darknesse, (saith Paule) but now ye be light in the Lord: walke ye as children of the light. Ephes. 5. b. 8. And they neede no light of Candle. A. By these words he signifieth that all things are lightsome, bright, & clære in Christs Church, for in asmuch as the faithfull endeuoure alwayes to make themselues allowable before God, and to please him in all points: they be said to walk in the light like as God himselfe is in the light. For this consideration they are said to haue no næde of forreine light, bycause they be not any where in darknesse. For the Lorde God giueth them light. B. The Lord God which sanctifyeth and ruleth them by his spirite, shall giue them light ynough. For God is light, and there is no darknesse in him 1 Ioh. 1. b. 5. And they shall reigne for euermore. s. The chosen reigne euen now whyle they lyue in this flesh, and their reigning shall neuer

Who haue the true lyght.

Ther is no darknesse in Christes Churche.

How the chosē do reigne.

neuer haue end. For they reigne with Chriſte in ſpirit and righteouſneſſe, framing their whole life according to the wil of God the father. But contrariwiſe the reigning of worldly Tyrants endureth but a ſmall time, and therefore they are not ſo greatly to be feared. Pſal. 82. b. 7.

6. And he ſayd vnto me: Theſe vvordes be faithfull and true and the Lorde God of the holie Prophets hath ſent his Angell to ſhevve his ſeruantes the thinges that muſt ſhortly come to paſſe.

The dignitie, truthe and certeintie of this preſent propheſie.

And he ſaid vnto me: Theſe words. &c. [6.] Now is ſet downe the concluſion of this propheſie, wherein Iohn ſheweth with right earneſt proteſtation, that the things conteined in thys booke, are not vayne, but moſt certaine, true, and faithfull. So are the Prophets and ſeruants of God wont to purchace credite to the doctrine whiche they preache: like as the Prophets do by theſe words, Thus ſayeth the Lorde. And Chryſte by theſe words, Verely I ſay vnto you, Math. 5. c. 18. Alſo, my doctrine is not mine owne, but his that ſente mee, euen the fathers. Iohn. 7. c. 16. Agein, I came not of my ſelfe, but hee that ſent me is ſothfaſt. Iohn. 8. e. 42. [B.] Alſo, the wordes that you haue heard are not myne but hys that ſent me, euen the fathers. Iohn. 14. d. 24. and many other of the ſame ſort. Alſo, Paule an Apoſtle of Ieſus Chriſt, Rom. 1. a. 1. e. 1. Cor. 1. a. 1. &c. Now then an Apoſtle bringeth not hys owne meſſage and commaundements, but the meſſages and commaundements of him that ſente him. Alſo, God knoweth that I lye not, &c. 2. Cor. 11. g. 31. [A.] No man therefore ought to doubt of the trueneſſe of this propheſie, ſeeing that the holy ghoſt witneſſeth euidently, that theſe words be faithfull and true. And the Lord God of the holy Prophets. [S.] q. d. The ſame Lord God which ſpake to the holy Prophets in olde time, hath ſent hys Angell euen now alſo, to ſhew vnto his ſeruants, (namely to thee and to his Churche) the thinges that ſhall come to paſſe hereafter,

hereafter, to the end ye may endure them the quietlier, & diligently shift yourselues from the crafts, errors, & forgeries of Antichrist, who shall be discouered in his due time. The Prophetes are called holy, because their wordes shoulde bee receiued with more authoritie and reuerence, and that they shoulde not be estéemed as their owne, but as the wordes that God vttereth to vs by them. Whereby we should the rather be warned to shunne the enticemẽts of the world, and leade a chast and holy life. That must shortly come to passe. Loke afore in the first verse of the first Chapter.

7. Behold, I come shortly, Blissed is he that keepeth the vvordes of the prophesie of this booke.

Beholde I come shortly. A. The Angell that talketh with John putteth vppon him the persone of Christe, like as he did hertofore. 1. b. 8. For it is no noueltie for ỹ ministers to speake now & then as though the Lord himselfe spake. And this notable warrãt comforteth the godly that be in aduersitie, assuring them that he which shal deliuer them is nere at hand, and (as mẽ are wont to say) standeth at the dore. A. Concerning which matter loke Luke. 18. b. 8. & James. 5. b. 6. 8. 9. Also loke in the fifth verse of the second Chapter hertofore. Blissed is he that keepeth the wordes of the prophesie of this booke. S. This is added least any man being seduced by false Prophets might leaue the playne méening of the doctrine of the Gospell: or else swarue from the truth for feare of Antichristes terrible threatnings. To keepe the wordes of the prophesie of this booke, is nothing else but to loke circumspectly to our selues, that we be not by anye meanes withdrawen from the truth of the Gospell, but rather to take hede to this one thing, namely that we worke our saluation with feare and trembling, bending ourselues to the glorye of God alone and to the profit of our brethren, according as Paule admonisheth vs, Philip. 2. b. 12. Also, in this place (like as

God himselfe speaketh in and by his ministers.

Beware of fals prophets.

What it is to keepe ỹ wordes of ỹ prophesie.

as often in other places hereto fore) we ſee with how greate aſſurednesse Iohn calleth the words of this booke, a prophesie, affirming the same to haue bin reueled by an Angell sent of God vnto his seruants, verily for their profit. So at the beginning he sayd, Blessed is he that readeth and heareth the words of this prophesie, and keepeth the things that be written in it: for the time is at hand. Heretofore. 1. a. 3.

8. And I Iohn am hee that heard and sawe these thyngs. And vvhen I had heard and seene, I fel downe to vvorship at the feete of the Angell that shevved these things vnto me.

9. And he saide vntoo me, See thou do it not. For I am a felovvseruant of thyne and of thy brethren the Prophets, and of them that keepe the vvordes of thys booke: VVorship God.

The credit & authoritie of this prophesie

And I Iohn am he. [c] For asmuch as it is a harder matter to beleeue any prophesie that vttereth thinges to come, than to beleeue a story that reporteth things already done: to the intent all godly folke might perswade themselues the certenlyer and stedfastlyer that the thinges whiche this prophetical booke conteineth, are faithfull and true: Iohn meant to expresse his proper name, though he suppressed his Sirname. [B] Whereby we gather that he was of great name and authoritie, yea and also very renoumed and famous among the Churches of Asia. [s] For, that which he sayth here, is such as this: I your freend Iohn, whome ye haue bin wont to beleeue in other things also. &c. So also Paule alledgeth hys owne name in a very weighty and necessarie matter, to the intent to make his words to be beleeued, saying: Beholde, I Paule say vnto you, that if you be circumcised, Christ anayleth you nothing. Gal. 5. a. 2. That heard. [M] That is to wit, the former sayings conteined in this foresaid Prophesie. And sawe these things. That is to saye, I haue vnderstood the figures conteyned in

ned in the same. S. Ye hath added thys, bycause that when
men haue both sene and heard through, their witnesse is wōt
to be of the greater credite. A. So the Apostles answered the
Counsell of Jerusalem: we cannot but speake the things that
we haue heard and sene. Act. 4. b. 20. And when I had hearde
and seene, I fell downe. &c. Loke for the exposition of this par-
cell heeretofore. 19. b. 10. And he said vnto me, see thou do it not.
M. John had not heard this, except God had spoken by an An-
gell. For we reade not that Christ refused to be worshipped,
but rather allowed it. Math. 8. a. 2. & John. 9. g. 38. For I am a
felowseruant of thine. Loke Ebr. 1. b. 14. and also the tenth
verse of the nintéenth Chapter heeretofore. And of thy brethren
the Prophets. S. Heere ye see opēly how the Angell calleth John
a Prophet. V Worship God. S. that is to wit, God only. Wher-
of ye may reade in Deuter. 6. b. 13. and Math. 4. b. 10. B. Wor-
shipping is a reuerend, seruisable, and obedient bowing of
ourselues vnto God as well in body as in mind, in making
our suites and commending our necessities vnto him. A. And
this worship cannot be giuen to any creature without exce-
ding great dishonor vnto God.

What worshipping is.

10. And he saide vnto me, seale not vp the sayings of
the prophesie of this booke. S. o. To the behoue of ỹ Church
were such manner of visions reueled vnto John: of whyche
some were to be fulfilled euen then out of hande, and other
some somewhat laterward. Therefore they were not to bee
sealed vp: that is to say they were not to be hidden, but they
were to be published abroade, 10. that as many as meene to
serue God, myght beware of deceiuers. For the time is at hand.
A. That is to witte, wherein euery of the promises concer-
ning the day of iudgement and after the iudgement shall bee
fulfilled.

The end for which this prophesie was

11 He that dothe harme, let him doe harme still: and he that is filthie let him be filthie stil: and he that is righteous, let him be righteous still, and he that is holy, let him be holie still.

The secret working of Gods iudgementes.

He that doth harme, let him do harme stil. [P] Ye sheweth here Gods secrete (how beit iust) iugementes, whereby wicked men are suffered to growe worse and worse: lyke as contrarywise the godlie ware better and better. And so is Christ a stone to stumble at, and the rising ageyne of manie: [L] and the Apostles are to some a good sauour of lyfe vnto lyfe, and vnto other some the sauour of death vnto death. [P] And the preaching of the crosse is foolishnesse to them that perishe, but vnto vs that beleue, it is the power of god to saluation. 1. Cor. 1. c. 18. & Rom. 1. c. 16. Therfore it is all one as if he should say, The truth must be preached: and albeit that frowarde persons and naughtipacks be therby prouoked to cõtinue more & more in doing mischief, & although that such as delight themselues from tyme to tyme in the filthinesse of their sins, proceede in defiling themselues with more filthinesse, euen in despyght of it when they be reproued: yet must not the truthe be omitted for such mennes pleasures. For in them that loue righteousnesse it furthereth the increase of vertue: according as it is sayd by hearing, the wyse man becommeth the wyser, Prouerb. 1. 8. 5. But fooles despise wisedome and lerning Prouerb. 1. 8. 7. Also, whosoeuer hath, to him shall be giuen, and he shall be made richer: and whosoeuer hath not, from him shall be taken euen that whiche he hathe. Math. 13. b. 12. Then cõmeth it to passe by Gods rightfull iudgement, that the vngodly put the children of God to trouble, and that the wickednesse of them is filled vp, whiche despyse Gods word and go away after the lusts of the flesh, shaking of the sweete yoke of Christe, and submitting themselues to the seruice of Satã. For God is wont sometymes to punish sin with sin: as hath bin sayd alredy, And he that is filthie &c. The wicked

growing

growing alwayes worse and worse, doe horde vp wrath to themselues against the day of vengeance when Gods rightfull iudgement shall be shewed openly. Rom.2.a. [s.] And hee that is righteous.&c. [M.] That is to wit, according to the foresayd prophesie, two wayes: namely that the wicked beholding the horrour of their owne filthinesse, might either loth it, and be conuerted, or else be punished the sorer by Gods rightfull iudgement: and contrarywise that the godlie should stoutly withstand vntruth, (and as much as is possible) call backe the strayers into the right path of truth. And he that is holy.&c. [A.] Although the faithfull be clensed by Christs blud, (as hath bin sayde afore.1.b.5.) yet notwithstanding, forasmuch as they must haue a continuall battel against the remnants of sinne: they be neuer so well clensed and purifyed in this present lyfe, but that they haue nede to be newe sanctified from time to time. And therefore Peter writeth in this wyse: Derlybeloued, seeing ye be warned afore hande, beware that you be not ledde away with others into errour of wickednesse, and so fall away from your owne stedfastnesse. But growe ye in grace, and in the knowledge of our Lord and Sauiour Iesus Christ. 2.Pet.3.d.17.

The faithfull haue nede of ỹ continuance of gods grace.

12 And beholde I come shortly, and my hire is vvith mee, too render vntoo euery man accordyng as his vvorke shall be.

And behold I come shortly. [A.] The Angel speaketh againe in the person of Christ, repeting ỹ which he had spoken afore in the seuenth verse of this present chapter, & that not without cause. For by this inkling of his cõming, he warneth the deceiued sort to amẽd betimes, & not to differ their cõuersion frõ day to day, as cõmonly is wont to be don: for the iudge is nerer at hand, than men take him to be. Also this saying cõforteth the deuout worshippers of God, to be of a stout & cõstant minde, euen in the mids of persecution, [A.] assuring themselues that the daye of their redemption is at hande, euen harde at their

What is ment hyre, wages, or reward.

at their dores. And my hyre is with me. c. Here Christ sheweth himselfe to be iudge of the whole world, in asmuch as he auoucheth that he will render euery man his reward. For all this whole booke treateth of the holinesse and righteousnesse of the chosen, and likewise of the naughtinesse of the castaways. d. Wherefore it behoueth vs to be heedfull, that euery one of vs do diligently performe his dutie according to his calling. As for the profiting or not profiting of our labour, that must we put to the discretion of him that promiseth to yelde vnto euery man his reward according to hys worke. A. Let vs not sleepe as others do, but let vs watch and be sober. 1. Thessa. 5. b. 6. A. Waiting for the blessed hope and for the appearing of the glory of the great God and of our Sauiour Jesus Christ. Tit. 2. d. 13. f. Moreouer the Hyre whereof mention is made heere, must be referred, not to the desert of the worke, as the meritmongers talke, but to the beleeuing of the promis, according to this text, when ye haue done all that is enioyned you, say ye, we be vnprofitable seruants, we haue done but that which we ought to do. Luke. 17. c. 10. For both the good will, and the good worke, and the holding on in working good, yea and the reward of it to, are all of them gyuen to the godly, of Gods free grace, and not rendered for their owne desert, howbeit that the scripture is wont to allure the litle ones to good works, by promising them reward. Seeyng then that all things befall vs through the grace of the gyuer: nothing is due vnto vs by desert. For vnto him that worketh reward is imputed, not according to grace, but according to duetie. Rom. 4. a. 4. Also, So are the remnãt saued according to the election of Gods grace. But if by grace, then not by works, for thē were grace no longer grace. Rom. 11. a. 5. And again, what hast thou whiche thou hast not receiued? and if thou haue receyued, why boastest thou as though thou hadst not receiued? 1. Cor. 4. b. 7. Then ought we not to glory in any thing, sith we haue nothing of our owne. Neyther is it our deseruings, but his owne giftes, that God crowneth in vs.

All things are of Gods free grace.

There-

Wherefore let not any flesh glory in the sight of God, but let him that glorieth glory in the Lord. Ierem. 9.d. 24. & 1. Cor. 1. d. 31. And whereas God himselfe promiseth vs wages, and assureth vs with reward: he thereby prouideth for our weakenesse (as I said afore) because we be like vnto children, who are allured with fayre promises to proceede in doing wel, and oftentimes also are hild to their dutie by threatnings. A But as touching the reward. Hyre. Luke more in the. 18. verse of the. 11. Chapter heretofore. And I will render vnto euery man. &c. Luke Math. 16. d. 27. & Rom. 2. a. 6. & Heretofore. 2. f. 23.

Why God promiseth reward.

13. I am Alpha and Omega, the beginning and the ending, the first and the last.

I Am Alpha and Omega. &c. A. Iohn hath repeted this saying now three times, in the beginning, in the middes, and in the end of thys booke: to do vs to vnderstād, that al this whole prophesie proceedeth vtterly from God himselfe who is the beginning and end of all things, and so to make vs to reuerēce and receiue it as the very word of God himselfe. A Also thys place giueth an inkling of the euerlasting Godhead in Christe being man, afore whome there was no God (as the Prophet saith) neyther shall be after him: who is the first enterance of the being, and the end of the last knitting vp of all things. Esay. 43. d. 11. A Looke for the rest of the exposition of this place in the eight verse of the first Chapter heretofore.

God is the author of this prophesie.

Christes Godhead.

14. Blissed are they that keepe his cōmaundements: that their power may be in the tree of life, and may enter in at the gates into the Citie.

Blissed are they &c. A Christ speaketh to his disciples after thys manner: Take vp my yoke vpon ye, and learne of me, that I am meke and lowly of hart, and ye shall find rest vnto your soules: for my yoke is sweete, and my burthen is light. Math. 11. d. 29. A His commaundements therfore are not heauy, in asmuch as he which bindeth vs, reacheth vs his hād, & giueth vs

An incouragement to doo well.

vs his spirit as an inchanger and stirrer vp of vs, to
keth the vnwilling man willing, and setteth before our eyes
the greatnesse of the good thinges to come, to the intent we
should neglect the present goods which perish, and continually
labour for the euerlasting goods: which thing Iohn expresseth
in this place, by such words as these: That their power may be,
M. That is to say, that they may eate of the tree of lyfe, by in-
ioying the pleasure of euerlasting happinesse. And enter in at
the gates. G. That is to wit, by faith, hope, and charitie, and
by the doctrine whiche the ministers of Christe doe preache.
M. And we haue told you now oftentimes already, that by the
name of this Citie, is ment the Churche, or the kingdome
of Heauen.

15 But vvithoute shall be dogges and sorcerers, and
vvhoremongers, and murtherers, and idolaters, and all
suche as loue and make lyes.

The title of a christian is vayne without christian lyfe and doctrine.

And vvithoute shall be, A. Although that in this present lyfe
the good be mingled with the bad, so as the Church doth some-
times nourish in hir bosom the deadliest enimies of the truth:
yet the time wil come that the one shal be separated from the
other, and be cast into vtter darkenesse, according as Christe
teacheth, Mat. 7. d. 23. f. 13. h. 30. f. 25. c. 32. Wherfore let no mã
stand vpon his owne reputation, nor deceiue himselfe vnder
pretence that he beareth the name of a Christian: but let eue-
ry man go through with his own vocation lustily, as alwais
standing in the presence of God, that he may haue assurance
in the day of iudgement, when the sundring of the godly and
vngodlie, of the chosen and the castaways, and of the right-
fuous and the hypocrites shall be apparant. Dogges, So doth
he terme either the flatterers which dare not barke against
Antichrist, or the fretful sort which barke against Gods truth,
and shamefully bite the seruants of God. Also these be the per-
sons of whõ Christ saith, Giue not the thing that is holy, vn-
to Dogs, neither cast your pearles before swine, least they
treade

treade thē vnder their feet, & the other sort turne vpon you, & teare you asunder. In which place Christ calleth all such mē, dogges and Swine, not as are vncleane, or without the feare of God, or voyd of true religion: but such as by some euident proofe doe shew a wilfull contempt of God, so as their disease is vncurable. 6. And he seemeth to put a difference betwixte Swine and dogs, attributing vnto swine a beastly blockishnesse, and vnto dogs a furious rage. 7. For by swine are mēt such as haue wholly plunged themselues in filthy pleasures, and which (as much as in them lieth) do blaspheмously worst vp and defile the pure doctrine of the Gospel with their foule groynes. And truly experience teacheth vs that there be two suche sorts of despizers. As for examples sake loke whatsoeuer is written in the Scriptures concerning the corruptnesse of mans nature, concerning frée inrighteousing, and concerning Gods eternall election: many turne it eyther to slouthfulnesse, or else to wantonnesse of the flesh; and such are aptly and worthyly deemed to be swyne. Ageyn, othersome teare the pure doctrine & the ministers therof with traitrous slanders, as though they weakned & infringed the indeuer of well doing, and the feare of God, & al regard of saluation. Therfore although they by the names of dogs & swine, Christe betokeneth the vncurable aduersaries of Gods worde: yet by likening them to two diuers things, he sheweth vs briefly what difference there is betwéen the one & the other. Also it is to be marked that he sayth, least they turne or chaunge, & teare you in peeces. For at the first they dissemble, to the end they may learne the secrets of religion: and when they haue learned them, so craftily they change their copie, and make a mocking and flouting at thē, byting and tearing the ministers of Gods worde, and all such as follow the truthe. So did Alexander the Coppersmith. 2. Tim. 4. c. 14. So dide Hymeneus. 1. Tim. 1. d. 20. So did the Emperour Iulian the backslyder. So did Porphyrie, and Lucian, and so doe the Papistes at this day. And Sorcerers. 8. These are such as be giuen to witchcrafte, and

Swine.

who be sorcerers.

be witche

and

bewitch vnlearned princes with false prophesies and false miracles. A Of which sort were the Wizards Simon and Elimas, of whome Luke writeth in the Acts. 8.v.9. & 13.v.6.

Who bee whoremongers.

And Whoremongers. That is to say, wedlock breakers or defylers of other mens beddes, whorehunters, defylers of their owne kin, rauishers of maydens, and suche as vse vnnaturall fornicatiõ as the Sodomites did: Of which sort be the boasters of the Romish chastitie at this day, euen our wiueles clergy, & religious folke, A who holding skorne of Gods lawes, & despising holy wedlocke, haue giuen ouer themselues to wantonnesse, to commit all kind of vncleanesse, euen with greedinesse. Eph. 4.v.19.

Murtherers.

And Murtherers, Chiefly of the Prophets, and of those that find fault with the corrupt maners of the Clergimen and Monks, exhorting them to honest conuersation. A So said Christ to the Iewes. Now ye seeke to kill me, a man that hath told you the truth which I haue heard of God: this dyd not Abraham. John. 8.v.40. Also, Jerusalem, Jerusalem which sleaest the Prophets &c. Matth. 23.v.37.

Idolaters.

And Idolaters. That is to wit, al such as preferre any thing before the loue of God. And vnder the name are touched al such as go about to win Gods fauour by a false & deuised Religion not appointed by God. Of which sort were in old time the worshipping in high places, the worshipping of the brazen serpent, and the offring of mens children in Sacrifice: and in these dais the horrible and trayterous abhomination of the Masse, the worshipping of Images and Saincts, Pilgrimages to the Citie of Rome, to Saint James and to other places for the obteyning of pardons by rather of pasteries, and such like other thinges. The cause of which the Apostles Paule rendereth in these words. Therfore God gaue them ouer to the lusts of their owne hartes, to all vncleanesse, to defyle their owne bodyes betwene themselues, bycause they turned the truth into a lye, and worshipped and serued the creatures more than the maker which is blessed for euer. Rom. 1.v.24.25. They knew the

one God and his benefytes in his creatures, and they ought to

haue

haue worshipped him only. But they turned themselues to
Idolls and mis worshippings. A.M.B.R. For they bereft stones, timber, and metals of that whiche they were, and made them that which they were not: and that was to turne truth into falshod. For the representing of God which men pretend by imagerie, is but a fond deuise and merelye of their owne making, and specially wheras they father any power vppon it. B. For there can no honour be giuen to any creature in way of Religion, but it must be taken away and abridged from God. BV. And yet euen in these dayes a man may see in the Churches of the Papists, not only Saincts to be worshipped, but also more worship to be done vnto them, than vnto God. Loke more in the tenth verse of the nineteenth Chapter herefore, and in the. 13. verse of the. 14. Chapter heeretofore. And all such as loue. &c. Of which rable be all Hipocrites pretending outwardly a holinesse of life, and all such as mainteyne counterfet Religion by misinterpreting of the scriptures and by lying miracles, and furthermore all suche as charge the ministers of Gods word with misreports of crimes, tho ỹ intent to deface their authoritie in teaching, and to make theyr sermons suspected of vntruth as vnworthy to be beleeued, to the end that they themselues may proceede in ỹ meane while in their pride, gathering of goodes, and riot. A. Also within the same compasse are comprehended al backbiters & enimies of other mennes good names, and whosoeuer else despiseth the truth and goeth forward in lying. And therefore the worde Loue carieth a force with it. For to loue lyes is more than simply to make a lye. A. And Saincte Paule seemeth to haue comprised this verse of Saint Johns in one other verse, where he writeth thus to the Corinthians: Know ye not that the vnrighteous shall not inherit the kingdome of God? Bee not beguiled. Neyther whoremongers, nor worshippers of Images, nor wedlockbreakers, nor Weakelings, nor abusers of the malekind, nor theeues, nor couetous persons, nor drunkards, nor raylers, nor extorcioners shall inherit the

What it is to turne truth into falshod.

Who beliers.

To louelying or vntruth.

Kr. iij. kingdome

kingdome of God. 1. Cor. 6. b. 9. And again, For this ye knowe, that no whoremonger, or vncleane persone, or couetous persone, who also is an Idolater, hath any inheritance in the kingdome of Christ and of God. Ephes. 5. b. 5. For loke what John calleth to bee without, that dothe Paule call to bée bereste of the inheritaunce of Goddes children: that is to saye, to bée set beside euerlasting lyfe whiche is prepared for none but the beléeuers, from the beginning of the worlde.

16 I Iesus haue sent mine Angel to vvitnesse these thynges vnto you in the Churches. I am the roote and (*) offspring of Dauid, and the bright morning Starre.

(*) Some read Head spring.

I Iesus. This is another assurance to the intent the Christen héerers may giue the better mind and credit to this prophesie. [A.] For Iesus not only is a faithfull and sothfast witnesse, but also the very truth itselfe, who cannot alledge any thing but that which is most certain and most true. Haue sent myne Angell. Then is Christe excellenter than the Angells, and farre worthier than they, séeing he may sende them abroade at his pleasure. Concerning whiche matter loke. Ephes. 1. b. 21. and Phil. 2. b. 9. 10. 11. & Hebr. 1. b. 5. To witnesse. By the word witnesse he betokeneth that the matter is earnest which is treated of héere, least any man might rashly despise this prophesie. In the Churches. [M.] Not onely in corners and priuye places, but also in the solemne congregation of the faithfull, for whose profit this prophesie is written. I am the roote and offspring. Namely in whome and by whome all maner of promises are fulfilled. Moreouer, Christ is Dauids roote in respect that he is the word: and he is Dauids offspring in respect of the manhood which he hath taken vpon him. Séé Rom. 1. a. 3. & 9. a. 5. And the bright morningstar. So is Christe our Lorde called, bycause hee driueth away the nyght of darknesse

Another assurance of ỹ credit & authoritie of this prophesie.

Christ excellēter than the Angelles.

Christ is the roote and offspring of Dauid.

darkenesse and of all errours, and hasteth the day of grace and soules health.

17. And the Spirit and the Bryde say, Come. And let him that heereth say also, Come. And let him that is a thirste come, and whosoeuer listeth, let him take the water of life, freely.

The Church longeth for Christs comming vnto Iudgment.

And the Spirit and the bryde say. The Spirit in the chosen prayeth to be imbraced in the armes of the brydegrome. In lyke wise also the bryde prayeth continually in spirite. For here is treates of the imbracings of Christ the brydegrome and of his bryde, like as in Salomons ballads. 4.b.6. Come. Namely vnto iudgement against all the Reprobates, that when all thine enemies be ouerthrowen, the glorie of thy Godlie maye bee perfectly seene, and all the faythfull bee thoroughly knit vnto thee, whom thou hast hitherto guided by thy Spirite. And let him that heereth say, Come. That is to say, he that beleeueth in his harte that this prophesie shall bee fulfilled by Christ, let hym pray to God hartily to haste hys comming, that the chosen maye bee set at libertie, and inioy the imbracings whyche they haue longed for. And let him that is a thirste come. He hath an eye to that whiche he hath spoken alreadie, saying: Vnto hym that is a thirste I will gyue of the fountayne of lyuing water freely. Heere-to-fore. 21.b.6. And in another place Christe saythe: If any man bee a thirst, let him come vnto me and drinke. &c. Iohn. 7.f.37. And whosoeuer listeth, let him take water of lyfe. How can he say, whosoeuer listeth, seeing that Christ sayth in another place, no man commeth vnto mee excepte my father which sent mee, draw hym. Iohn. 6.c.44. And Paule sayth, It is neyther of mans wyll nor of his running, but of God which pitieth him. Rom. 9.d.16. I answer: Iohn speaketh so, not because it lyeth in mans choyce to come of hys owne swinge, and to drawe of the water of lyfe when he listeth; but because that euen he whyche allureth men to

How man may lyst.

the

the waters of lyfe, which also geue vs the desyrousnesse of thirsting, and put into vs both the will and the strength to come: or rather, of willyng makes vs willing, to the intent that all glorie may resounde vnto hym, and not rest in vs. 5. For it is well ynough knowen howe the Apostle sayth, We haue such maner of trust to Godward through Christ: not that wee bee able to thinke any thing of oure selues as of our selues: but if wee bee able to do any thing, the same is of God. 2. Cor. 3. a. 4. And ageine, God is he that worketh in you both the wyll and the accomplishing of the will, according to his owne good pleasure. Phil. 2. b. 13. Therefore to the intent to commend vnto vs the grace of God, without which wee can do no good at all: he adveth forthwyth, Freely. 6. to the ende wee may knowe howe it is in vayne for men to bragge of their owne preparations or merites, seeing that al the godnesse which is bestowed vppon vs, procedeth of the free fauour of God. For who hath giuen vnto him first, and he shall bee payed it ageyne: Rom. 11. b. 35. Also, wee loue him bycause he hathe loued vs first. 1. John. 4. b. 19. 7. When haue wee receyued the will to come, freely of God, at whose hand wee haue not earned to bee, by bestowing anye thing vpon him first, and howe muche lesse then can wee deserue to bee made righteous, of sinners.

When cannot prepare themselues to Godward.

18. For I protest vnto all suche as heere the vvords of the prophesie of this booke, If any man shall adde vnto these things, God shal lay vpon him the plagues that are vvritten in this booke.

The punishment of the falsifyers of ỹ Scripture.

I protest vnto all such as heere. &c. 8. This protestation is made ageinst the falsifyers of the Scripture, of whome the nũber was so great in the time of the Apostles, as it is to be seene in Luke. 1. a. 1. And therefore when Paule wrate to the Thessalonians, he added this of purpose. The Saluta tion of mee Paule wyth mine owne hand: which is my signet in al my Epistles. Thus wryte I, the grace of our Lorde Jesus

Christ

Christ be with you all. Amen. 2. Thess. 3. v. 17. And a little afore, he had written thus: Be not hastily removed from your mynd, nor troubled, neither by spirit, nor by worde, nor by letter as from vs, as though the day of the Lord were at hand. 2. Thess. 2. a. 2. And Eusebius in the. 17. Chapter of his fifth booke of Churchmatters affirmeth that Irenæus Bysshop of the Churche of Lyons, made almost a lyke protestation in his booke of Eyghtes. The wordes of the Prophesie of this booke. a. Once agayn he advaunceth this writyng with the title of prophesie, least any man (myghte thinke that the same may be despised without dishonor to the spirit of prophesie. If any man shall adde vnto these things. The effect is, that men must neyther put any thing to, nor take any thing awaye from the Scripture: according as it is said in another place, All the sayings of God are as it were clenzed with fyre, they are a shielde to them that trust in them. Put not any thing to the wordes therof, least he perchaunce do reproue thee & thou be founde a lyer. Proverb. 30. a. 5. b. They be sayde to adde to the Scripture, which counterfeyt it and mar it, and make a cloke of it, for their leasings and errours: of whiche sort be the Heretikes and deceyuers. God shall lay vpon hym the plagues &c. It is a sore and earnest threatning: as if it were sayd, he that dareth do this, shall bee giuen vp to a wicked mynde, till at length he consume and come to naught. For to thys ende do all the plagues tende which are specifyed in this booke: according as the readers may easely perceyue.

Who do adde to ỹ scripture.

19. And if any man shall minishe the vvordes of the booke of this prophesie, God shall take avvay his parte out of the booke of life, and out of the holy Citie, and out of the things that be vvritten in this booke.

And if any man shall minishe. c. Those diminishe the Scripture which deface the authoritie of it, or which suppresse any peece of it maliciously, bycause they are loth to displeasse men.

Who they be that diminish ỹ scripture.

This do certeine flattering and suttleheaded preachers: who holding frome of the pureneſſe and ſimplicitie of Gods worde, forge certeine new termes out of the worke house of mannes wisedome, by meanes whereof there rise exceeding great troubles diuers times in the Church of Christ. Such manner of Church plagues doth Iohn make afrayd with these words, God shall take away his part. &c. That is to say, he shall not be mustred among the chosen Citizens of the citie that is aboue, neither shall he bee an heire of the heauenly kingdome, which is prepared for none but suche as haue their names written in the booke of lyfe. Whereof I haue spoken more in the third chapter and fyfth verſe, and. 9. a. 4. and. 13. b. 8. and. 17. b. 8. and 20. 12. heretofore.

Their punishment.

20. He that beareth witneſſe of theſe things, ſayth: yea, I come apace. Amen, Yea, come Lord Ieſu.

He that beareth witneſſe of theſe things ſayth. b. Iohn writeth in the Lorde Ieſus (who beareth witneſſe of the things that are written heere) as one ſubſcribing and ratifying hys prayer, in ſaying, Yea, or So bee it. I come apace. That is to wit, to deliuer the godly from the ſlaunders of the wicked, and to render vnto all the vngodly the puniſhment of their treacherie. Amen. This is the saying of a man that wisheth and ratifyeth a thing, according as wee haue ſeene diuerſe times. Yea, Come Lord Ieſu. Iohn in the name of himſelfe and of all the godly, wisheth for the comming of our Lorde Ieſus. a. q. d. Nothing is more pleaſant or more deſired on our part thã thy comming, by the gloriouſneſſe & power wherof, that ſonne of perdition ſhall bee deſtroyed, whiche preſumeth so proudly to vſurpe thy kingdome.

Christ will shortly reuenge his elect.

The godly wish for the speedy cõming of Christ.

21. The grace of our Lord Ieſu Chriſt be with you all. Amen.

The grace of our. &c. h. It is a kynd of Salutation and ſubſcription that Paule vſeth euery where of priuatie: as in

Of ſalutation & greetings.

Rom.

Rom.16.d.20.24.e.2.Thess.3.d.17. Yet doth not this disallow or condemne all other formes of greeting or taking leaue: but euery tung hath his peculiar manner of speeche, whereunto there is no exception to bee taken thoughe they differ from this in wordes, so the wordes bee godly and Christian. Now remaineth it that wee also shoulde wishe for the comming of our lord Iesus Christ as Iohn doth, to ỹ intent he may pluck vp all heresies, destroy Antichristes, throw downe Antichrist himselfe, disappoynt the practizes of him and his, builde vp the doctrine of the Gospell in the heartes of the Christians, and neuer cease to plant, cherish and multiply the defenders and preachers thereof continually from day to day: so as all men from the most to the least maye apply their mindes to the reforming of Christes Churche, and to the confounding and destroying of Antichrist & his fauorers. Which thing wee beseeche him only to graunt, who is alwayes wont to confounde the strong things of the worlde by the weake things. 1. Corin. 1.d.27. Unto him bee glorie and souereintie for euer and euer.

So bee it. Amen. Amen.

Amen.

The conclusion of thys worke with an exhortatiõ.

FINIS.

¶ Imprinted at London by Henrie Binneman, for Lucas Harison, and George Byshop.

Anno. 1574.